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THE CATHOLIC FORTNIGHTLY REVIEW

Founded, Edited, and Published

By

Arthur Preuss

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VOLUME XIII: 1906

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The Catholic Fortnightly :: REVIEW ::

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS

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FACTS ON THE LIQUOR PROBLEM

THE famous "Committee of Fifty,"—scientists, educators, churchmen, economists, and men of affairs, who twelve years ago voluntarily assumed the task of collecting facts about the liquor problem—have published the complete results of their investigation in four valuable volumes, which must be studied by all who wish to understand the "liquor problem" as it exists in the United States to-day.[1])

For those who have not the time to go into details, the Committee have issued a popular summary of the whole investigation.[2])

Briefly the physiological facts ascertained by the Committee may be stated as follows:

Alcohol, taken in moderate quantities, is oxidized and yields energy like such foods as sugar, starch, and fats, which it can in part replace. Since it contains no nitrogen, it cannot be used for muscle building, like the proteids. A small amount of alcoholic beverages stimulates digestion; a large amount retards. The fruit flavors and other ingredients in alcoholic liquors are important factors in their action, but cheap and adulterated liquors are not more harmful than the pure and expensive. Even the moderate use of alcoholic drinks just before or during physical or mental work, usually diminishes the total amount of work done.

Under the sub-committee on legislative aspects, eight different kinds of liquor legislation were studied in as many different States. Their main conclusions are as follows: Prohibition legislation has abolished the manufacture, and in districts where public sentiment sustained it, has made it hard to obtain intoxicants, thus removing temptation from

1) The Liquor Problem.—Its Legislative Aspects, by Chas. W. Eliot, Seth Low, F. H. Wines, and J. C. Carter. $1.25.—Its Economic Aspects, by John Koren, Carroll D. Wright, Z. R. Brockway, etc. $1.50. —Substitutes for the Saloon, by F. G. Peabody, E. R. L. Gould, Raymond Calkins, and W. H. Sloane. $1.30.—Its Physiological Aspects, by W. O. Atwater, J. S. Billings, H. P. Bowditch, etc. $4.50. Boston: Houghton, Mifflin & Co.

2) The Liquor Problem. A Summary of Investigations Conducted by the Committee of Fifty. Boston: Houghton, Mifflin & Co. $1.

the young. The attempts to enforce it continuously where there was strong opposition, have been failures, and have often resulted in demoralizing evasions and in dangerous centralization of power in State authorities. Local option obviates some of these difficulties. The license system restricts and controls to some extent, but it is not certain that less liquor is sold.

The sub-committee on the economic aspects of the liquor problem found that 33 per cent. of the paupers in almshouses were brought to their condition by the personal use of liquor and 10 per cent. from the intemperate habits of others. Intemperance figures as one of the causes of crime in 50 per cent. of the 13,400 convicts in prisons and penitentiaries examined, and as a first cause in 31 per cent. In economic forces, such as the increasing tendency of employers and of labor unions to require sobriety on the part of employees and members, they find the most effective allies to the moral agencies attacking the evils of the liquor traffic.

The ethical sub-committee base their hope of permanent improvement in the existing conditions entirely upon the redemption of human nature by the regeneration of the individual. All remedial legislation and other advocated reforms are merely palliative, and their effect is so dependent upon the varying industrial, racial, economic, and social conditions as to make the problem a local one. The most efficient temperance reformer is a patient opportunist.

Apart from the appetite for alcohol, the saloon as a social center is the most important factor in the liquor problem. No substitute for it, such as clubs, gymnasiums, game rooms, restaurants, temperance bars, libraries, etc., have yet been found, which are capable of competing with the saloon on its own ground, but these are all useful, especially if at the same time the saloon is deprived of its attractive features by legislation.

MORTIFICATION IN MODERN LIFE

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW.

Your criticism of Francis Thompson's ill-advised pamphlet 'Health and Holiness' (No. 22, p. 667), while just, is not sufficiently severe.

I am a pupil of Frederick William Faber and believe with him and the entire old school, that if there is one doctrine more important than another on this subject, it is that there can be no interior mortification without exterior, and that this latter must come first. In a word, bodily mortification is indispensable to spirituality and salvation.

Allow me to transcribe a few thoughts from Faber as refuting Thompson more completely than your well-read critic has been able to do within the narrow limits of a book review.

Mr. Thompson's thesis seems to be that bodily mortification is less necessary in modern times than formerly; and, consequently, that the recommendations of spiritual writers under this head are to be taken with considerable abatement. If this means that a less degree of exterior mortification is necessary for holiness now, than was necessary for past ages of the Church, nothing can be more untrue, and it comes up to the verge of condemned propositions. If it means that increased valetudinarianism and the universality of nervous diseases, combined with other causes, discreetly point to a change in the kind of mortification, the proposition may be assented to, with jealousy, however, and limitations.

The degree of mortification and its idea must remain the same in all ages; for penance is an abiding mark of the Church. To get grace, to keep it, and to multiply it, is necessary at every step. And when we say, that holiness is a note of the Catholic Church, we show forth the necessity of mortification; for the one implies the other, the first includes the last. The heroic exercises of penance must be proved to the satisfaction of the Church before she will proceed to the canonization of a saint; recent beatifications prove how completely unaltered the mind of the Church remains on this point.

We must remember also that, according to the teaching of Scripture, it is a mistake to regard, as some unthinkingly do, the practice of mortification as a counsel of perfection and a work of supererogation.

Mortification is of itself, to a certain degree, under given circumstances, of precept and necessary to salvation. This is not only true of the self-inflicted pains which are sometimes of obligation in order to overcome vehement temptations, or of those various mortifications which are needful in

order to avoid sin. But a definite amount of fasting and abstinence is imposed by the Church on all her children under pain of eternal damnation. This expresses the idea of penance for its own sake and the necessity of it as one of the functions of the Church as a soul-saving institute.

When men therefore speak of mortification as Mr. Thompson does, it is to be feared that a real error is deeply imbedded in their minds. Modern luxury and effeminacy, which are pleaded as arguments for an abatement of mortification, may just as well be called forward to maintain the opposite view. For if it be a special office of the Church to bear witness against the world, her witness must especially be borne against the reigning vice of the world and therefore in these days against effeminacy, the worship of comfort, and the extravagance of luxury. If the Church has to witness always against the reigning vices of the world, each soul has likewise, if not to witness, at least to defend itself against them. And how shall it defend itself against the worship of bodily comforts, except by depriving itself of them? Changeable as the world is, it is unchanging too. The world, the flesh, and the Devil are practically the same in all ages; and so, practically, mortification has the same offices to perform.

True, the health of the world is not what it was, our normal state is more valetudinarian. But as Faber points out, the plea of health, while it is always to be listened to, is to be listened to with suspicion. We must remember, too, that our forefathers, who troubled their heads little about their nerves, and had no tea and coffee to drink, were accustomed to hear from their spiritual guides the old teaching that a state of robust health was positively a disqualification for the higher stages of the spiritual life.

But is not modern hard work a substitute for ancient penance? This objection, like the former, expresses some truth, but it will not bear all the weight men put upon it. The "penalties of modern life" are doubtless an excellent penance when endured with the interior spirit. Yet he who maintains that the endurance of them is a dispensation from the infliction of mortification, will find himself out of harmony, as Mr. Francis Thompson does, with the whole stream of approved spiritual teachers in the Church, and the brevity of

his perseverance in the interior life will soon show both himself and others the completeness of his delusion.

From all these considerations, and others which the reader will find developed in Faber's 'Growth in Holiness,' it may be warrantably concluded that there is nothing in modern times to dispense us either from the obligations or the counsel of bodily mortification; that, on the contrary, there is much in modern habits to enforce the obligation and to urge the counsel, and that all the modifications, to which the actual circumstances of modern life point, concern themselves wholly with the kind of mortification and not at all with the degree.

'Health and Holiness' is a dangerous book, and I hope it will not infect the masses with its poisonous theological minimism. THEOLOGUS.

THE DIVISIBILITY OF ATOMS AND OUR THEORY OF ELEMENTS

At the recent meeting of the British Association in Capetown, Prof. G. H. Darwin, son of the great propounder of evolution, spoke at length of the divisibility of atoms and the transformations constantly taking place in matter. We give a brief synopsis of his highly interesting address:

Until recently the essential diversity of the chemical atoms was accepted as an ultimate fact, as is shown by the very name *atom*, "that which cannot be cut." The vast edifice of modern chemistry has been built with atomic bricks. But the electrical researches of Lenard, Roentgen, Becquerel, the Curries, Larmor, Thomson, and a host of others, have shown that the atom really consists of a large number of component parts. The simplest of all atoms, that of hydrogen, for instance, has no less than 800 separate parts, while the number of atoms e. g. in denser metals is computed by tens of thousands. These separate parts have been called corpuscles or electrons, and may be described as particles of negative electricity, which repel one another just as the hair on a person's head do when combed with a vulcanite comb. The mechanism is as yet obscure whereby the mutual repulsion is restrained from breaking up the atom, but a positive electrical charge is supposed to exist in the atom, which pre-

vents its disruption. The negative corpuscles in the atom revolve with speeds which may in some cases be compared to the velocity of light—200.000 miles a second. An infinite number of electron communities are possible, possessing greater or lesser degrees of stability. Thus, the corpuscles in one such community might make thousands of revolutions in their orbits before instability declared itself; such an atom might, perhaps, last for a long time as estimated in millionths of seconds, but it must finally break up and the corpuscles must disperse or rearrange themselves after the ejection of some of their number. We are thus led to conjecture that the several chemical elements represent those different kinds of communities of corpuscles which have proved by their stability to be successful in the struggle for life. If it is so, it is almost impossible to believe that the successful species have existed for all time.

But if the elements were not eternal in the past, is there reason to believe that they will be eternal in the future? Although the conception of the decay of an element and its spontaneous transmutation into another element would have seemed absolutely repugant to the chemist until recently, yet analogy with other moving systems seems to suggest that the elements are not eternal. The laws which govern electricity in motion indicate that such an atom must be radiating or losing energy, and therefore a time must come when it will run down as a clock does. When this time comes it will spontaneously transmute itself into an element which needs less energy than was required in the former state. Thomson conceives that an atom might be constructed so as to run for a million years, but it would not be eternal.

"Such a conclusion", says Prof. Darwin, "is an absolute contradiction to all that was known of the elements until recently, for no symptoms of decay are perceived, and the elements existing in the solar system must already have lasted for millions of years. Nevertheless, there is good reason to believe that in radium, and in other elements possessing very complex atoms, we do actually observe that break-up and spontaneous re-arrangement which constitute a transmutation of elements. It is impossible as yet to say how science will solve this difficulty, but future discovery in this field must surely prove deeply interesting."

THE PARISH AS A SOCIAL CENTER

The Boston *Republic* (XXV, 38) published an interesting article on "The Parish as a Social Center," showing what St. Alphonsus Association, of the Mission Church at Roxbury Crossing, under the leadership of Redemptorist Fathers, has done in a social way.

This Association was organized six years ago and has to-day a membership of over six hundred men and boys and a splendid club-house which, with its bowling alleys, billiard and pool rooms, library and reception halls, gymnasium and theatre, valued at over one hundred thousand dollars, keeps especially the young men in the tenement district, in which it is situated, together and offers them innocent pastimes.

Its counterpart in the same parish, the St. Elizabeth Guild for women and young girls, also has its own club-house and provides piano and music lessons, free lectures in millinery, dress-making, cooking and other household arts, and other minor attractions.

Both societies take splendid care of the young people of the parish and are doing an immense amount of good. One feature which we like especially in connection with the St. Alphonsus Association, is the free lectures on Sunday afternoons, delivered by prominent men and always—we are assured—well attended.

More ought to be done everywhere, but especially in our big cities, to make our parishes social centers.

This is not a plea for what is known as the "institutional church." Yet it remains true and should not be lost sight of in the spiritual endeavors which are first and foremost in the mission of the Church, that, in the words of a sectarian weekly, "the more the church-goer can be offered [in a social way], the more likely is he to be brought into touch with the Church." The "institutional church" is on the lowest plane of church activity, but it is frequently the means adopted by men who are themselves upon the highest plane, because they perceive the necessity to draw people as they are, without waiting for them to become that which they are not, and which, while outside the sphere of religious influence, they never will become. The "institutional

church" becomes an object for criticism only when it is content with the success of the billiard room and the gymnasium—itself a large gain in a social settlement where that frequently means reclaiming men from the saloons or worse—instead of seeking a higher success than that.

CONCERNING MARRIAGE IMPEDIMENTS

Rev. F. X. Wernz, S. J., has lately published the fourth volume of his comprehensive 'Ius Decretalium' (ad usum praelectionum in scholis textus canonici sive juris decretalium. Auctore Franc. Xav. Wernz, S. J.) It treats on more than eleven hundred pages of the "Ius matrimoniale Ecclesiae Catholicae."

Father Wernz is not only one of the greatest living canonists, but his work is also the fruit of a long experience as professor and consultor of the S. Congregation of the Council, in which latter capacity he has cooperated in the preparation of numerous important decisions. His carefully weighed statements may therefore be said to reflect the views on marriage law current among the members of our ecclesiastical supreme court. They receive special weight from the praise accorded to this volume by Pope Pius X. in a brief dated June 26, 1905.

It is interesting to note the position of this eminent canonist on the much mooted question of diminishing the number of matrimonial impediments.

As is well known, the impediments of consanguinity and affinity, as they stand in Canon Law, are considerably limited under our modern civil legislation. Hence the question, whether it would not be wise to accommodate the Canon to the civil law, instead of continuing to issue dispensations. The fact that a codification of Canon Law is under weigh, puts an authoritative decison of this question among the probabilities. Wernz treats it on pp. 627 and 668 of his fourth volume.

He takes the ground that the Church, as she has the right to grant dispensations in individual cases, may also modify the existing law by reducing the number of impedimentary degrees of consanguinity and affinity. He points

out that she has used this right in former centuries, and that as late as 1897, Leo XIII. decreed in the constitution "Trans oceanum," that the Indians and negroes of Latin America are not subject to the impediment of the third and fourth degree (canonical computation.)

"Whether it is in itself desirable that present-day Europeans cast longing glances upon the Indians and negroes of the Southern hemisphere, yearning to participate in their civilization," writes P. Joseph Laurentius, S. J., himself a canonist of no mean distinction, in a review of Fr. Wernz's fourth volume in the *Stimmen aus Maria-Laach* (LXIX, 3), "does not concern us here. We are considering only the canonical aspect of the question, and this is set forth by Wernz substantially as follows: While it is for the competent ecclesiastical authority, that is the Pope or a general council, to decide whether the existing impediment of affinity is to be modified, theological science is free to discuss the reasons that seem to argue in favor of such modification. Affinity is not of the same importance as consanguinity, and therefore it does not seem wise to treat them both alike. Even less than relation by marriage does the relation arising from illicit carnal intercourse necessarily constitute a marital impediment, and the difficulty to prove it such has already brought about some modifications."

Though he expresses himself with reserve, Fr. Wernz is clearly in favor of modifying the *impedimentum affinitatis*. Laurentius (l. c.) also favors such modification; nay he even advocates a milder praxis with regard to the more remote degrees of blood-relationship.

THE LEGEND OF THE MAMERTINE PRISON

In an interview which we find reproduced in No. 1411 of the London (Ont.) *Catholic Record*, Rev. P.L. Duffy, of Charleston, S. C., makes much ado about his having visited the Mamertine Prison in Rome, and said mass there. We quote a specimen paragraph:

"In the persecution of Nero, 65 to 66 A. D., St. Peter and St. Paul were imprisoned in the Mamertine. St. Peter, who saw the grave grace of that divine face as the Master

went about doing good, who saw the face transfigured on Tabor and agonizing in the Garden of Gethsemane; St. Peter, upon whom the Holy Ghost flamed on Pentecost; St. Peter, the Vicar of Christ, the first Pope of the Church of Christ. Here he languished in the dark depths of the Tullianum, the lower dungeon, where he converted his guards, Processus and Maximianus [sic] soon to follow him to martyrdom, together with forty-seven of his fellow-prisoners; and here, in answer to his prayer for water to baptize them, a little fountain, which flows to the present day, sprang up through the solid rock. After eight months of agonizing imprisonment here he was led out into the city for execution, and at his request, saying he was not worthy to die like his blessed Savior, he was crucified head downward. This is why I asked the priests at the Church of St. Joseph the Carpenter that August morning for the privilege of celebrating Mass in the Mamertine Prison."

This is all very interesting and no doubt intended to edify the reader. As a matter of fact, however, it is extremely doubtful if SS. Peter and Paul ever saw the inside of the Mamertine Prison.

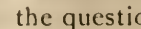
"There may possibly be some reason why a late legend connects the memory of the Apostles with this locality," says such an eminent authority as P. Hartmann Grisar, S.J., ('Geschichte Roms und der Päpste,' I, 199 ff.); "but unfortunately the story has come down to us through a very impure source. It first occurs in the spurious 'Acta Sancti Petri,' an apocryphal production attributed to the Roman Bishop Linus, and then in the so-called acts of the martyrs Processus and Martinianus [not Maximianus!] and their companions. In the composition of pseudo-Linus, moreover, the story is only a later accretion; and the acts of the martyrs mentioned, in which it occurs with greater detail, are now quite generally held by critics to be disfigured by incorrect and untrustworthy additions. In these so-called acts, as in so many others, the legendary accretions have already overgrown the historic trunk to such an extent that the latter is scarcely recognizable."

While we cannot expect even clergymen to be fully conversant with all the results of modern historical research, it seems that Father Duffy might have been inspired with a

degree of caution by the fact that the walled room known as the "Tullianum" could not possibly accommodate, in its nine by eighteen feet of space, the legendary forty-nine converts with the two Apostles.

The entire legend of the confinement of SS. Peter and Paul in the Mamertine Prison, of the conversion of Processus and Martinianus and their forty-seven companions, together with the miraculous upwelling of the "little fountain which flows to the present day,"—according to Grisar's researches dates back no farther than the sixth century and probably originated outside of the Eternal City.

Those interested in the question will do well to consult pp. 199—201 of the first volume of Grisar's 'Geschichte Rom's und der Päpste,' above quoted, and the Innsbruck *Zeitschrift für kath. Theologie*, 20 (1896), 102 ff.



"INDULGENCES FOR FUTURE SINS"

The common Protestant notion that Tetzel "granted forgiveness of future sins," that is of sins yet to be committed, can be traced to Luther. (See his pamphlet, published in 1541, 'Wider Hans Worst'). But neither Luther nor any of his followers has ever been able to quote in confirmation either a papal bull or any authentic utterance of Tetzel's. Recently a Berlin paper believed it had found such an utterance in a fragment of a sermon in which Tetzel is quoted as admonishing the faithful to obtain letters of indulgence "for the future."

But as Dr. N. Paulus points out in the "Literarische Beilage" to the Cologne *Volkszeitung* (No. 43), it is rather astonishing to see this harmless passage thus exploited, since it is well known among Catholics that the so-called letters of confession or indulgence sometimes referred to future sins. Several such letters could be adduced, he says, which this reference is clearly brought out. Of course, the phrase is not to be taken in the vulgar Protestant sense, in which charges Tetzel with having forgiven sins which a man intended to commit in future. These letters referred to future sins only in so far as they authorized their possessor to select a confessor of his own choice to absolve

him from such sins as he might have the misfortune of falling into in the future; and in so far as they promised an indulgence on condition that the penitent would make a contrite and valid confession. We have such indulgences *de futuro* even to this day. Take for instance those which can be gained in the hour of death, such as the one granted by Pius X. as late as 1904.

Before making objection against this class of indulgences, Protestant controversialists should examine if the various passages of Sacred Scripture, wherein the repentant sinner is promised forgiveness, do not refer to future sins. And Luther's own utterances on the effects of *sola fides*, do they not have reference to future sins? He surely must have had in view future sins, when he wrote in his book on the Babylonian Captivity in 1520:

"There you see how rich a Christian is; even if he would, he could not lose his salvation; let him commit sins as grievous as he will, so long as he lose not the faith; for no sin can damn him except infidelity. All other sins, while faith in the divine promise lasts or returns, are taken away by this faith in a moment." ('Luther's Werke,' Weimar edition, VI, 529.)

And when he wrote to Melanchthon on August 1, 1521:

"Be a sinner and sin courageously, but believe still more firmly and rejoice in Christ who is the victor over sin, death, and the world. Sins must be committed as long as we live here below: this life is not a place where justice dwells.... It suffices that through the wealth of the glory of God we know the Lamb which takes away the sins of the world. Sin can not tear us away from Him, even if we commit fornication or murder a thousand times daily." (Enders, 'Luther's Briefwechsel,' III, 208.)

An indulgence of the kind here taught by Luther, amounting to a remission of both guilt and punishment for future as well as past sins by faith alone, Tetzel never dreamed of proclaiming.

OSTEOPATHY

The *Independent* of Nov. 9th, 1905, published from the pen of Dr. A. T. Still, founder of the so-called osteopathic school of medicine, whose headquarters are at Kirksville, Mo., an article on "The Principles of Osteopathy."

Of the two thousand words which this contribution contains more than one thousand state truths which every tyro knows.

The essence of osteopathy, according to Dr. Still, consists in the rectification of lesions in the vertebrae, which, he claims, precede, and are the cause of, nearly all diseases. Ninety-five per cent. of all the diseases to which flesh is heir, he says, are due to some pathological condition, a mechanical derangement, of the spine. All that is necessary for the medical attendant is to correct this subluxation or slip of the vertebrae. Practically all other medical discoveries and systems are delusions.

Dr. James J. Walsh, in a criticism of Dr. Still's article in the following number of the same magazine (No. 2972), shows that what is true in the osteopathic claims, is not new, and what is new, is not true.

Dr. Still, he says, has discovered nothing new about the spine, and his theory is disproved by the fact that what is usually called Pott's disease (a humped back due to tuberculosis), consists in lesions of the spine, and yet its victims are usually quite healthy.

But what about the many cures marshalled as incontrovertible proof of the truth of the osteopathic doctrine?

Dr. Walsh is inclined to put them in the same category with the cures claimed by "Christian Science."—"The healers only persuade their patients that they have nothing the matter with them, and straightway they begin to get better and eventually are entirely relieved. At least as many patients have been cured by Christian Science as by osteopathy in this country. Were the ailments of such persons therefore imaginary? Not entirely. Their sense of discouragement, however, prevented their nervous system from exercising sufficient control over certain tissues to enable them to throw off low-grade pathological processes. If the mere influence of suggestion, the only remedy of Christian Science, can

accomplish so much, it is easy to understand how much may be expected from similar suggestion aided by the influence upon the mind of the repeated, systematic manipulations of an osteopath in whom confidence is reposed."

Dr. Walsh says it is a mistake to suppose that the regular practitioners are opposed to osteopathy as a method of treating disease. The profession is willing to adopt any measure that will help suffering humanity; but there is a valid reason for opposing legislation that would allow osteopaths to treat disease: "The human body is, as Dr. Still says, an extremely complex machine. Those who spend a lifetime in its study are only too ready to acknowledge how little they know about it at the end. If physicians are to practice medicine and treat disease with any hope of success, they must as far as possible know all that is known up to the present time about the body and its diseases. If the osteopaths will but pass the ordinary State Board examinations in medicine, the regular profession will be only too willing to let them practice the cure of disease as they think best."

Which is certainly a rational view to take, advocating as it does a praxis apt to secure for poor suffering humanity all the real benefits that osteopathy may have to offer, and at the same time protecting the public against the dangerous operations of ignorant fanatics.

What these benefits are, (if they really exist), it is hard to say. The present writer who has made trial of osteopathy for the cure of chronic dyspepsia—a disease which the osteopathic school claims to be especially successful in healing —has not only experienced no benefits whatever from the manipulations upon his spine of two osteopathic practitioners of high repute, but found himself so much worse after half a dozen treatments that he considered it wise to withdraw his *corpus vile* from the manipulations of these apparently competent physicians, who, though both also graduates of regular medical colleges, practice osteopathy almost exclusively.

FREEMASONRY AND THE SOUL*)

Having arrived at a knowledge of the first of the "ineffable mysteries" of American Freemasonry, the nature and essence of the Masonic god (who is the bi-sexual Ho-hi, whose worship is phallic worship), let us now examine into the second, the nature and essence of the human soul.

We again follow the best available authority, Dr. Albert G. Mackey, author of the 'Encyclopedia of Freemasonry' and other standard works.

In his work on 'Masonic Symbolism' (pp. 22—23) Mackey takes the ground that the actual existence of an immortal soul is the necessary corollary of the existence of God; which is absurd.

He goes on to say that the soul is an *emanation* from the primal cause. According to Masonic teaching, when a man enters Masonry, (women are not admissible; is it because they have no souls? And what about the insane, the hopelessly ignorant?) this divine emanation "comes inquiringly to Masonic doors, seeking the new birth."

It is sufficient to have indicated the pantheistic absurdity of the system. Under it there must logically be asserted identity of nature between the primal source and its emanations; the deification, consequently, of humanity. But since God in Masonry is but a symbol of the prolific and procreative powers of nature, whose worship is sensual indulgence, the high-sounding spiritual phrases of Masonry resolve themselves into gross materialism.

The soul of Freemasonry is revealed to us very clearly in the chapter of Mackey's 'Ritualist' which treats of "The Moral Advantages of Geometry," the "first and noblest of sciences" in the eyes of Masons, "the science of universal nature," "the basis upon which the superstructure of Masonry

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*) As the series of which this and a few more papers still to be published in the CATHOLIC FORTNIGHTLY REVIEW are an integral part, will soon be issued in book form, and it would take up too much of our limited pace to print them all *in extenso*, we shall present the remainder in brief synopses, giving simply the results of the reverend author's investigations and thus whetting the readers' appetite for the forthcoming book, for the publication of which we have arranged with the well-known firm of B. Herder.—A. P.

is erected." From Masonic morality we can best learn to know the Masonic soul, since morality is the regulator of human conduct, and human conduct is that which is proper of man, proper consequently of that which specifies man, viz., the human soul. From this chapter then we learn that man, like the worlds around him, is conducted by the same unerring law of nature; that his morality consists in the contemplation of nature, accounting for the return of the seasons, discovering how the planets move in their various orbits, etc. We learn that light is the first and chief of all the symbols of Masonry; that it means the "true essence of speculative Masonry;" wherefore Masons call themselves the "Sons of Light." What this symbolism at bottom amounts to, we have already shown in previous papers.

If it be objected that Masonry often speaks of the body of man as "a spiritual temple," let us remark that according to Mackey himself ('Ritualist,' p. 112) this idea was borrowed from the ancient pagan mysteries and must therefore be taken in its pagan, not in the Christian, sense. When we remember, moreover, that "spiritual" in its primitive meaning signifies merely "belonging to breathing, to wind, to air," being derived from the Latin *Spiritus*, we shall understand how Masonry can consistently with its theory speak of the body of man as a spiritual temple, inasmuch as such body is indeed a breathing temple endowed with natural life.

An emanation of the material light that warms the universe into life; governed by the same law as the material worlds around it; with material sight as the noblest of its faculties; material sensation, the object of its reverence; the contemplation of nature, its morality; geometry or the science of phallic worship as the first and noblest of its sciences; deified in theory by identification with the "primal cause" of Masonry; debased in fact by identification with the brute forces of nature; exempt from a personal creator, its maker, lawgiver, judge, rewarder, and punisher; free to indulge its animal appetites; made to the likeness of Ho-hi, the bi-sexual, Masonic Jehovah; such is a brief but accurate characterization of the human soul according to Masonry; such constitutes Freemasons emphatically the sons of material light.

PARERGA AND PARALIPOMENA

The Apostolic Visitation.—The Apostolic visitation in Italy, writes our Rome correspondent, has been conducted with such thoroughness that many parish rectors will be surprised when they will receive in the near future the *decreta visitationis.* The number of foreign clergymen in the Eternal City has dwindled enormously, over 1.700 having returned to their home dioceses in consequence of the recent order of His Holiness. The nunneries which used to lodge visiting priests are, many of them, now left without any visible source of income, which may result in their disestablishment—a consummation not to be greatly deplored. The reorganization of the parishes of Rome is proving very difficult; but the "Reform Pope" is inexorable, if patient, and one difficulty after another is being successfully surmounted.

From another source we learn that there is a strong probability that the visitation will be extended to the universal Church and that the United States is one of the first countries to be visited by the Holy Father's delegates, for the reason that the complaints carried to the Holy See, by clergymen and laymen alike, about all manner of abuses are growing loud and bitter. The recent report of certain alleged utterances of His Holiness on this score, as cabled to the N.Y. *World*, while distorted and exaggerated, were not entirely without foundation in fact.

The Legend of the Holy House of Loreto.—The destructive arguments of Father L. De Feis against the legend of the Holy House of Loreto, already referred to briefly in this REVIEW, are effectively summarized by the *Catholic World* Magazine in its November (1905) number.

Meanwhile we learn from Rome that the well-known French Abbé Ulysse Chevalier, author of a number of most important reference works on medieval history, is about to publish a comprehensive book on the Santa Casa di Loreto—the first systematic and detailed refutation of the authenticity of the legend so far written. (Professor Hüffer's study, announced over a year ago in this journal, has not yet appeared on account of that scholar's infirm health).

Msgr. P. M. Baumgarten, of Rome, to whom we are indebted for this information, says that Chevalier's forthcoming book, of which he has had the privilege of examining advance sheets, contains an exhaustive bibliography on the much mooted subject of Loreto, including some *unica* which one would search for vainly in Italy.

The Peter's Pence is older than most of us have hitherto supposed. The *Osservatore Romano* informs us that the first

Peter's Pence was sent to Rome by the Anglo-Saxons from 320 to 390. Despite the profound veneration which Englishmen have always entertained for the Holy Father (England having had e. g. no less than 1033 churches in the sixteenth century dedicated to St. Peter, the first pope,) circumstances brought it about that from 390 to 1859 the Holy See received no Peter's Pence from the island kingdom. The English Catholics of to-day, it seems, are striving hard to make up for the deficiencies of their forefathers in this respect.

An Open Insult to the Catholic Readers of the "Scientific American Supplement."—The *Scientific American Supplement* of Dec. 2, 1905, reprints from the *English Mechanic* an article entitled "Imaginings in a Mountain Observatory" by Edgar L. Larkin and containing the following passages: "All hierarchies must go soon; and will, except that hideous monster, the hierarchy of Rome. It has its awful clutch on the throat of man, and hangs on with the grip of a tiger." "The existing order must be upset. First cut every church steeple down to the roofs. Remove the cross, that priapic emblem of an age of savagery, from the sight of man. Turn half of the churches into lecture halls and scientific laboratories."..."Teach temperance and rigid morality. Burn the catechisms. No set of words ever written are so deadly and terrible."..."Human reason stands aghast before the hideous language where innocent children are said to be cursed with original sin!" ..."I have seen the fires of hate and rebellion rising in the hearts of youth when cursed by the catechism"....."The other half of the churches I would turn into theatres"..... "The awful horrors of the catechism would never be heard by a child, if I had my way. Their young lives would never be saddened and crushed in blackened gloom by hearing of a raging God and imaginary hell."....."I would just as soon draw the children into line, and give each a bottle of whiskey as to hand them any original-sin catechism. They are equally deadly to mind"....."Two sciences are rising in the United States; they will break down all barriers and be taught. These are sexology and race culture."

Can we Catholics be expected to subscribe to *scientific* papers that insult us thus on account of our religion?

Scandals in Church History.—Like the CATHOLIC FORTNIGHTLY REVIEW, the London *Tablet* is decidedly opposed to the attempt at suppressing scandals in Church history. "There are some, we fear," says our esteemed contemporary (No 3411), in speeking of one such affair, "who would fain see the subject buried in oblivion, with all similar scandals of Church history, on which they would wish to preserve a discreet silence. These things, it would seem, are not for edification. De Maistre has told us that history for the last three centuries has been a conspiracy against truth. He was thinking

of the *suggestio falsi* that comes of Protestant prejudice. But is there no danger that the truth of history may sometimes suffer from *suppressio veri* and a conspiracy of silence?"

"It is surely a strange mistake to imagine that an idealized Church history would be more edifying than the simple truth. As if there were no lesson to be learnt from scandals and the crimes and follies of Christians! As Pope Leo took care to remind us, the Scripture has set us an example in this matter, and our historians and apologists will do well to follow it faithfully. The full truth, for whichever side it may seem to tell at first sight, will in the end afford the best defence of orthodoxy and give the most real edification to the reader."

How a Yellow Journalist Brazenly "Faked" an Interview With an Archbishop is related by the culprit thus in a recent issue of *Public Opinion* (quoted in the *New World*, XIV, 7): "The journalist wanted Archbishop Farley's opinion on a Delaware lynching. Here's what followed in an interview with His Grace's secretary: 'His Grace would never consent to an interview on such a subject as you suggest,' said Father Hayes. 'His opinions on such matters are always directed by the laws of the Church and the laws of the country.' With this for a basis, there appeared in the *American* a two-column interview. That interview was not denied. You, who read this, should admit that we must have written that interview cleverly. Around the words of the Archbishop's secretary we built statements which he dared not deny. To have done so must necessarily have been construed as a denial of the facts of the interview, which were based solely on the premise, 'the laws of the Church and the laws of the country.' We took care that His Grace should not be made to say anything heretical."

And yet there are tens of thousands of would-be educated Catholics who swear by the "religious news" of the "yellow" press, like that Canadian goodman of whom we recently read in *La Vérité* of Quebec (XXV, 14) that he accepted a certain "faked" utterance of the Pope, reported in the *New York World*, as an infallible decision of the question whether Catholics should form Catholic parties in countries where Protestants are in the majority.

"Twentieth-Century Philanthropy" is thus gently satirized by the scholarly N. Y. *Evening Post* (Oct. 12):

"The twentieth century has very properly been called the age of philanthropy. Even before President McCurdy [of the New York Mutual] men lived who were generous, who did good according to their feeble lights, but for us has been reserved the glory of exalting philanthropy to its true place as a fine art. Its beginnings were, of course, crude and imperfect. The first philanthropists spent their own money

for the benefit of their fellow-men. This plan, however, had one manifest weakness: if you spend your money for others, you can't spend it for yourself. The pleasure of exciting gratitude in others was more than offset by the pains of self-deprivation. The first step forward was made by the genius who conceived the idea of spending other people's money for the benefit of his fellow-men. He made himself the idol of all his dependents; he was attended by the prayers and the blessings of the widow and the fatherless; and it didn't cost him a cent. He could eat just as delicious dinners and drive just as fast horses as ever. But this plan also had a grave defect: the philanthropist was never sure that his gifts were really deserved. By his untimely aid he might be undermining the character of the worthy poor, who, if left to sink or swim by themselves, might ultimately struggle to the shore. Concerning his own needs and his own character, however, he could not be mistaken. The way to the second step was therefore plain: your perfect philanthropist must spend other people's money on himself. This is the great law of sacrifice."

The Declaration of the English Episcopate on the Frequentation by Catholics of Non-Catholic Schools is so important and the principles it enunciates have such direct bearing upon conditions in this country, that we cannot forbear reproducing the text of the letter here:

"1. We desire to call the earnest attention of all Catholics to the grave departure from Catholic teaching and tradition, and to the very serious dangers to Catholic faith and spirit which are involved in the placing of Catholic children, of whatever class in life, in non-Catholic schools. Owing to the usually proximate nature of these dangers, it is, under ordinary circumstances, a grievous sin on the part of parents to expose their children to such risks, and this has been expressly declared in the instructions of the Holy See and of the bishops of this province. There is, not unfrequently, also a grave sin of scandal; for when Catholics, and especially those in prominent position, make use of non-Catholic schools, they affect injuriously the whole Catholic position, leading many to follow their example, and making it increasingly difficult to provide, maintain, and improve our own schools and colleges.

2. We recognize, indeed, that in some rare cases, where no other means of entering a particular profession can be found, parents may be justified in exposing their sons and daughters to such risks, provided that they take all possible precautions to render them remote; but we declare that these exceptional cases in no way justify a like course of action where preparation for a career in life may be obtained without any similar necessity of attending non-Catholic places

of education. The social advantages to be gained at certain schools manifestly do not constitute such a necessity.

3. No individual priest or confessor is entitled to decide where necessity of this nature exists, but the matter is one to be referred to the Ordinary of the diocese for his counsel and judgment.

4. We again call upon the clergy and the laity alike to support by every means in their power our existing schools of all grades, and to make every effort to increase and improve them, and especially to establish secondary day schools in all large centres of population.

5. We appeal to our flocks to adhere faithfully to those principles of loyalty to Church and faith for which their forefathers made so many sacrifices, not only of worldly position and success, but even of life itself."

A Protestant Sidelight on French Anticlericalism.—Writing in the *American Journal of Theology* (University of Chicago, IX, 4), on "Anticlericalism in France", Jean Réville expresses the belief that Protestantism will not profit by the separation of Church and State, but, on the contrary, suffer therefrom. Nor will the various Protestant sects in his opinion gain in membership. "...Those men who are free-minded enough to leave the Church of their forefathers, and also religious enough to feel a repugnance to simple free thought, do not throw off the clerical yoke to bear the dogmatical one of a little congregation."

As for the hope, entertained by many, of a schism, M. Réville considers it vain. "Among the priesthood there are perhaps some distinguished men who would not dislike such a reform[?]. But it is very doubtful whether they would find many followers among the people. They would be a staff without soldiers. The Catholics who are free-minded [?] enough to leave their church will not stay in a liberal Catholic Church. They will go straight on to free thought."

The weak part of French Anticlericalism, in M. Réville's opinion, is "its religious insufficiency; it degenerates too easily into opposition to any religion.....But history teaches us that the only way to destroy a religion is to substitute another one. So we may observe that the mightiest agent of the present Anticlericalism in France is the Socialistic one, professing a humanitarian ideal which is much like a religion of humanity, that is, a religion practising the second part of the golden rule, 'Thou shalt love thy neighbor as thyself', but rejecting the first, 'Thou shalt love the Lord thy God with all thy heart.'"

Pius X., "Ignis Ardens"?—The Church of St. Bernard *ad Thermas* in Rome, which was the titular church of Cardinal Sarto when he became Pope, was, as its name indicates, originally a part of the *thermæ* (baths) of the Emperor Dio-

cletian, and it appears that the round tower in which the main altar is located, was the furnace which heated the whole establishment. "For two centuries," says *La Vérité Française* (No. 4398), from which we cull this information, "this tower was nothing but a huge pan full of live coals (*un immense brasier*), and we can understand that it is now used to apply the epithet '*Ignis ardens*' to the successor of Leo XIII."

It is a very far-fetched construction, and if Pius X. must be made out to be the "*Ignis ardens*" of the pseudo-Malachian prophecy—for which we can see absolutely no reason—we rather prefer the reference to the torch in the coat-of-arms of the Dominican Order, on the feast-day of whose founder (Aug. 4th) Cardinal Sarto was elevated to the pontificate. To suggest an interpretation of our own: why not fall back upon the mode of martyrdom of St. Lawrence, on the vigil of whose feast (Aug. 9th) Pius X. was solemnly crowned? One of the antiphons for the second nocturn of his feast in the Breviary is as follows: "*Beatus Laurentius dixit: Mea nox obscurum non habet, sed omnia in luce clarescunt.*" And one of the antiphons of the third nocturn: "*Igne me examinasti, et non est inventa in me iniquitas.*"

A Unitarian on the Fourth Gospel.—In these piping days of Loisyism it is well to call attention to 'The Character and Authorship of the Fourth Gospel' by Professor James Drummond, Principal of Manchester College, Oxford (Williams & Norgate, London, 1903), which a writer in the *Bibliotheca Sacra* (Oct. 1905) justly calls "rather a surprising book from a Unitarian," because Unitarians notoriously do not believe in the divinity of Christ. The book is dedicated to John James Tayler and James Martineau, who both wrote elaborate arguments to disprove the Johannean authorship of the Fourth Gospel. Their disciple Drummond has submitted the arguments of his spiritual fathers to a number of searching tests and tells that he found them unconvincing; that, on the contrary, evidence shows that the Fourth Gospel was written by the Apostle John. His conclusion, after a full consideration of the objections raised by critics to John's authorship, is as follows: "The external evidence....is all on one side, and, for my part, I cannot well repel its force." He finds the internal evidence too pointing in the same direction—the authenticity of the Gospel of St. John.

This Unitarian writer's case is very much like that of Tyndall, in pronouncing against Bastian's assertion, that he had succeeded in demonstrating spontaneous generation. He wished it to be true, but the crucial tests which he applied showed him that Bastian was mistaken; and he honestly told the world so. His decision in the case had naturally very great weight with thinking men; and similarly Drummond's reluctant conclusion in favor of the Fourth Gospel will go

far to convince many who put no faith in the conclusions of Catholic or orthodox Protestant critics. (For a summary of D.'s argument see the *Bibliotheca Sacra*, Oberlin, Ohio, Oct. 1905.)

Italians as Farmers and Good American Citizens.—In Southern New Jersey there are two agricultural colonies of Italians successfully tilling the sandy pine lands of that region—Vineland and Hammonton. Miss E. F. Meade informs us in the *South Atlantic Quarterly* (July 1905) that they are a thrifty, enterprising, prosperous community, good American citizens, ambitious to adopt American habits (it is to be hoped, only the good ones), and speaking the English language. "The very opposite of the negro in energy and economy, what a revolution they will work through the South when the mighty stream of their immigration turns in that direction!" (*Proceedings of the Southern History Society*, IX, 5.) And if they can be kept in the faith, they will make the South Catholic, too, just as the Irish and French-Canadians are doing in New England.

Is the Illiteracy of Immigrants a Peril to the U. S.?—In a discussion of "Italian Immigration in the United States," in the *American Journal of Sociology*, (XI, 2), Mr. G. E. de Palma Castiglione disposes of the charge that the illiteracy of Italian immigrants is a grave peril to this country. After expressing his belief, that the bulk of our Italian immigrants is not more illiterate than was the bulk of German and Irish immigration in the past, he goes to the root of the question thus:

"As is well known, the Irish and Germans became elements of force and prosperity in the new country in which they settled. What, then, are the criteria for judging the desirability of immigrants? First, the possibility of utilizing the qualities of the newcomers, and second, the facility of absorption, with the loss of the distinctive character of their national origin."

We need not assure our readers that *we* would set up a somewhat different set of criteria; but the two stated by Mr. Castiglione being the ones generally accepted, and underlying the widespread native dread of "the Italian peril," the following demonstration loses none of its value:

"When the Italian may be utilized in the development of the country's mines, the culture of its lands, and the embellishment of its cities, his grammatical attainments in his own language may well be a negligible quantity. A country in its period of development has need of brawn as well as of brain, and the vigor of the Italian as a laborer cannot be placed in doubt; and, therefore, considered in the light of the first criterion for judgment, the Italian immigration cannot be held to be undesirable.

"In regard to the facility of absorption, illiteracy should be an advantage in the work of Americanizing newcomers. The individual who cannot read brings fewer impressions and ideas from his native country, than one who has been able through education to observe the movements in which he was born and bred. The illiterate man in some respects, and especially if he comes from the rural regions, is more like a child. While deficient in past impressions, he has an intellectual freshness and curiosity. His adaptability to a new environment, therefore, will be accomplished more rapidly and with greater ease, like that of a child's. Moreover, instruction does not necessarily include the idea of intelligence, and when the observations made upon the physical force and vigor of the Italians are joined to those made of their intellectual brightness (Italians of Southern Italy are noted for their quickness of perception and other strong mental qualities), one is forced to the conclusion that the percentage of illiteracy among the Italians cannot constitute a peril for the United States, and further, that this defect may even become an aid to the work of assimilation."

Blaine Raised a Catholic?—Rev. Dr. A. A. Lambing, the well-known historian, writes to the REVIEW:

"Your statement, based on Mr. Edward Stanwood's life of the distinguished statesman, that 'James G. Blaine, like all his brothers and sisters, was brought up in the Presbyterian faith,' is to some extent incorrect. His mother was a devout Catholic all her life, and certain members of the family, perhaps all, for I am not certain on this point, were also exemplary members of the Church, although they had difficulties to contend with in those early days. As to James G., he was trained up a Catholic in his childhood, and went to confession; but he never made his first communion, nor was he confirmed. In early life he was sent to Washington College, Washington, Pa., (now Washington and Jefferson College), which was then and is yet a Presbyterian institution; where, to be brief, he lost his faith; and when he chanced to be at home, and was asked to accompany the rest of the family to church, he was accustomed to refuse, and say that he did not believe in it. This is certain, as I have it from some of his immediate relations whose names I could furnish. The Father Murphy mentioned is also an error; it was Rev. Michael Gallagher, who had charge of Brownsville and its out-missions at that time."

MARGINALIA

It may profit the one or other of our reverend subscribers to be apprized of the fact that the Rev. J. P. Schoendorff, of Kelly's Island, O., recently announced in the *Catholic Columbian* (xxx, 44) that he is "not responsible for mass wines sold by parties or firms who use his name for commercial purposes."

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We are pleased to note the appointment of Rev. M. J. Fitzpatrick as superior of the Mission of the Immaculate Virgin in New York, the widely known institution founded by Father Drumgoole for the protection of destitute and homeless children. Fr. Fitzpatrick will doubtless prove a worthy successor of Father J. J. Dougherty, who died about a year ago.

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"*Nemo judex in propria causa.*" Since, contrary to our opinion expressed in No. 23 of the last volume of the CATHOLIC FORTNIGHTLY REVIEW, some of our most faithful friends—whose judgment in this matter is undoubtedly better than our, because we are biased and they are not—deem that, in speaking of the Catholic University of America as we did in our No. 22, we exceeded the bounds of legitimate criticism; we beg to state that we sincerely regret having used the offensive epithet or any other expression by which we may have unintentionally violated Christian charity or the respect we owe to ecclesiastical authority; and we hereby apologize to His Lordship the Bishop of Cleveland and to the Board of Directors of the Catholic University.

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According to the *Sacred Heart Review*, Miss Mabel Hill of the Lowell Normal School recently, at a teachers' convention, advocated better text-books of United States history for our public schools. The books now in use, she said, give the children the false impression that everything began in this country with the "Pilgrim Fathers," and that there was no early development except in Massachusetts and Virginia. Miss Hill wants this changed. She wants the teachers to make the children of all nationalities understand that the "Pilgrims" were not the "whole show," as it were—that other peoples have done their share in the building of the nation, and that "the immigrants of to-day, like their predecessors, bring with them a tremendous inheritance."

A juster treatment of the early pioneer days, in the nature of things, will also mean a juster appreciation of the Catholic Church and her work.

Mr. F. P. Kenkel, in the *Amerika,* seconds our plea for more parish monographs, saying that they are "the necessary raw material for the future Church historian." He quotes a recent circular of the Cardinal-Archbishop of Cologne, wherein that eminent dignitary exhorts his clergy to interest themselves in the gathering up of the traditions of their respective neighborhoods and to delve deep into local history, both ecclesiastical and profane. Cardinal Fischer favors and recommends especially the keeping of parochial chronicles by the pastors, and we know at least one priest in the State of Missouri, a native of the Archdiocese of Cologne, who has sedulously collected all available data about the history of his congregation and worked them into a manuscript sketch, which forms part of the parish records.

The International Catholic Truth Society (Arbuckle Building, Brooklyn) has just issued a pamphlet, entitled 'The Business of Vilification Practiced by Ex-Priests and Others.' It contains records of Bernard Fresenborg, one of the latest of the tribe, whose 'Thirty Years in Hell' has been so widely disseminated; John Rannie, W. J. Delaney, J. V. McNamara, Victor M. Ruthven, Henry Koehler, Peter A. Seguin, William Bluett, Edmund H. Walsh, Chiniquy, and others. Any clearheaded Protestant, into whose hands a copy of this pamphlet is placed, will not fail to appraise these "ex-priests" at their true value.

The *Catholic Universe* (No. 1635) refers to Professor Shahan of the "Catholic University of America" as "perhaps the greatest living authority on Irish history." Perhaps! What e. g. about Cardinal Moran and Canon Bellesheim?

Did you ever hear, dear reader, that the Thames was once a tributary to the Rhine? Yet this is the teaching of some modern evolutionists. "Both before and since the time when those stone tools were dropped into the red gravel from which Mr. Cresson took them the other day," says John Fiske in the first of his three volumes on 'The Discovery of America' (p. 17), "the northwestern part of Europe has been solid continent for more than a hundred miles to the west of the French and Irish coasts, the Thames and Humber have been tributaries to the Rhine, which emptied into the Arctic Ocean, and across the Atlantic ridge one might have walked to the New World dryshod."

Of course these are mere geological theories, by no means proven facts.

LITERARY NOTES

—The new *Encyclopedia Americana* in sixteen volumes (Published by the *Scientific American* Compiling Department, New York; St. Louis agent, Mr. James Plunkett, 625 Locust St.), we are pleased to be able to say, is not only a first-class and up-to-date reference work from the purely secular coign of vantage, but also generally liberal and accurate on matters Catholic. Its editors have evidently spared no pains to make it thoroughly acceptable to the Catholic public. (In fact we happen to know personally that they have adopted every reasonable suggestion which came to them with regard to the treatment of Catholic subjects.) The result is that scarcely any important subject of interest to Catholics has been omitted, and all Catholic and historical articles, so far as we can see, have been either composed or revised by competent Catholic scholars. Going broadcast among all the people the new Americana must prove of immense benefit to the Church. Both to reward the publishers for their good will, and in order to get the best general reference work now on the market, we advise those of our coreligionists who contemplate the purchase of an encyclopedia, to subscribe for the Americana.

—Apropos of Lourdes, we find in the *Catholic World* Magazine (No. 489) a very favorable review of the Abbé Bertrin's *Histoire Critique des Evènements de Lourdes. Apparitons et Guerisons* (Paris: V. Lecoffre), which, though claiming to be a really critical work, has been rejected by some German authorities as by far not critical enough. The author first relates "the history of the apparitions, and exposes the futility of the various attempts made to reduce them to the hallucination of a child, or merely natural events distorted by a vivid imagination or exaggerated by hearsay. He afterwards selects, from recent years, some well chosen cases in which the palpable nature of the maladies, their aggravated character and their notoriety, are beyond dispute, while, at the same time, the restoration of the patients to health absolutely refuses to be explained by the theories of suggestion, unknown forces, etc. . . . A voluminous appendix contains, besides a chronological list of all the miraculous interventions that have taken place at Lourdes, a statistical table of the diseases involved, a large mass of authenticated medical testimony attesting the supernatural character of the cures." M. Bertrin's "purpose is rather to convince the sceptic than to edify the believer. But believers too, will be pleased at finding the events established by proof that is prepared to meet the most rigid scientific scrutiny."

—*The Immortality of the Soul, by the Rev. Francis Aveling, D. D.* (St. Louis: B. Herder, 1905, 69 pp. 30cts.) is the last of the "Westminster Lectures," a course of six delivered at the Cathedral Hall, Westminster. It is intended to propose a clear argument, based on reason alone, in favor of the immortality of the human soul. The author's argument is the one commonly found in philosophical text-books. "Since the human mind has an incorporeal action, the human soul is both subsistent and immaterial, or spiritual. Consequently it cannot corrupt in any natural manner. Nor is there any possible reason to suppose that it is annihilated. Hence it is immortal." (P. 44) Instead of the lengthy introduction with its explanation of "matter and form," we should have preferred a clear exposition of the argument from "the natural desire," which the lecturer does not seem to value so much as it deserves. The first argument, perhaps not simple enough in structure, is thoroughly developed by the lecturer and will undoubtedly strengthen the conviction of all who are prepared to follow the author's thoughts. The objections appended to the lecture are of special interest, since they were actually proposed.

—*The Freedom of the Will, by the Rev. A. B. Sharpe, M. A.*, another of the "Westminster Lectures" (St. Louis: B. Herder, 1905, 53 pp., 30cts.) gives a concise and clear statement, as well as vindication, of the Scholastic doctrine concerning this important question. The author first considers the arguments of those who call the freedom of the human will in question. Having shown that their arguments are not conclusive and their hypotheses insufficient, he clearly draws out the reasons for maintaining the freedom of the will. The psychological phenomena attendant upon election are shown to find their only reasonable explanation in the assumption of a free will. The lecture is written in a lucid and easy style, and may be recommended to all who take an interest in this much-discussed subject.

—*A Treatise on Singing*, especially adapted for Use in Primary Schools, Translated for the *Review of Church Music* from the German of P. Piel, and Published by J. Singenberger, St. Francis, Wis., (Pamphlet. 44 pages. Price 25 cents, net) is truly a *multum in parvo*, by an acknowledged master in the art. With German thoroughness he goes to the very bottom of the subject; yet not so as to cease being practical. He begins with pointing out many advantages of singing; next explains (rather too fully) the physiology of the vocal organs, and then makes some very natural and practical deductions as to the most efficient use of these organs. Due stress is laid on the important principle of learning first to sing softly. The translation, we regret to say, is rather clumsy and faulty.

—*Devotion to the Sacred Heart*, by Rev. Ernest R. Hull, S. J. (B. Herder, St. Louis, 1905. Price 5 cts. net), is far and away the best treatise on the subject yet published in the English language. We read it, and quoted from it, at the time it appeared in serial form in the *Bombay Catholic Examiner*. We are delighted to see it issued in a cheap brochure. It should be put into the hands of every Catholic, especially of the overzealous devotees on the one hand, and the unreasoning opponents of this excellent devotion on the other. The treatment of the much-discussed Twelfth Promise is particularly luminous. We quote Fr. Hull's final conclusion: "All writers agree that in whatever sense the promise be taken, it does not at least lend itself to presumption or assured impunity. Whether taken conditionally or absolutely, this much is clear: it does not revolutionize the Christian economy. With the Nine Fridays (just as without them) a sinful life retains all its awful risks—the sinner is never safe; only the faithful servant can live in confidence and trust. After the promise (just as before it,) no one can look forward with reckless confidence to the certainty of a death-bed repentance. After the Nine Fridays (as before them) no man can with safe presumption give up working out his salvation with fear and trembling. After the promise (as before it) the secret of predestination has not been laid bare to the public gaze, but remains still locked up in the bosom of God." . . . "Whatever explanation is adopted, the practical effect of the promise remains in any case the same. Reduced to its working significance, it furnishes us with an assurance of hope, but not with a guarantee of fact. Hedged round with sufficient uncertainty to put a bar on all reckless presumption, it remains nevertheless endowed with a sufficient degree of probability to serve both as an indication of the special wishes of the Sacred Heart, of His good-will and affection, of His bountiful goodness in deigning to guide and direct His children in the way of devotion; and at the same time to cherish and foster hope and encouragement in our lifelong strivings after holiness and eternal salvation."

— *The Daughter of Kings* in Katherine Tynan Hinkson's story of the same name (Benziger Brothers, $1.25) is Anne Daly of Witch's Castle in County Donegal, Ireland. Anne does not relish the idea of leaving the cliffs of Erin for the shores of Merry England, yet is finally induced to make the sacrifice, in spite of her aristocratic grandmother, for the

consideration of a salary of one hundred pounds a year. Her Irish grace captivates the Corbett household at Minster, of which she becomes a member, and after foiling the wiles of the vilain Olivarez, she becomes the wife of the staid John Corbett, who takes her back to Ireland and restores the glory of Witch's Castle. The book deserves a place in our popular libraries.

BOOKS RECEIVED

[*The receipt of every book or pamphlet addressed to the CATHOLIC FORTNIGHTLY REVIEW is promptly acknowledged in this department; but we undertake to notice separately in the Book Reviews or among the Literary Notes only such publications as, for some reason or other, seem to us deserving of special attention, or which we believe to be of particular interest to a considerable percentage of our subscribers. Publishers and authors who do not care to submit to this rule, will please not send us their productions, as we cannot and will not make an exception.*]

A Double Knot and Other Stories. (By fourteen well-known Catholic authors.) Benziger Brothers. 1905. Price $1.25.

Where the Road Led and Other Stories. (By fourteen well-known Catholic authors.) Benziger Brothers. 1905. Price $1.25.

Wayward Winifred. By Anna T. Sadlier. Benziger Brothers. 1905. Price $1.25.

Aus Kunst und Leben. Von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. Mit 6 Tafeln und 100 Abbildungen im Text. B. Herder. 1905. Price $2 net.

Of God and His Creatures. An Annotated Translation (With Some Abridgment) of the *Summa Contra Gentiles* of Saint Thomas Aquinas. By Joseph Rickaby, S. J., Author of Aquinas Ethicus, etc. B. Herder 1905. Folio, $7.00

The Founders of the New Devotion. Being the Lives of Gerard Groote, Florentius Radewin, and their Followers. By Thomas à Kempis. Translated into English by J. P. Arthur. B. Herder 1905. $1.35.

The Extinction of the Ancient Hierarchy. An Account of the Death in Prison of the Eleven Bishops Honored at Rome Amongst the Martyrs of the Elizabethan Persecution; Archbishop Heath of York, Bishops Tunstall, Bonner, and Companions. By the Rev. G. E. Phillips, Professor at St. Cuthbert's College, Upshaw. B. Herder 1905. $3 net.

A Perpetual Ecclesiastical Calendar Showing by Simple Inspection of Tables the Dates of the Principal Feasts of the Church's Year. From the Beginning of the Christian Era to the Year 4499, with Rules for Unlimited Extension. By Clarence E. Woodman, Ph. D., Knight of the Royal Order of Isabella the Catholic. New York: The Columbus Press. 1905. Pamphlet. Price 25 cts. postpaid.

Herder's Konversationslexikon. Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln und Karten. Fünfter Band. (Kombination bis Mira.) B. Herder: St. Louis 1905. Price $3.50.

Questions of Socialists and Their Answers. By William Stephen Kress, Priest of the Ohio Apostolate. The Ohio Apostolate, 1276 Woodland Ave., Cleveland, O. 1905. Price 20 cts.; in lots of one hundred 10 cts. each.

Der Kampf gegen den Zinswucher, ungerechten Preis und unlauteren Handel im Mittelalter. Von Karl dem Grossen bis Papst Alexander III. Eine moralhistorische Untersuchung von Dr. Franz Schaub. B. Herder. $1.10 net.

One Afternoon and Other Stories. By Marion Ames Tagart. Benziger Brothers. $1.25.

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INTERESTING POINTS IN CANON LAW

REV. Dr. P. A. Baart sends us a brief "Appendix" to his very valuable book 'Legal Formulary,' from which we quote the following interesting points:

In nominating bishops, electors (consultors and irremovable rectors) cannot appoint a procurator nor vote by proxy.

Chapters (consultors) must vote secretly on all important matters or which might cause controversy. (Declar. Auth. S. C. Negot. Ext. Nov. 5, 1901.)

In matrimonial causes, where there is question of the validity of a marriage, the *defensor vinculi* need not appeal when the marriage is notoriously or evidently invalid. (S. O. June 3, 1889.)

In case of a concursus for an irremovable rectorship: if none apply at the first call, another call must be issued; then if none apply, the bishop may fill the vacancy without concursus. (S. C. Conc. *saepe*.)

The Roman practice to-day favors the division of parishes. (S. C. Conc. in una Syracus. March 28, 1903.) Pius VI. in "Quod aliquantum," dated March 10, 1791, declares "that parishes which contain more than 6,000 parishioners exceed the strength of one parish priest and orders a new parish to be erected."

The holy oils may not be sent by express or mail; but in case of necessity a faithful layman may go to get them. (S. O. May 15, 1901; Jan. 14, 1903.)

Incardination into a diocese hereafter must be in writing. (S. C. Conc. July 28, 1898.) This decree overrules III Conc. Balt. n. 66, regarding presumptive incardination; but it is not retroactive.

Even canonical parish priests and our irremovable rectors may be removed administratively. (On this point see Dr. Baart's article "On the Canonical Status of Parish Priests," in the CATHOLIC FORTNIGHTLY REVIEW, Vol. XII, No. 11, pp. 323—324.)

The bishop can assess pecuniary punishments on those priests who neglect to attend conference, which punishment, however, should not be excessive—one dollar is enough. Sus-

pension is not sustained for such a cause. (Cfr. Lepidi, 'Visitatio,' Vol. I, n. 481.)

The decree "Tametsi" is binding in the entire territory of southern and western Colorado.

OUR PANAMA SCANDAL

"*Das ist der Fluch der bösen Tat....*" Congress has finally decided to investigate the Panama Commission. The prima-facie evidence of waste, extravagance, and mismanagement is abundant.[1] Congressmen who have seen the Commission's salary list are amazed at it. Then there are all kinds of ugly rumors about "graft" in contracts. Furthermore, the sanitary condition on the Isthmus is extremely bad.[2] The New-York *Herald* has recently (Nov. 18) printed strong protests from American preachers in Panama against the "monstrous iniquity" of the importation with the consent of the canal authorities of hundreds of abandoned women,—the object being to make the laborers "contented."[3] And physicians on the spot, according to the N. Y. *Evening Post*, are speaking out against the certain result of this kind of "sanitation." All told, an enquiry into the whole affair by a committee of Congress is imperative.—

In a "Retrospect of the Panama Canal," the N. Y. *Evening Post*, in its edition of December 30, 1905, compared our progress on the Isthmus with that of the French and showed that we are far from fulfilling our boast of showing the su-

1) "Jobbery flourishes," according to Mr. Poultney Bigelow in the *Independent* (No. 2979), and the whole system of American administration "already gives ominous signs of rottenness." Mr. Bigelow cites a number of facts which amply prove his assertion.

2) Fever is driving away the negro laborers by the hundreds, and the "so-called sanitary system" is managed with such "criminal negligence," as, according to the testimony of Mr. Bigelow, could not be matched to-day "even in Turkey"!

3) Mr. Bigelow directly charges "the United States authorities" with "importing at considerable expense several hundreds of colored ladies" [harlots]. He refers to the Protestant ministers now on the Isthmus as his authorities, notably to Rev. Thomas H. Wood, Rev. Mr. King of the British Wesleyan Church, and Rev. Mr. Eskins, the rector of St. Paul's Episcopalian Church.

periority of "American methods" over those of Europe in building the canal. We are simply duplicating the errors of the French, which we ourselves had pointed out, and consequently are in a fair way to repeat their failure.

As we write, an effort is making to recruit laborers for the canal in the United States and Canada. It is important to note, in this connection, that Dean Harris of Toronto, in a book of travels recently published ('Days and Nights in the Tropics.' Toronto: Morang & Co. 1905) strongly warns his countrymen against going to Panama. If they must come, they should start a coffin factory, he tells them and, with their first order have one made to their own measure. The Chinese coolies cannot stand the wear and tear of the work and the climate; the negroes are too indolent to work under a broiling sun; and the Japanese are not allowed by their government to go there. The Dean says that "it is now known to many that correspondents are paid by some one to minimize the dangers of the climate and the isthmus, and to deny facts stated by disinterested writers." But the fact remains that "the canal, like a huge python, winds through swamps seething with decay and round hills covered with tropical vegetation. It is a python that has swallowed in one year—1888—forty thousand bodies of men, and is every day devouring fresh victims. Panama is no place for a white man."

THE GREAT APOSTASY OF TO-DAY

"Vox Urbis," the scholarly Rome correspondent of the N. Y. *Freeman's Journal*, (No. 3685) sends a solemn warning from the Eternal City to American Catholics against Loisyism, which he calls "the great apostasy of to-day." We extract a few salient passages from his noteworthy letter:

"Loïsy's books are on the Index; yet they are being read largely by priests and even ecclesiastical students in France; and the ideas they contain are gaining ground every day..... More alarming still, the poison has already been inoculated into a certain element even in Rome itself. Murri, the turbulent leader of the advanced wing of the Christian Democrats, has openly avowed himself a follower of Loisy; and there is a large body of misguided ecclesiastics of the young-

er generation who swear by everything that Murri puts in print. No later than last week, one of the professors in one of the ecclesiastical universities of Rome, that is to say, one of the men to whom is entrusted the intellectual formation of the new generation of priests, calmly avowed to 'Vox Urbis' that he was in entire sympathy with Loisy. That same evening 'Vox Urbis' went to one of the pontifical booksellers to ask for some modern book on the study of the New Testament—the man inside the counter offered him two of Loisy's condemned books!

In short Loisyism has become a pestilence, and the antitoxin for it has not yet been discovered. In other times when the Church and the Pope pronounced against a theory, good Catholics condemned it and weak and bad Catholics left the Church to found some sect of their own. All that is now changed. The Loisyites know that Loisyism is condemned, but they have no intention of leaving the Church. According to them the official teachers of the Catholic Church, from the Pope downwards, have lost their heads for the moment and it is the business of the new school to enlighten the Church from within rather than attack it from without like the old heretics.....

Here lies one of the great dangers of this latest and most pernicious tendency—the enemies of the faith will not leave the Church. They know that the moment they do so they lose nearly all their credit and the lever for propagating their ideas.

The other danger is this—they declare that they believe in the Church and everything the Church teaches, but in doing so they refuse to accept either the Church or its teachings, according to the commonly accepted meaning hitherto attached to them from the very beginning of Christianity down to our times. They avow that they have a new conception of Our Lord, of the Church, of the sacraments, of the dogmas of faith; a conception unknown to the fathers, to the popes, the common belief of Christianity up to our own time; a conception which has been rendered possible only by modern science and by the evolution of modern thought. For they are all evolutionists and their theory completes the trilogy of evolution which Darwin first applied to the physical world, which Spencer then transferred to

metaphysics, and which they have now identified with the development of the religious idea. In a final analysis of their theories it will be found that, while retaining the word 'supernatural' in their belief, they identify it absolutely with the 'natural.'

It will hardly be credited that these astounding theories can be held at the beginning of the XX. century by men who openly profess their belief in the Catholic Church. Yet such is the fact. Not only are there many such, but their number is growing alarmingly and so fast that one of the greatest of Roman professors does not hesitate to declare that this movement constitutes the 'Great Apostasy' of modern times."

THE MORAL CHARACTER OF BENJAMIN FRANKLIN

We believe we have once before, at the time of the publication of Sidney George Fisher's 'The True Benjamin Franklin' (Philadelphia, 1902. Lippincott) referred to the fact that Benjamin Franklin once wrote a letter of advice to a young man on the choice of a mistress, a copy of which is now in the State Department at Washington, while numerous transcripts have been circulated secretly all over the country and are corrupting the morals of the young. (Fisher, l. c., p. 126). "In the State Department at Washington," adds Mr. Fisher, "is also preserved his [Franklin's] letter on Perfumes to the Royal Academy of Brussels, which cannot be published under the rules of modern taste, and, in fact, Franklin himself speaks of it as having 'too much *grossièrete* to be borne by polite readers.' "

Even in a letter that teems with "sage and saintly advice," Franklin could not forbear to let his prurient imagination run riot and to besmirch the memory of so holy a man as Thomas à Kempis. "Your copy of à Kempis," he wrote to Mr. James Read on August 17, 1745, "must be a corrupt one if it has that passage as you quote it, *in omnibus requiem quaesivi, sed non inveni, nisi in angulo cum libello.* The good father understood pleasure (*requiem*) better, and wrote *in angulo cum puella.* Correct it thus without hesitation." (Portfolio, vol. I, p. 165.)

The letter continues the jest in a way that his latest biographer does "not care to quote" it further. (Fisher, l. c.)

How the historical image of Franklin has been glorified by the myth-makers, who seem to have had no other aim than to set him up as a model for the American people, appears clearly from Mr. Fisher's further remark that both of "Poor Richard's" chiefest early biographers, Sparks and Bigelow, in their editions of Franklin's works give only the last half of the above-mentioned letter (full of "sage and saintly advice"), with no indication that the first half has been omitted!

It is gratifying to note that a truer view of Franklin is gradually making its way in spite of the efforts of the myth-makers, past and present. The *Literary Digest* (No. 817), for example, quotes the editor of Smyth's new edition of the writings of Franklin—who is evidently an ardent admirer of "Poor Richard"—as follows:

"Unfortunately, it is impossible without offence to quote many of his briefer paragraphs. We may track him through the thirty years of the *Gazette* by the smudgy trail he leaves behind him. His humor is coarse and his mood Rabelaisian. His 'salt imagination' delights in greasy jests and tales of bawdry..... With all his astonishing quickness and acuteness, of intellect and his marvelous faculty of adaptation, he remained to the end of life the proletarian, taking an unclean pleasure in rude speech and coarse innuendo. He out-Smolletts Smollett in his letters to young women at home and experienced matrons abroad. Among the manuscripts in the Library of Congress, and in the columns of his newspaper and the introduction to 'Poor Richard,' are productions of his pen, the printing of which would not be tolerated by the public sentiment of the present age. It is no use blinking the fact that Franklin's animal instincts and passions were strong and rank, that they led him to the commission of many deplorable *errata* in his life, and that the taint of an irredeemable vulgarity is upon much of his conduct."

We point out these things, on the occasion of the Franklin bi-centenary, not because we delight in the *chronique scandaleuse* of the past, but because we believe the laudatory notices of Benjamin Franklin in most of our school histories require modification, and Catholic teachers particu-

larly ought to be made aware of the fundamental taint in the character of this, intellectually brilliant and politically and scientifically eminent man, lest they set him up as a model for the young—a danger not at all to be underestimated.

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THE NEW VATICAN EDITION OF THE GREGORIAN CHANT

of which the 'Kyriale' has recently appeared, is meeting with severe criticism. As those of our readers who have followed the Church music reform movement, know, the members of the Pontifical Commission on Gregorian Chant are unfortunately not a unit. While the majority favor the pure traditional chant, as it has been brought to light by the researches of the Benedictines of Solesmes, others prefer the melodies published twenty years ago by Dom Pothier.

Dom Pothier and his adherents (foremost among them Dom L. Janssens, O. S. B., in Rome and Prof. Wagner of Freiburg) allege that their melodies are easier to sing. But according to the *Giornale di Roma* this claim is not well founded. The pure old chant, it claims, is just as easy of performance and has the further advantage of greater scientific accuracy.

A writer in No. 926 of the Cologne *Volkszeitung*, who, if not himself belonging to the Commission, manifestly acts as the mouthpiece of several of its members, takes the same view. "We have before us the new Vatican edition of the 'Kyriale,'" he says; "we are also well acquainted with the Solesmes melodies, which have been published as the result of most careful and extended researches; and we must say that we can find absolutely no difference between the two in point of practical execution. Almost every page of this 'Kyriale' shows modifications of the traditional chant, but these changes do not facilitate the singing of the melodies. Some passages are even more lengthy than in the Solesmes chant. Moreover, Dom Pothier has stamped some melodies as traditional which are not traditional at all. A church choir accustomed to the 'Medicaea,' will have to work hard and overcome many difficulties in order to bring out all the beauty of the traditional chant. But it is not true that the new 'Kyriale' is easier to execute than the pure traditional chant

of Solesmes. If the traditional chant is to be restored, it would have been better, in my opinion, to restore it in its entirety, rather than in the imperfect version adopted by the minority of the Commission,—a version which does not represent the latest results of scientific research. The minority has triumphed and the 'Kyriale' is composed in accord with their principles. Like the *Giornale di Roma*, we cannot but deplore this fact for the sake of true science."

In reply to these criticisms Dom Janssens says in an interview with the Rome correspondent of the *Katholische Kirchenzeitung* of Salzburg (No. 91), that "it was not the intention of the Holy Father that the new Vatican edition should be a purely archaeological product, after the manner of a book which is put upon the shelves of some scientific library and there left to moulder; but rather a living manual of the living chant of the Church," and that the new 'Kyriale' comes as near to this ideal as it was possible to bring it under present conditions.

To which the Cologne *Volkszeitung's* critic (see No. 1009) of that valiant journal) replies that the question is not archaeological at all, there being not one single document extant that dates back to the really archaeological period of Gregorian chant, the period extending from the first centuries to the ninth and tenth, and that, if Pius X. in his Motu proprio designated the most ancient codices as the fundamental basis of reform, he meant the best codices of the golden age of Gregorian chant as they have been unearthed by the Benedictines of Solesmes. A comparison of the melodies of their new Kyriale (not yet published) with that of the official Vatican edition, he concludes, will show clearly what exquisite pearls of beauty have been suppressed in the name of aesthetics.

It is unfortunate that the movement for the reform of Church music, which is so necessary and so dear to our Holy Father Pius X., should be retarded by dissensions among those to whom he has entrusted its leadership.

THE TRUTH ABOUT ST. EXPEDITUS

The reason why a number of statues of St. Expeditus were recently removed from some of the churches of Rome (see the CATHOLIC FORTNIGHTLY REVIEW, XII, 22, 666) was

not, it seems, the doubt that exists as to the authenticity of the passage referring to him in the 'Martyrologium,' but the circumstance that "in some places and among some people devotion to St. Expeditus has taken an eccentric and exaggerated form." (Rome correspondence of the *Tablet*, No. 3417.)

But it remains true, nevertheless, as we said, that the existence of the Saint is historcailly dubious, and the legend underlying his cult entirely unauthenticated.

The gallant attempt of Msgr. Cascioli in *La Vera Roma* to rescue the devotion to St. Expeditus has not proved successful. As the Rome correspondent of *La Vérité Française* (No. 4405) puts it: "The intention was truly praiseworthy; but when we proceed to examine how this devotion originated, we begin to doubt if it had not been better to leave the Saint undistinguished in the group of those whom the Church honors on the nineteenth of April."

"Why," asks Msgr. Battandier in a letter to *La Semaine Religieuse de Montréal* (XLVI, 21), "Why was not St. Hermogenes, the leader of the group, made the object of this new devotion?" And he proceeds to answer thus: "I do not know; but from the manner in which the cult of St. Expeditus has developed, I can divine it. The Latin name of this martyr means 'it is expedient,' but the Italian word *Expedito* signifies 'make haste,' and it is this miserable *calembourg* which has as it were made the fortune of the Saint.[1]) I confess all this is not very serious, and if we must render a cult to those who have given their lives to God, we should find better reasons for it than a wretched pun which has no sense except in the Italian language."

The devotion to St. Expeditus seems to have started in Germany or Austria about the middle of the eighteenth century and is now very common in most European countries. "St. Expeditus is invoked as the patron of urgent cases—he is depicted as a Roman soldier, holding in his right hand a cross on which is inscribed the word 'To-day,' and crushing with his foot a crow which is just able to croak out the word

1) Be it remarked, however, that the cult of St. Lucia as the patroness of good eyesight originated similarly by a misunderstanding of her name—Lucia—luce—light; and that of St. Cecilia as the patroness of music, from the accidental circumstance of van Eyck's painting her as playing the organ. (Cfr. *Civiltà Cattolica*, 16 dicembre 1905, p. 727.)

'To-morrow.' The symbolism is quite modern, and has struck many devout Catholics as somewhat ridiculous. In the popular mind it is supposed to mean that St. Expeditus obtains for you without delay any favors you ask through his intercession. Doubtless the name Expeditus has given rise to this belief, but it has received currency and strength through the medium of popular lives of the Saint which are nothing better than a tissue of the idlest conjecture. All we know with certainty of St. Expeditus is summed up in the two facts that he existed in an early period of Christianity and that he was martyred; these are quite sufficient to entitle him to the veneration of Catholics, but they certainly afford no justification for the countless stories which are related of him or for the picture of him which has become so popular." (*Tablet*, No. 3417.)

But the relics;—do they not throw some light on the history of St. Expeditus? "Unhappily," says the Rome correspondent of the N. Y. *Freeman's Journal* (No. 3680), "they do not—just the opposite. The word '*Expedit*,' printed on the case was the French for 'sent' or 'forwarded,' and was put there by the person here in Rome who was charged with the task of transferring the relic from Rome to the shrine of France."[2])

The *Civiltà Cattolica* (quad. 1331), on the other hand, holding that it can be historically shown that there is a St. Expeditus, even though we do not know that he is the saint of speedy favors, we may safely pray for *any* spiritual favor through his intercession.[3])

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2) To which should be added, by way of elucidation, that there cannot, of course, be question here of any genuine relics of St. Expeditus. Possibly there may have been enclosed in the case referred to above relics of some unknown martyr of the catacombs. If there are venerated to-day anywhere on earth relics of St. Expeditus, they cannot possibly be those of the martyr whose feast is celebrated on the nineteenth of April.

3) In another note "Intorno al Culto S. di Espedito Martire" in its quad. 1332 (16 dicembre 1905) the *Civiltà* prints some documents on the cult of St. Epeditus, from which it may be concluded with some degree of probability that this cult dates from the second half of the seventeenth century and that in Sicily, in the eighteenth century, St. E. was venerated simply as the patron of merchants and travelers (negotiorum et expeditionum patronus); not as the procurer of speedy favors. The latter cult is of German origin, and the *Civiltà* says it is impossible to determine at this stage, which form of the cult was the prior.

Our esteemed contemporary believes if the two words "To-day" and "To-morrow," commonly inscribed on the pictures and statues of Saint Expeditus, would be removed, and everything avoided which might encourage the erroneous and superstitious popular notion that certain devotions performed at certain times and in a certain specified manner will infallibly procure his intercession, the cult is entirely unobjectionable. While this view of the matter does not appeal to a number of our best scholars, we on our part are ready to embrace it if it be the judgment of the Holy See.

One lesson of this whole incident we have already pointed out (XII, 22, 666). But there is another, which the *Freeman's* Rome correspondent states thus: "The moral is, that every popular devotion and public practice of piety should be controlled rigidly and constantly in every diocese. The abuses and superstitions which are always liable to arise where a severe control is not observed, are calculated to bring religion and true piety into disrepute."

QUESTIONS OF SOCIALISTS AND THEIR ANSWERS

Under this title the Rev. William S. Kress, of the Cleveland Apostolate, has just published an excellent little book for which Mt. Rev. Archbishop Messmer of Milwaukee has written a very thoughtful Introduction.*

"In the difficult treatment of Socialism," his Grace remarks among other things, "a systematic discussion with strictly logical sequence is very profitable for the mind trained in the intellectual arena; the ordinary man will better enjoy and more easily follow the plain, free, and somewhat rambling talk."

Popular treatment, however, is not the chief merit of the work under consideration; its thoroughness and wealth of material make it a valuable aid for every one engaged in discussion with Socialists. Its author, Father Kress of the Cleveland Apostolate, is well known in different parts of the country as a powerful lecturer and dreaded opponent of So-

*144 pages in paper covers. To be had from booksellers generally, or from "Librarian 6914 Woodland Ave., S. E., Cleveland, O." Per copy 20 cts. In lots of one hundred, 10 cts. each.

cialism. Especially his lectures in Milwaukee in January, 1905, attracted wide attention and caused a good deal of controversy with some of the leading Socialists. At the suggestion of Archbishop Messmer and others the author has now given us in book form his "Question Box," i. e., the questions he was asked in his lectures together with the answers given thereto. In his preface the author modestly remarks that he considers the questions of greater value than the answers. He assures us that every question is genuine, actually put to him by Socialists in various parts of the country, and in so far these questions are indeed profoundly interesting. They show on the one hand to what extent shallow materialism has already muddled the brains of certain well-meaning men, and, on the other, they reveal the woeful ignorance concerning the real nature and doctrines of Socialism which is prevalent with many people styling themselves "true Socialists."

The answers of Father Kress give proof of a thorough acquaintance with Socialist teachings and of extensive reading of Socialist publications in the U. S., enabling him to substantiate his statements with ample quotations from American Socialist writers. He treats in ten chapters of Socialist tactics, philosophy, ethics, of the Socialist attitude concerning confiscation, religion, family life, education, the co-operative commonwealth, labor unions, and, finally, of the favorite Socialist doctrine of labor as the only source of wealth.

Here we have a cheap publication, easily understood by any workingman of average intelligence and enabling him to hold his own against the persuasions and objections of Socialist agitators. Father Kress' lectures were published for free circulation by the Catholic County Federation of Milwaukee. Also these his 'Socialist Questions' ought to be freely distributed wherever they are likely to do good. We strongly recommend to county federations and to Catholic pastors to put this book into the hands of Catholics who are in danger of being perverted.

For a future reprint of the work we venture to suggest that the salient points of each question be marked by heavier type. Again, to one or the other question we should have liked to see a more substantial answer; thus, f. i., on p. 132, where the Book of Common Sense is recommended for the refutation of Socialistic arguments, a reference to

some standard Catholic work on the subject would not have been amiss. On p. 11, the author states that some German Protestants call themselves Christian Socialists. To our knowledge this is not the case. Stöcker's adherents, who are evidently referred to, call themselves the Christian Social Party. Christian Socialism is, and always will be, a misnomer, and that a certain faction in the American Socialist Party are proud of being called Christian Socialists, proves to our mind that their knowledge of both Christianity and Socialism is rather defective.

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THE GÆLIC MOVEMENT AND THE "LANGUAGE QUESTION"

It is wonderful how the tables are latterly turning in consequence of the spread of the so-called Gælic movement!

Ten years ago when THE REVIEW, insisting on the rights of the various non-English-speaking nationalities within the pale of the Church in these United States, was wont to expatiate more or less enthusiastically on the intimate connection exsisting between native language, character, and faith, it was the newspapers peculiarly representative of the Irish element in the Catholic Church of this country that bitterly fought us and poured ridicule upon our "un-American notions."

To-day, the rights for which we battled are pretty generally respected,—at least in this western part of the country; in New England our French-Canadian brethren are still struggling—and now it is the Irish newspapers, staunchly devoted as all or nearly all of them are, to the Gælic movement, which sing enthusiastic pæans in favor of mother-tongue.

We have already acquainted our readers with several specimens of their ardent utterances.* Below we present another which, like so many of its kind now appearing in the Irish-American Catholic press, reads like an adaptation from the columns of THE REVIEW of a decade ago. It is from the Boston *Republic* (XXV, 43):

"What panacea can there be for the threatened deterioration of Irish character? What will save Ireland from the

*See, *inter caetera*, Vol. XII, No. 21, pp. 616 ff.: "The Gælic Movement and the 'Language Question' in the U. S."

ditch of materialism, skepticism, and irreligion into which foreign ideals have been leading her? The revival of the native language, it is argued, will, more than anything else, accomplish this, for it will bring into vogue the simple, old-world virtues. We cannot doubt that *between the nature of this tongue and the disposition of the Irish intelligence there is mysterious pre-established harmony.* The simplest lisp, the most rudimentary affection when expressed in the native tongue expresses a world of meaning impossible to convey in any other. This language has been fashioned by the habits of mind and the tournures of the imagination of the race to whom it belongs, and, better than any other, it will enable Irishmen to see, to think, to understand themselves, to understand their own nature, in fact, which is in a degree latent through want of the natural, the correlated vehicle of thought and emotion...."

"It is a vulgar sophism that it would be well to hasten the day when English would be understood and spoken by all. This may be very well from the point of view of those who speak it as their own. It is equally unreasonable to object that, if the Irish language succumbs to the English in the struggle for existence, it will be but an instance of the working of the law of the survival of the fittest. Such a law is unknown in the interaction of languages: *the predominance of one language or dialect over another language or dialect depends simply on the physical or intellectual superiority of its speakers;* for instance, mere political circumstances brought it about that the Continental Celtic, or Gaulish, yielded to the Latin, though it is quite possible, if the two languages were to be judged *per se*, on grounds of strength, power, and delicacy, that the former would have deserved to survive rather than the latter. No language, then, however perfect or universal it might be, would replace the Irish language for the Irish people; no other would render the Irish spirit and instincts or in any way deserve to be called the 'national' language."

Once our Irish brethren have learned to love and appreciate their own lost mother-tongue, they will most assuredly also understand the devotion with which German, French-Canadian, Italian, Polish, Bohemian, and other non-English-speaking immigrants in this country stick to their respective

native languages, and will not only not hinder, but aid them in preserving what they themselves have learnt to cherish as one of the highest and most precious of God's gifts: their mother-tongue.

And then there will no longer be any "language question" in America.

PARERGA AND PARALIPOMENA

Catholics in Congress.—Dr. Scharf, in one of his recent Washington letters, says there are fewer Catholics in Congress this year than there have been for some time. In the last Congress there were thirty-two, the present Congress counts but twenty-six, three of them (Mallory, Gearins, and Carter) in the Senate, the rest in the House. Twenty-six Catholics in Congress! What a power they might be, what small potatoes they really are!

Unfortunately, the kind of Catholics who rise in American politics is rarely a credit or a support to the Church. We happen to know one of the twenty-six Catholics now in Congress, and we recollect to our humiliation that on the occasion we made his acquaintance he "distinguished" himself by telling, in a semi-public address on board a U. S. man-of-war, a yarn so unutterably smutty that every decent guest in the crowd—and there were a number of them—hung his head in disgust and shame. God have mercy on His Church if she should ever be cast upon the support of the average Catholic politician!—

Of another, Senator Gearins of Oregon, by the way, we read after penning the above lines, that he received his education at Notre Dame University, where he "captained the baseball team and was regarded as one of the best pitchers who played the game in those early days of the sport." To-day, according to the same authority, he is a very successful lawyer, "in great demand... at the state meetings of the Elks," where "he is always the principal speaker," and "in Knights of Columbus circles he is equally prominent"!!!

Euthanasia, i. e., the theory that it is permitted to mercifully put to death the insane, the hopelessly sick and old, and the victims of accidents who "cannot recover," has of late been publicly defended by such a distinguished man as Prof. Charles Eliot Norton of Harvard (Phila. *Record*, Jan. 7.) From the standpoint of the Christian who believes that to God alone belongs the right of life and death over man, such teaching is, of course, absolutely wrong and inadmissible. But it also goes against the grain of such rationalistically in-

clined philosophers as W. M. Reedy, who, discussing the matter in his paper, the St. Louis *Mirror* (XV. 47), says:

"Into whose hands shall we commit the power to decide that these persons shall be killed? Why not leave it to each man when to kill himself?.... There is no disease that is incurable. We have seen so many hopeless cases recover. And then as to the mangled in accidents, how many have survived who seemed to have little chance of so doing. We fear that Mr. Charles Eliot Norton, eminent and learned though he be, is inclined to be a little sloppy in his sensitiveness. After all, suffering isn't such a bad thing. Out of it comes life itself, and most of life's moral beauty. It is the soul of love and, at its highest, undistinguishable from joy..... A man shall die when his works run down, when in the great and, as we must believe, well ordered plan of events, his hour strikes. If not a sparrow falls to the ground unnoted by the God who must love us, as emanating from Himself, then none of us falls until the time appointed, and by means foreseen from everlasting unto everlasting. We can help the afflicted and should do so, but none of us has the right to put another out of life unless to save our own or others.'"

The "Catholic Order of Foresters."—According to the reports of the Insurance Departments, the progress of the Catholic Order of Foresters, established in 1883, for the 5 years ending Dec. 31, 1904, was as follows:

Year	Expenses of management	New insurance written	Insurance ceased to be in force	Total insurance outstanding	Increase
1900	$70.262	$9.373.000	$1.289.000	$92.693.900	$8.084.000
1901	88.498	9.081.000	1.277.000	100.497.900	7.804.000
1902	72.680	11.992.200	1.366.200	111:123.900	10.626.000
1903	118.024	10.804.000	1.653.500	120.274.400	9.150.500
1904	102.426	10.646.500	10.356.400	120.564.500	290.100

It will be observed that the year of apparent greatest prosperity was 1902, when an exceptionally low expense rate brought the largest increase of membership in that 5 year period. The next year following, with an increase of over 60% in the expense account, could not equal the previous increase of outstanding insurance, and in 1904, notwithstanding expenditures were over 40% in excess of 1902, all that could be accomplished was practically replacing the insurance which went off the books, the increase being a beggarly $290.100. The reserve fund accumulated since 1883 was but $1.84 per $1000 of outstanding insurance in 1900, increasing to $6.10 per $1000 in 1904, after over twenty years' business.

Is it not about time to place this organization on a safe foundation?

Signs of the Times.—We have got so far in this "Christian country" of ours, that a freethinker who claims to speak in the name of many American citizens can boldly print a vicious attack upon the indissolubility of the marriage tie ('Divorce and Remarriage,' Mayhew Pub. Co., Boston), in which he argues that any "home" where the married couple are "antagonistic," should be broken up in the interests of the parents, the children, and society;—and our "great religious weekly," the New York *Independent* (No. 2973) reviews this atrocious onslaught upon the foundation of Christian society without a word of blame or criticism.

Catholic Statistics.—Archbishop Messmer's secretary, Rev. B. Traudt, according to the *Excelsior* (No. 1165,) estimates the total Catholic population of the Archdiocese of Milwaukee at from 235,000 to 240,000. The official Catholic Directory of Wiltzius & Co., published in the City of Milwaukee, in its latest edition (1905)* gives the Catholic population of that Archdiocese as 294,000. If there is a deficiency of more than 50,000 in the estimate of the total number of Catholics in the Archdiocese of Milwaukee, in which the Directory is published, and about which it ought to be best informed, we may justly repeat our ancient query: What about the value of the Catholic Directory's estimate of the Catholic population in general and of the various other dioceses in particular?

Catholics and the "Elks".—We have repeatedly published descriptions of the memorial exercises held by the "Elks," —it seems they call them "Lodges of Sorrow" now—and insisted that Catholics should steer clear of this secret fraternal organization, whose chief *raison d'être* is "having a good time". It is refreshing to notice that the Catholic weekly press is gradually waking up to the danger. "We wonder what kind of Catholics those are who complacently take part in such services for the dead," remarks the Cleveland *Catholic Universe*, and the Boston *Sacred Heart Review* (XXXIV, 26) approvingly reproduces the passage. "It looks to us like a pagan ceremony and a species of mockery. Among the dead Elks were those who had no faith and who never showed any sympathy with the teachings of religion. A Catholic is out of place in such an assembly; he is out of plumb with the teaching of his Church in co-operating in the ritual and the ceremonies of the 'Lodge of Sorrow.' He compromises his faith and is not free from the charge of scandal. Catholics should protest against such services. If they can not prevent them, they should leave the Elks. They can not serve two masters. They are not allowed to take part in such services."

*The Directory for 1906 has not yet reached us.

Church Extension and Catholic Schools.—Rev. H. Brockhagen, one of the few surviving pioneer priests of the Archdiocese of St. Louis, in recommending the Catholic Church Extension movement in his paper the *O'Fallon Hausfreund* (IX, 1), emphasizes the fact previously adverted to by a writer in the *Herold des Glaubens* (LVI, 13), that the prime necessity in most districts of what may be called our American *diaspora* is not so much churches as Catholic schools. "When we entered upon active mission duty forty-seven years ago," he writes, and his opinion is well worthy of attention, "we had to attend to one whole county and besides a portion of a neighboring county. We had no money and never gave it a thought, but within two years we had erected four Catholic schools, and to-day there are flourishing in that same territory five Catholic parishes, each with a resident pastor. There was no Church Extension Society in those days, yet we did not starve. But if we had not provided Catholic schools in the various settlements, no parishes could have grown up. The Catholic school is and will remain the only solid foundation for a church."

The Catholic Church Extension Movement was organized on a permanent basis at a meeting held in the Archbishop's House, Chicago, on December 13, last. The chief officers are: Archbishop Quigley, Chairman of the Board of Governors; Rev. Francis C. Kelly, President; Mr. W. P. Breen, Fort Wayne, Ind., Treasurer; Rev. E. P. Graham, Lapeer, Mich., Secretary. The general office of the society is at Lapeer, Mich. The movement is a good and timely one, and we sincerely hope it will find the generous support of well-to-do Catholics all over the land. The suggestion has been made—and we cordially approve it—that, since the financial situation of the "Catholic University of America," according to the recent report of its most eminent Chancellor, has improved so wonderfully, a portion, say one-half, of the proceeds of the annual University collection be set aside for the at least equally if not more necessary and important purposes of Church Extension.

The Exclusion of Women From Our Church Choirs.—In a timely paper in the *Cæcilia* (XXXII, 11) Rev. Prof. Charles Becker, of St. Francis Seminary, who has been for many years one of the leaders of Church music reform in this country, gives it as his opinion—and it is an opinion not devoid of weight—that, although the Holy Father has not given express permission, the women members of our church choirs may for the present be retained, provided that serious efforts are made to train men's and boys' voices, and that there is a real good will to comply fully with the law within a reasonable space of time.

Prof. Becker does not share the hope of those who think that Pius X. will yet be prevailed upon to rescind his decree ordaining the exclusion of women from the liturgical choirs. This decree, he says, is by no means an innovation, but is based upon an old law, of which the American St. Cæcilia Society was always well aware and from which it did not dispense itself, but was dispensed by its protector the late Cardinal Bartolini. "It has been assumed in many quarters," he writes, "that the decree concerning the exclusion of women's voices, applies only to choirs that sing the so-called *proprium*. I do not believe that this interpretation will stand; for when a choir sings either the proper or the ordinary (Kyrie, Gloria, etc.) of the Mass, it acts as the representative of the people and thus assumes the character of a liturgical person, an office which can never be held by a woman. If, however, the congregation sings the ordinary, no such representation takes place, and all the faithful, both women and men, should then participate in the singing."

Catholic Federation is making steady, if quiet, headway. Secretary Matré reports that through the efforts of various State and local federations objectionable books are being forced out of the market; virulent anti-Catholic text-books removed from public schools; Mass celebrated in public corrective and charitable institutions; a vigorous fight made against immoral posters and theatricals; Catholic hospitals are put in possession of their legitimate share of public funds, etc., etc. So that Bishop Colton of Buffalo (in which city, by the way, the next national convention will be held this summer), may well say that federation "enables them [our Catholic men's societies] to accomplish all the more good for religion and society, and at the same time inspires higher thought and nobler action in their own individual purposes and aims."

The proceedings of all the executive board sessions, held since the last convention, have appeared in pamphlet form and can be had from Anthony Matré, National Secretary, 4150 Wyoming Street, St. Louis, Mo.

On the Multiplication of Dioceses.—A reader in North Dakota takes a different view than that recently expressed in this journal on the question of multiplying the number of dioceses in the poor and sparsely settled districts of the West. "There seems to me to be wisdom and foresight in the make-up of a prelate," he writes, "who looks beyond the present appearances of poverty. Let there be many good bishops in these far-away portions of Christ's flock—bishops who give an example at once of Apostolic simplicity and strenuousness to the heroic priests who are doing outpost duty under such difficulties. To see a bishop sharing the sweat and toil of the missions, is more encouraging to clergy and people than

to hear his commands and directions from a distance. Yes, let there be more Apostolic bishops working with a few faithful priests in the farthest and poorest corners of God's vineyard, preparing the ground for a better future. Though there be no palaces erected nor gold displayed, still the cause is worthy of Apostolic men carrying the mitre into new mission fields."

Lawson and His Dupes.—We hope none of our readers have gone into the huge stock gambling pool organized by Mr. Thomas Lawson on the strength of his most positive "statement of fact." For that worthy has been compelled to announce that the subscribers to his "sure thing" pool have lost thirty-six per cent of their investments.

Whether Lawson himself lost proportionately, no one can tell. After what is known of him, says the *N. Y. Evening Post*, and we quite agree with our astute contemporary, any man who would trust his word or his honor is a fool. To place your money in the hands of a confessed stock gambler is simply to invite betrayal.

The latter disclosures of Lawson's moral character throw a curious light upon the notion recently current, that he had been providentially raised up, as it were, to lead Americans out of the evils of which they have been so acutely conscious. A good many of us have again had to learn the old lesson that, from corrupt and selfish men we may get useful information, but we never can get wise or safe leadership. To quote that master of political philosophy whom, now that he has been cited in a presidential message, even an editor may feel emboldened to adduce: "When men," says Burke, "whom we *know* to be wicked impose upon us, we are something worse than dupes. When we know them, their fair pretences become new motives for distrust."

Shall Sisters be Called "Rev."?—Rev. Fr. Joseph Sittenauer, O. S. B., writes to the REVIEW from Atchison, Kansas: "On page 734 in your issue of Dec. 15th you register the protest of the *St. Josephs-Blatt* against the application of the title "Rev." to Sisters, even if they be superiors. It may be interesting to know, however, that the English Catholic press of this country, in using this epithet for Sisters, is in good company. Thus, e. g., Cardinal Pietro, the Vicar of Rome, in his circular of May 18, 1905, sent to the superiors of the various sisterhoods of Rome, addresses them: 'Molto Reverenda Madre' (Very Reverend Mother). Cfr. *Analecta Ecclesiastica*, June 1905, p. 262.) Such an example ought to settle the dispute."

A Catholic Co-Operative Center.—*Charities* (XV, 11) publishes a note on "Bronson House (Los Angeles), a Catholic Co-Operative Center." It is a group of young women established five

years ago and doing what is called settlement work under the supervision, it appears, of the Bishop of the Diocese, in a thickly populated district of Los Angeles, inhabited mostly by "recent arrivals from Mexico, children of Jewish parentage, descendants of French, German, Portuguese, Basque, and Italian families," etc. The keynote of its mission, we are told, is to "increase the possibilities of right living and good citizenship on a foundation of religious principle [a rather indefinite phrase!] carefully avoiding any undue interference with the convictions of the least one who comes under its roof [in which latter phrase the stress, we presume, is to be laid on *undue*.]"

The specifically Catholic features appear to be "a special religious service on Sunday" [holy Mass?] and "Sunday-school," giving "the Catholic children an opportunity of advancing in their religious knowledge."

Charities further informs us, that "the spirit of co-operation between Bronson House and a Protestant institutional church nearby is cordial and effective," and that "the work bids fair to be of much civic value." Since "it has already prompted the women of the Catholic Church in San Francisco to start a similar center," it would be worth while to enquire what this new movement means and why it claims the distinctive title "Catholic."

The Religion of James G. Blaine.—On this subject (see our notes in No. 24 of the last and No. 1 of the current volume of the CATHOLIC FORTNIGHTLY REVIW) Mr. John G. Ewing, of 639 Fullerton Ave., Chicago, a near relative of Mr. Blaine, as written an interesting letter to the *Catholic Columbian* (No. 49), from which we extract the following passage:

"Neither the statement of the reviewer in the N. Y. *Sun* nor that of Father Sheedy on the question of James G. Blaine's religious upbringing is in accordance with the facts. The statement of the reviewer, that 'all the children (of Ephraim Lyon Blaine and Maria Louisa Gillespie) were brought up in the Presbyterian faith,' is incorrect; but so is the correction of Father Sheedy, that 'they were all brought up, not in the Presbyterian faith, but in the religion of their mother, the Catholic faith.' Ephraim L. Blaine, the Father of James G. Blaine, did not become a Catholic until within a few years of his death and after James G. Blaine had passed beyond his control and that of his Catholic mother. All the children of the marriage were baptized, but the elder sons were not brought up in the Catholic faith. Neither James G. Blaine nor his elder brother, Neal, received or were prepared for confirmation or holy communion. While the two daughters born of the marriage were, with Ephraim L. Blaine's full approval, reared as Catholics, up to the time of his conversion he objected, and that successfully, to his sons being

so reared. What influence their mother could exert, she exerted to see that Catholic principles were instilled into their minds, but only after the conversion of Ephraim L. Blaine, were the younger sons, still under his control, reared in the Catholic faith."

Catholic Labor Day.—The Holy Father, in a letter to Archbishop Bruchesi of Montreal, has cordially blessed the "Catholic Labor Day" inaugurated by that zealous and progressive prelate and repeatedly referred to with praise in this REVIEW. It is, in the words of His Holiness, "a useful undertaking," which will teach the workingmen "that to secure prosperity, even here below, they have but to take for their rule of conduct the doctrine of the Gospel, and for a model Jesus Christ, who from being rich became poor, and who spent the greater part of His life in a carpenter's shop."

In view of this hearty commendation of the idea by the Sovereign Pontiff, may we not repeat the question we asked over a year ago: Why cannot we in this country also have a Catholic Labor Day, after the model of that instituted by Msgr. Bruchesi?

Free Parochial Schools.—According to the *Catholic Columbian* (XXX, 38), "only about one-third of the Catholic children in the United States are in Catholic schools." While the chief reason for this lamentable state of affairs is no doubt to be sought in the fact that there are no parochial schools where most of these children live, our contemporary is probably right in saying that many Catholic children are absent from parish schools where such exist, merely because of the expense—the tuition fee—small though it be—and incidental expenses, which weigh heavily on many a bread-winner with half a dozen or more children to educate.

Can these children be gathered into our parochial schools? by making the latter as "free" as the public schools? Many priests and laymen believe they can, while others think that the abolition of school money would not make much difference, because the upkeeping of the school would then fall upon the congregation, which in its last elements consists of these same poor bread-winners. There is this much to be said in favor of the plan, however, that where the school is supported by the whole congregation, the burden resting upon the parents of large families can be eased by a more equal distribution among all the members of the parish. The best plan no doubt would be to get our schools endowed. Where is the Catholic Carnegie to start the ball a-rolling?

The College Press.—Our college students turn out a larger number of periodicals than any of the other "special interest" or "class" publications, such as labor, medicine, science, Sunday-schools, or education itself. One of the newspaper dir-

ectories, which is manifestly incomplete in this department, lists 322 collegiate monthlies, bi-weeklies, weeklies, and dailies. Besides those overlooked, every respectable high-school nowadays maintains a "paper," and these fall in essentially the same category.

Professor Baker of Harvard, in a recent article in the *Educational Review*, names "inability to think" as a common characteristic of the undergraduate editor and orator. To discuss this without an exact definition of terms would be unprofitable. Prof. Baker is probably a little too severe. In two departments some of our college periodicals attain a really high standard: light verse and playful or grotesque humor; though it is true, as the *Nation* remarks, that both college poetry and college humor has so little to do with college life that "most of it, so far as subject matter is concerned, could be transferred bodily to the pages of a magazine representing another local habitation."

The Platonic vs. the Xenophontean Socrates.—It is interesting to note that the Platonic Socrates, as against the Xenophonic who reigned supreme in our literature for the last fifty years, is again in the ascendancy. "The great difficulty in painting a correct picture of Socrates," says a reviewer of Forbes' 'Socrates' (New York: Charles Scribner's Sons. $1.25) in the *Nation*, "is to make allowance for the coloring of Plato and of Xenophon, and to disentangle his personality from that of his biographers; and this puzzle is all but insoluble. Grote thought that it was a tolerably safe procedure to appeal from the idealizing tendency of Plato to the matter-of-fact narrative of Xenophon. But it is now clearly seen that Xenophon is, in his matter-of-fact way, as much of a romancer as Plato, and that the Xenophontean Socrates is, in many passages, simply Xenophon himself discoursing commonplaces characteristic of the somewhat *borné* farmer, and horseman, and military adventurer. The Socrates who proses tediously about gratitude to parents and about the military art as practised by Greeks and Persians, is certainly not that lofty and astonishing personality which administered an electric shock to the conscience of the youthful Alcibiades. So that the Platonic Socrates with all the glamor of his power and irony and subtilty, is often likely to be truer than the tamer character outlined by Xenophon."

A Protestant Estimate of the Catholic View of the Reformation.—An eminent German writer, Professor W. Köhler, of the University of Giessen, in a paper recently published on "Die wissenschaftlichen Leistungen der neueren katholischen Theologie auf dem Gebiete der Reformationsgeschichte," says: "The Catholic source-books and general works on the history of the Reformation are excellent..... Catholic research in this branch is up-to-date. (Page 19.)..... We shall learn from Den-

ifle just as we learned from Janssen..... Denifle—seconded by the Jesuit Grisar in a number of essays—has above all reopened the problem of Luther's earlier days..... The young Luther, as he has described himself, is unhistorical. He was not a discontented Augustinian friar, nagging at monasticism and exhausting himself in fasting, praying, and corporal discipline; on the contrary, he felt happy in his convent life, enjoyed perfect peace, and did not turn his back upon it till later in life." (Pages 68—69.)

"Protestant church historians must beware of considering the Middle Ages in the light of the Lutheran view of history; for this view is one-sided." (P. 46.)

And speaking of the so-called pre-reformers Köhler says: "It is not at all permissible, as we find it done particularly in popular works, to label everything that was written in the Middle Ages on grace, faith, justification, the principle of Scriptural interpretation, contrition, and pangs of conscience as 'pre-reformational,' and to claim it for Protestantism. The entire world of the 'pre-reformers' has sunk into ruins; the Luther monument at Worms, which shows Luther accompanied by Huss and Savonarola, cannot stand before historical criticism." (P. 51.)

All of which shows that the truth is surely, if slowly, making its way.

Cardinal Gibbons as a Member of the Propaganda.—It has been asked: Being nearly always absent from the Eternal City, how does Cardinal Gibbons exercise his membership in the Propaganda? Does he participate by proxy in the deliberations and decisions of that Sacred Congregation?

In reply, let us note in the first place, that Cardinal Gibbons is a member of the Propaganda for the reason that the archiepiscopal see which he happens to occupy is situated in a missionary country subject to the jurisdiction of that S. Congregation. When in Rome he is entitled to a seat in its councils and a voice in its deliberations and decrees. Whilst at home, however, he can not participate, either in writing or through a representative, in any official decision. In really important matters relating to their own province or their own country, members of his class (to which belong also the cardinal-archbishops of Armagh and Sidney) are usually asked to give their opinion, which then receives in each case the consideration to which it is entitled by reason of its author's rank, personal character, and experience.

The Newest School of "Advanced" Biblical Interpretation in Germany is called the religio-historical. It interprets the religion of the Bible (Christianity) purely as a historical phenomenon in the natural development of religious thought. The unique feature of this school is its claim, that the religious teaching of the Scriptures are largely appropriations and adaptations

of extra-biblical material. This was the central thought in the Babel-Bible controversy.

The most consistent exponent of the new method is Professor Gunkel of the University of Berlin, who endeavors to show in a little work just published ('Zum religionsgeschichtlichen Verständnis des Neuen Testamentes', Göttingen; for a synopsis of it see *Current Literature* for November 1905). that the religion of the New Testament, in its origin and development, and indeed in many of its essential features, has been produced under the decisive influence of certain foreign (chiefly Oriental) religions, through the medium of Judaism. In other words: a lot of heathen ideas were "simply transferred to the historical Christ."

One may freely admit many seeming parallels to biblical teachings in Oriental literature, and yet maintain vigorously and victoriously, that such parallels prove nothing beyond the fact that some of the heathen nations had preserved in a larger measure and purer than others, essential portions of the primitive revelation. Gunkel's system, like the well-remembered Petrinistic-Paulinistic theory of Prof. Baur of Tübingen, is mere subjective guesswork without any foundation in fact.

When Does Sinless Temptation Pass into Sinful Consent?—There must always be a mystery connected with the passing of sinless temptation into sinful consent. Fr. Vincent McNabb, O. P., throws some light on this psychological mystery in a profound chapter on "The Life of Faith" in his lately published 'Oxford Conferences on Faith' (B. Herder. 1905. Price 90 cts.) "Moral virtue," he says (pp. 215 sq.), "is not easy to us, nor does it come first-hand. There is one law in our mind, another in our members. Unlawful objects suddenly presented to the soul cannot help wringing from us an indeliberate and irresponsible consent. This indeliberate bent towards what is at once pleasurable and unlawful, is the raw material of sanctity. It is the battle-field of the human drama. As things go, far from being all bad, it makes heroic goodness possible. Our work in life will ever be to keep a watch upon this forbidden impulse of the heart, to curb its impetuousness, to confine it within bounds, to prevent it passing from an impulse into a deliberate act. Slay it we cannot. Nor would it be well for us if we could. But we may quell and bind, if not break it. We may even bring it on the whole under law, not indeed in its own stronghold but in its outworks where impulse and reason meet together. But whilst life lasts, and the operations of our inner life are so hard to unravel, there must always be a mystery connected with the passing of sinless temptation into sinful consent. Yet temptation is not sin; though it often perplexes the sensitive soul to disentangle one from the other, amidst the shock and din of the struggle of life."

MARGINALIA

The recent report of the U. S. Bureau of Labor on the restriction of output brought about by the activities of the labor unions, in discussing the introduction of the type-setting machines against the prejudice of the hand compositors, records the testimony of ex-President Donnelly of the International Typographical Union, that the introduction of machines has not injured the compositors, but on the whole has been a benefit. There are more printers now than there were before the machines came in. The operatives earn higher wages for a shorter day. The cheapened cost of production has greatly increased the size of the newspapers, and this, in turn, has made extra work, an experience which happens with nearly all of the most dreaded labor-saving devices of the world.

An Eastern contemporary lays it down as an axiom in matters theatrical, that the lower a character ranks in the spiritual, moral, and intellectual order, the easier it is to understand and to personify, because the most ordinary mummer has his share of the coarser instincts, more or less common to all fallen humanity, and needs no training to give them natural expression. Herein may perhaps be found the secret of the popular success of so many fifth-rate actors and actresses.

Mr. James S. Metcalfe, dramatic critic of *Life*, refers to the theatrical art in the United States as an art which has been left to depend for its support on its ability to survive as a commercial undertaking. The theatre among us, he says, "lives only to please, not to elevate or to educate, not to cultivate any virtues." It has not only fallen to the low estate of a purely commercial institution, but "unfortunately the men to-day in charge of the business interests of the theatre, are far from being representative of the best even in American business life." (Quotations from No. 817 of the *Literary Digest*.) Mr. Metcalfe thinks the theatre should be restored to its original rôle of an educator and corrector of morals, but he suggests no practical way in which this devoutly to be wished for consummation might be reached.

Like Mr. Randall of the New Orleans *Morning Star* (XXXVIII, 22) we cannot admire the usual "Christmas editions" of many of our Catholic weeklies, with their immense and multicolored "illustrations" which "divide, dislocate, mutilate,

and unsphere important reading matter and hence become annoying and destructive." These illustrated Christmas editions are indeed fearful and wonderful to behold and must inevitably result in lowering instead of elevating the taste of those who peruse them.

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The *Sacred Heart Review* (XXXV, 5) answers Rev. U. F. Mueller's query in our second December issue: "Why do Catholic papers oppose total abstinence?" thus: "If Father Mueller will take a casual glance at the advertising columns of some Catholic papers he will discover one very powerful reason very quickly. Catholic papers which give aid and comfort to the liquor traffic (for a consideration) in their advertising columns, are hardly going to be very strong advocates of a cause which stands in opposition to that traffic."

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The *Paulist Calendar* recently observed that too many devotions for one person are apt to destroy piety, and urged that a devotee have not too many patron saints. Which led the Wheeling *Church Calendar* (Dec.) to say: "We are not inclined to confirm this doctrine. Anything in the line of devotions should be encouraged." In this case, for once, we agree with the Paulists.

❦ ❦ ❦

It is a rare thing for a layman to be made a doctor of divinity by the Pope. This honor has come to the well-known Norwegian convert, Dr. Krogh-Tonning. The diploma made out in his name by Cardinal Satolli as Prefect of the Congregation of Studies says that his theological attainments and his devotion to the Holy See render him worthy of receiving the doctor's degree in sacred theology.

❦ ❦ ❦

The incompetency of Prof. Maurice Francis Egan of the "Catholic University of America" has lately been made the subject of critical comment in several of our Catholic papers. The *Casket* proved that he writes slipshod English, whereupon the *Pittsburg Observer* (VII, 31) said: "What is to be said of a professor of English language and literature at [the Catholic University] who uses glaringly bad English in writing? His defective English has been observed several times; but for obvious reasons one did not like to call attention to it, hoping that the professorial chair which he fills would soon be occupied by a more competent man. But now that a prominent Canadian Catholic contemporary has editorially referred to it, there is no longer any excuse in remaining silent on the point."

LITERARY NOTES

—Our magazines, in the opinion of the *Nation*, are rapidly degenerating under the domination of the ten-cent read-me-quick, which is accurately described as follows: "A large blotch of scarlet or crude blue, or the face of a simpering girl, on the cover will catch the eye of purchasers as they are rushing for train or ferry—every editor knows that. Should the reader find nothing that he cares for within the covers, it matters little; that streak of color acts with hypnotic effect on his brain. Or, if the contents are to be considered, the proper material is near at hand. Half-a-dozen full-page pictures of actresses in raw tints, a few photographs of 'the old homestead' taken with blurred outlines so as to look 'artistic,' and the principal work is done. As for text, the supposed confession of any one who is poor and honest or rich and treacherous will carry a long way; and there is always the sensational story. But still more important than confession or fiction is the little, seductive editorial note under the title, which confides to the reader how the article was obtained, and tells him some notable fact about the author..... The real brain work, of course, goes on in the advertising room." This impudent display of sensationalism means the ruin of much that was modest and filled with quiet charm. It would be invidious to point out how the cheaper qualities have begun to invade the pages of some of the long-settled and more expensive magazines. Nor does any sign show itself that the public uses the lower as stepping-stones to the higher. There is a simple taste of ignorance, there is a refined taste of culture, and it is not so difficult to pass directly from one to the other. But it is an absurdity to suppose that the taste can be trained by what is vulgar and vicious.

—*The Trend in Higher Education* is the title of a volume of essays, addresses, and papers by President William Rainey Harper (The University of Chicago Press). The "trend" is, of course, democratic, and scientific, and eclectic, and coeducational, and modern, and utilitarian; but when we go into details, we find ourselves lost in their immensity.

—*Musings and Memories, By Timothy Edward Howard* (Chicago, Lakeside Press 1905. Price 75 cts.) is a little volume of verse that we w uld recommend not so much for what it offers as for what it promises. There are glimpses of true poetry in it; but as yet no "lofty song"

> To rouse the soul to glory,
> And delight the happy vale.

The "Old Church" is good in conception, but too long drawn out. As the poet is evidently young and enthusiastic, we may expect better things from him by and by.—J. E. R.

—It may sound like an exaggeration, but it is nevertheless literally true, that '*Herder's Konversationslexikon*', of whose eight richly illustrated volumes five have now appeared and the rest will appear in rapid sequence, represents the acme of modern encyclopedia-making. We are proud to be able to say this for the reason that this truly admirable reference work not only treats Catholic subjects with fa rness and accuracy, but is thoroughly Catholic in tone and tendency and the product of a representative Catholic publishing house (B. Herder.) We claim a modest degree of proficiency in the difficile art of condensation; but the boiling-down ability of the editors of this Lexikon is something at which we cannot sufficiently marvel. Without ever sacrificing essential completeness, and though bringing every subject literally "up to date"—i. e., the very day of publication—these avatars of condensation have succeeded in compiling an encyclopedia which, besides pages upon pages of specifically Catholic data nowhere else available, contains a wealth of general secular information which puts Brockhaus and Meyer

(not to speak of American encyclopedias) to shame. We have put each one of the five volumes so far issued to every imaginable test and must aver that only in one insignificant instance ("Lasalette") out of perhaps a thousand, extending over practically every branch of human knowledge and endeavor, did it ever fail to give us succinctly and reliably all the information a general cyclopedia can reasonably be expected to give, and in many instances more than we had looked for. We do no believe here is any country on earth besides Germany in which such a magnificent achievement on the part of Catholic writers and publishers is possible today; and if envy were not a fault, English-speaking Catholics might well grudge their German brethren the possession of such a magnificent and useful work.

—The first volume of *Lea's History of the Inquisition* has recently been issued in a German translation. We learn from a scholarly friend of ours in Europe, that the work, so highly thought of by many Protestants in this country, will soon be subjected by a competent Catholic scholar to a very searching criticism, which will undoubtedly result in its being hauled down from its pedestal of a standard work. "If I am not mistaken," writes our correspondent, "its translation into German will prove fatal to Lea's work. The author's carelessness in quoting authorities is almost incredible; his theological attainments are extremely meagre; his untenable generalizations betray a woeful lack of historical training, and the whole work is a collection of anecdotes and anecdotal tales rather than a serious piece of history-writing."

—*The Violin Maker* is a half-historical novel, elegantly translated by Sarah Trainer Smith from the German of Otto von Schaching, the able editor of the *Deutscher Hausschatz*. Amid many trying experiences, Mathias Klotz, a pure and noble hearted youth, advances in the art of violin-making till he finally equals, if he does not excel, his master, the famous Amati. Returning to his native land he makes the little Mittenwald for centuries "the Cremona of Germany." (Benziger Brothers. 45cts.)

—Despite our "notorious intransigency" in matters literary, we have never been inclined to judge Marie Corelli's novels quite so severely as some of our Catholic contemporaries. We notice that the Bombay *Examiner* sees eye to eye with us in this question. "As to Marie Corelli's books," says our contemporary (LXVI, 43), "one of her least known is decidedly her best. It is called 'Boy' and we recommend everybody to read it carefully. In our opinion 'Barabbas' is a disgusting exhibition of bad taste, more calculated to repel than to do harm. The 'Master Christian,' though interesting, is spoiled by hysterical screams against the Pope and the Church; irreverent and morbid to boot. The 'Sorrows of Satan' is topsy-turvy-fantastical in its main idea; but no one would take it seriously. With the exception of 'Boy' we think all her works are disfigured with glaring faults against taste; but whether they do harm in the serious sense depends on the individual. Certainly we could name many other books which would do good instead. . . There are enough good English dramas and romances to occupy a lifetime; why then waste time on Marie Corelli?"

—We have repeatedly had occasion to quote from the magnificent volume (for a copy of which we are indebted to the kind offices of Hon. Tighe Ryan, editor of the Sydney *Catholic Press*) which contains on seven hundred quarto pages, within gilt-stamped card-board covers of immaculate white, the *Proceedings of the Second Australasian Catholic Congress Held in the Cathedral Hall, Melbourne, October 24th to 31st, 1904.* (Melbourne: Published at St. Patrick's Cathedral and Printed by Joseph Winter at the Office of the *Advocate.*) It is a splendid symposium of twentieth-century Catholic thought. Among the many valuable papers it contains we will mention only a few: Devotion to the Blessed Virgin in the Early Irish Church by Cardinal Moran: Rationalism in Religion by Rev. Dr. Walter McDonald; Religion, the Basis of Education, by

the Rev J. J. Malone; Bible Reading by Coadjutor-Bishop Delany of Hobart; Catholic Education in the United States of America by Rev. James Conway, S. J.; The Douay Bible by Rev. Philip O'Doherty; Catholic Temperance Reform by Coadjutor-Archbishop Kelly of Sydney; Boys' Clubs by Mr. J. Gill; Catholics and Crime by Mr. B. Hoare; The Chant of Ratisbon and Solesmes by Canon Sexton; Why Plain Song is Held in Disfavor by Ignatius von Gottfried; Radium: Its History and its Properties by Msgr. Molloy; Secular and Catholic Journalism by Rev. H. W. Cleary; Evolution in the Twentieth Century by Rev. John Gerard, S. J. The report of the proceedings of the medical section of the Congress is bound separately and contains among other interesting papers one on craniotomy and Fr. Coppens' "The Catholic Physician," which it was our privilege to publish in this country simultaneously with its delivery at the Melbourne Congress. We close this magnificent volume with a feeling of shame that we American Catholics, (owing largely, we believe, to our national differences) have not yet been able to hold such a truly Catholic and gloriously successful national congress as was that of our Australasian brethren at Melbourne.

BOOKS RECEIVED

[*The receipt of every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special attention.*]

Marriage Laws of the Church. Some Aids in the Application of the Marriage Laws of the Church. For the Use of Priests in the State of Arkansas. By Rt. Rev. J. M. Lucey, Pastor of St. Joseph's Church, Pine Bluff, Ark. B. Herder 1905. 10 cts.; per hundred, 7 cts. each.

The Writings of St. Francis of Assisi, Newly Translated into English. With an Introduction and Notes by Father Paschal Robinson of the Order of Friars Minor. Philadelphia. The Dolphin Press. 1905. $1. net.

Official Year-Book and Parish Guide of St. Mary's Church of the Immaculate Conception. Memphis, Tenn. 1906. With Compliments of Rev. P. Odo Richardt, O. F. M., Pastor.

The Seal of Confession. A Drama in Five Acts. Adapted from Fr. Spillmann's Story 'A Victim to the Seal of Confession'. By Rev. F. G. Holweck. B. Herder. 25 cts.

God and Human Suffering. By Joseph Egger, S. J. B. Herder. Net 30 cts.

The Trial of Jesus Christ Before Pilate. A Study in Juridical Arrogance and Pharisaical Justice. By Rev. Andrew Klarmann, A. M. Fr. Pustet & Co. 10 cts. (Pamphlet.)

Familiar Instructions on the Commandments of God and the Church. By a Catholic Priest. Fr. Pustet & Co. 10 cts (Pamphlet.)

The Roman Hymnal. A Complete Manual of English Hymns and Latin Chants for the Use of Congregations, Schools, Colleges, and Choirs. Compiled and Arranged by Rev. J. B. Young, S. J. Twenty-Second Edition. Fr. Pustet & Co. Price $1.

Short Instructions in the Art of Singing Plain Chant. With an Appendix Containing all the Vesper Psalms and the Magnificat, the Responses for Vespers, the Antiphons of the B. V. M., and Various Hymns for Benediction. Designed for the Use of Catholic Choirs and Schools by J. Singenberger. Fifth Edition. Fr. Pustet & Co 25 cts.

Studies From Court and Cloister: Being Essays, Historical and Literary, Dealing Mainly with Subjects Relating to the XVIth and XVIIth Centuries. By J. M. Stone. B. Herder 1905. Price $3.50 net.

Kultur der alten Kelten und Germanen. Mit einem Rückblick auf die Urgeschichte. Von Georg Grupp. München, Allg. Verlagsgesellschaft; St. Louis. B. Herder 1905. Price $2.10 net.

Kyriale seu Ordinarium Missæ Juxta Editionem Vaticanam a SS. PP. Pio X Evulgatam. Editio Altera. Fr. Pustet & Co. 1906.

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of the

United States of America

General Offices, Lapeer, Michigan

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Those who come Now are the Apostles of the Movement for They are Blazing the Way and on them we Build for Future Generations.

The Catholic Fortnightly
::REVIEW::

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS

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AMERICAN VISITORS TO THE HOLY FATHER

OUR readers know how little dependence may be placed ordinarily upon the Roman cable despatches in the daily press of this country which profess to speak of ecclesiastical affairs. Sometimes the stories thus supplied to the American public are pure inventions originating, probably, in the offices of the newspapers which publish them. Then again they contain some truth, but so warped and so colored to suit the particular causes which they are intended to promote, that impressions willfully and designedly erroneous are conveyed to the minds of American Catholics as well as the American people generally. The business of having inspired telegrams from Rome published in the newspapers of this country, with comments equally inspired, and then having these collected and returned to Rome as evidence of American Catholic public opinion, is known to have been carried on assiduously in times past. We need hardly say that such a deception can be of little avail to those who resort to it. As a result, the experienced newspaper reader of the present day is somewhat wary when there is question of accepting the statements contained in Roman telegrams which assume to speak of the acts or intentions of the Holy See as affecting the Church in America In the absence of confirmation by reliable authority, the truthfulness of these reports can be judged only by their inherent probability, according as they may be found to agree with facts which are otherwise satisfactorily known.

Our attention was lately drawn to a telegram in the New York daily papers of December 29th and 30th, 1905, which invites some comment. We quote from the *Evening Mail* of December 29th as follows:—

"The Vatican authorities have received remonstrances from several American bishops against the audiences granted by the Pope to Americans, who in the opinion of these bishops were not worthy of the honor, which, it is added, created dissatisfaction among the faithful. The Pope has also been informed that among the persons presented to him a few days ago was an American woman who had been divorced. This irritated the Pontiff, who declared that such a presen-

tation must not occur again. Officials of the Vatican are also recalling that two Americans recently refused to kneel when the Pope appeared, and the persons having authority in these matters have been ordered to be more strict in arriving at decisions upon applications from Americans for audiences of the Pope. American applicants in future must be recommended by their respective bishops or have their applications supported by a recognized official here."

It is well known that no pontiff of recent times has been more approachable than is Pius X., now providentially reigning. It has been said that during the first year of his pontificate more Romans saw and listened to the voice of this Pope than had seen or heard Leo XIII. during his entire reign. Equally true is it that visitors to Rome, of whatever creed or nationality, whether pilgrims or tourists, have been freely admitted to pay their respects to the Holy Father. That instances have occurred in which this freedom of approach at the Vatican has been abused, there can be no doubt.

As regards the unmannerly persons who, being admitted at their own request, have declined to observe the courtesies which usage and a proper sense of respect require, it can only be said that they are to be pitied for their boorishness. Their sponsors, who ought to have known their character before recommending them, are most to blame for the discourtesy shown by these ill-bred persons. Happily, we believe, such instances are rare and are more than compensated for by the signal marks of respect shown to the Holy Father by the many distinguished personages who have sought and obtained the privilege of an audience with him, as well as by the respectful and appreciative attitude of visitors generally.

But there is an abuse of more serious character connected with the privilege of audience granted to visitors to Rome, viz: the introduction and recommendation of persons of unworthy character to the special attention of the Holy Father. That the divorcée referred to in the cablegram (of whose case, however, we know nothing), should have succeeded in being received by the Holy Father, her matrimonial status not being known, is by no means improbable. Apart, however, from the incidents referred to in the cable despatch, we have now before us a clipping published not many weeks ago in the New York *Sun*, telling how a certain individual therein

named had been received at the Vatican by the Holy Father in special audience and had been favored with his photograph and autograph signature. A poor missionary priest going perhaps to his martyrdom in China or Africa and stopping to ask the blessing of Christ's Vicar upon his labors, would have felt honored by this much attention, and Catholics who were familiar with the career of the visitor from New York were shocked, not to say scandalized, that the Holy Father should have been imposed upon to the extent of being asked to show special consideration to a person of such character; for, if we are correctly informed, the individual thus favored was a mere politician of the common vulgar type, so numerous in New York as in other large cities, who had accumulated a fortune through "politics" combined with Wall Street speculations—a man whose private life was reputed to be immoral—without trade or profession of any sort and without education, but with wits sharpened so as to have been able to make money out of politics and stock gambling. In New York where these men are known, they and their kind are held in abhorrence; self-respecting Catholics shun them; their lives are, to put it mildly, disedifying; their connections with the Church, only nominal at best, is a reproach, and Catholics who have at heart the good name of the Church and the dignity of the Holy See felt humiliated that such a person should have been accredited to the authorities in Rome as deserving the special recognition of the Holy Father. We take it that this visitor could not have received the attention of the Holy Father without some favorable recommendation, and the question has been asked, who took the responsibility of certifying that this man was a practical Catholic, "*integer vitae, scelerisque purus*"?

We are credibly informed that the letter of recommendation which secured him the honors ordinarily reserved for men of exemplary character, was written by one of the so-called "prominent Catholics" of New York, a multi-millionaire, who was under obligations to the New York politician for political service and who acquitted himself, *pro tanto*, of his political debt by presenting this unworthy person for attentions at the Vatican. In extenuation of this improper introduction we have heard it urged that the writer of the letter was entitled to consideration because of the fact that he

had made large contributions of money in aid of religion. Such an excuse, however, is only an aggravation of the original offence. No money contribution, however great, can justify the recommendation of an unworthy person to the favor of the Sovereign Pontiff. Moreover, we are not inclined to concede quite so much merit as is claimed for some of the so-called benefactors of the Church. In that great Sermon preached on the Mount, our Lord Jesus Christ has admonished us: "When thou dost an alms-deed, sound not a trumpet before thee as the hypocrites do in the synagogue and in the streets, that they may be honored by men. Amen, I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth; that thy alms may be in secret and thy Father who seeth in secret will repay thee." (Matt. VI, 2—4.) This is the teaching which animates the St. Vincent de Paul Society as well as the countless other pious Catholic men and women who go about silently performing works of charity of which the world never hears. Not so, however, with some of our multi-millionaires. When one of these proposes to do an alms-deed, the newspaper reporter is called in and an elaborate announcement is made and published to the world, accompanied by illustrations of the donor, his family, his home, and of the church or institution which he has endowed or intends to endow. This may not be the sounding of a trumpet condemned by our Lord, but it seems to us to be dangerously near to it.

But there is another feature of this advertised money-giving by millionaires which ought not to be lost sight of: It is not allowable to belittle anyone's good deeds, yet, it may be said justly, that the amount of money contributed for church or charity is not the sole test of the meritoriousness of the act. Although some persons, of the clergy as well as of the laity, are dazzled at the thought of the large gifts of money of which they read in the newspapers, yet in truth, these donations are scarcely more than an infinitesimal part of the colossal fortunes which these millionaires have accumulated, one might say over night, so rapidly have their speculations multiplied their riches. They are mere crumbs from the table of Dives, involving very little privation or sacrifice by the giver.

We might extend these comments by speaking of the dishonest foundations upon which many of these enormous fortunes have been built—of the iniquitous devices resorted to for increasing them—the stock-watering, the exploitation of one or another swindling trust scheme, which has become a characteristic of modern "high finance", and we might show the participation of some "prominent Catholics" in schemes which have brought them great riches, and latterly upon their exposure, (as was inevitable) great infamy.

This however is not necessary to our present purpose. We have simply intended to say (1.) that without doubt cases have occurred of unworthy persons from America having been recommended to the Holy Father's attention and (2.) that judging from past experience the officials of the Vatican will do well to see that they be not misled by letters from certain American Catholics, be they millionaires or others, whose Catholicity is the least element in their character and whose prominence in the community rests upon the bare fact that they have succeeded in becoming very rich,—at what cost their own conscience can best tell.

A LETTER FROM THE BISHOP OF TARBES ON LOURDES

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:

In your REVIEW of November 1st, 1905, there appeared a "Parergon" on Lourdes in which the editor of this department has, no doubt in good faith, been led into certain errors and false judgments regarding which I deem it useful to give you some information in order to set forth the truth. I venture to hope from your sense of justice and charity that you will not refuse to give me a hearing and to place this information before your readers.

Taking literally the assertions of your collaborator, one might be led to believe that Lourdes is an aggregation of sharpers and dishonest persons without religion,* and that the whole thing was organized for the unworthy purpose of exploiting the faithful who are drawn thither by devotion towards the Virgin of the Apparition.

*"Un ramassis d'escrocs et de gens malhonnêtes et sans religion."

Without wishing to deny that there may be some abuses, springing from the love of lucre, I am constrained for truth's sake to declare that they are exceptions. The immense majority of hotel-men, store-keepers, and, in a word, of all the merchants of Lourdes, are worthy of esteem for their honesty and their great desire to make themselves useful and agreeable to our pilgrims. If at the same time they try to make an honest living, this is a thing it would be childish to wonder at and unjust to blame them for. It is no more reasonable to reproach them with being numerous, or, as your collaborator does, too numerous. At certain times of the year, when the little village of Lourdes is overrun by from twenty to forty thousand pilgrims, sometimes even more, one is rather led to think that there are not enough hotels and stores to satisfy all the customers.

Moreover, if, contrary to the evidence, my diocesans are incriminated and reproached unjustly, does it not seem to you that in accusing them, Lourdes itself is discredited and pilgrims dissuaded from visiting the shrine? This, dear Mr. Editor, is surely not your intention, for if I am not mistaken our sanctuaries are not unknown to you, and furthermore you could easily inform yourself how disinterestedly they are managed. Your readers will pardon me if I insist on this point. Thus in the forty years that the ecclesiastical authorities of Lourdes have sent hundreds of thousands of bottles of Lourdes water to every part of the globe, they have never had a desire to make money out of this traffic. I can assure you that when the accounts are balanced at the end of each year, the balance does not amount to more than one hundred or one hundred and fifty francs one way or the other. Let me observe, *en passant*, that it is my wish that the truth with regard to the sending out of the water of Lourdes be made known everywhere in order to discourage certain dealers—(not at Lourdes, but in foreign countries)—who make money by the sale of water imported (or not imported) from Lourdes.

As I have the honor to address a priest, I add that all clergymen, and especially those coming from abroad, who are entitled in a particular manner to French courtesy, are always received by the fathers at Lourdes with fraternal deference. They have never been charged a cent for expenses.

though, when you consider that thousands and thousands of priests who say holy Mass in our churches, you would surely not find it out of place if a small charge were made towards the support of the sanctuaries.

A word on the influence exercised by the Jews on the commercial affairs of Lourdes. According to the author of the article which I am answering, the children of Israel have seized and hold all the hotels, and have even a corner in objects of Christian piety. This is absolutely untrue; and consequently it is also inexact to allege that if Lourdes remains unmolested, it is due to the Jews and their influence with the government. You will no doubt be glad to learn that the successive municipal administrations of Lourdes, no matter how they may have differed in other points, have shown themselves well disposed and sympathetic towards pilgrimages and pilgrims. It would scarcely be an exaggeration to say that they have always jealously favored and encouraged whatever might contribute to the splendor of our solemnities. You may say this was done for political reasons. What if it were? Could we reproach them for it? But I for my part, knowing them as I do, must add that it is a calumny to insinuate that they were interested solely in these secondary, if legitimate, occupations. I deem it neither useful nor interesting for you, to penetrate into the motives which have led the superior powers to honor themselves by allowing the manifestations of Catholic piety at Lourdes to go on untrammeled. But does it not strike you as strange, nay even as bizarre, dear Mr. Editor, that at the very moment when protests are arising on every side, and not without good reason, against the attacks upon the Church, some who claim and believe they are inspired by religious motives, reproach our government because it leaves Lourdes unmolested.

In concluding this letter, and in thanking you beforehand for your courtesy which will generously incline you to give it space in your REVIEW, I beg you, dear Mr. Editor, to accept my wishes for your good health and happiness in the new year. I trust I shall some day have the satisfaction of seeing and receiving you at Lourdes. And permit me to bless you and your collaborators in the name of the Immaculate Virgin. † F. XAVIER, BISHOP OF TARBES.

N. D. de Lourdes, Dec. 27, 1905.

I never had an idea that my humble REVIEW was a more important journal than the London *Tablet*, the greatest of English Catholic weeklies. Clearly the Bishop of Tarbes' kindly letter refers to an extract I made on November 15, (there was no mention of Lourdes in the CATHOLIC FORTNIGHTLY REVIEW of Nov. 1) from Dr. Felix De Backer's letters which appeared in the *Tablet* (Nos. 3407 sq.) several months before I found space to quote from them, and were reproduced and commented in a number of Catholic newspapers all over the English speaking world, without a word of criticism, or protest, so far as I am aware, either from His Lordship of Tarbes or the Fathers at Lourdes. I must, of course leave it to Dr. De Backer (who, I understand is one of the most distinguished scientists of Europe) and the *Tablet* to prove their statement with regard to the *commercial* aspects of Lourdes, which I did not reproduce until I had got them substantially confirmed by several American priests of my acquaintance who have visited the famous Pyrenean shrine.

As for the *religious* aspect, I have indicated my views with regard to that, critically, though I trust with due respect and deference, in the CATHOLIC FORTNIGHTLY REVIEW of December 15, last.*

Lest I be misunderstood or misrepresented, let me briefly restate its underlying principles here: 1. The Church has not made any dogmatic declaration concerning Lourdes, its origin or miracles; 2. Some of our best theologians and scientists are of opinion that the apparitions and miracles are not sufficiently established to be set down as morally certain and entirely unimpugnable; 3. No matter how well founded the doubt, it is proper to treat with respect, consideration, and reverence that which is countenanced by the Church authorities and looked upon with sentiments of respect and veneration by a considerable number of the faithful.

ARTHUR PREUSS.

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*CATHOLIC FORTNIGHTLY REVIEW. XII, 24, pp. 718-720

ARE WE A DEMOCRATIC PEOPLE?

We Americans love to boast that we are a democratic people. But, as the *Independent* observes (No. 2973), "nothing could be farther from historical fact than the assumption that ever at any time this American nation has been consistently and truly democratic."

Our contemporary points in confirmation of its, to many no doubt startling, claim, first to the system of labor on the great plantations developed throughout the South after the War of Independence. And when the aristocracy and slavery of the South had fallen, they were followed by a gigantic system of "plutocratic industrial feudalism" in the conquering North.

"Today," says the *Independent*, "this land of the free, this realm of the greatest experiment in political democracy that has ever been tried, is no longer owned by the people. The facts set forth by Justice Grosscup in a magazine article, entitled 'Who Shall Own America?' are attracting much attention, but only because he has set them forth in a clear and telling way. The facts themselves have long been matters of familiar knowledge. Vast as is our agricultural wealth —the value of our farms and farm equipment, still owned for the most part by individuals, amounting to over eighteen billion dollars—the wealth owned by corporations exceeds it by more than five billion dollars. Leaving city real estate out of consideration, more than half of American wealth is now the property of corporations, and more than half of the American people are directly dependent upon corporations for their livelihood, and are subservient to them as were the serfs and liegemen to the mediæval baron. Very rapidly, moreover, the great corporations are absorbing the small ones, and the multi-millionaires in the directorates of the great corporations are obtaining the holdings of the small millionaires. In a word, if the present tendencies should continue unchecked for another quarter of a century, ten or twelve men at the outside would own more than half of the wealth of America, and fifty or one hundred men would own three-quarters of it. We should have returned to an exaggerated form of the proprietary system under which most of

the American colonies were planted, and the little day of democracy would be over."

In spite of all this, however, the *Independent*, with its usual optimism, does "not fear that this potential transformation of the Republic into a new feudal domain will be carried through to ultimate realization."

Possibly it will not; but the only thing that can hinder it will be the threatening social revolution.

Will that revolution make us "consistently and truly democratic"? Are not the chances rather that it will substitute a Socialistic reign of terror for the "plutocratic industrial feudalism," which is now oppressing us?

Not since the Catholic Church lost her hold upon the nations, has there been in all the wide world such a thing like a "consistently and truly democratic" nation; and never till the crack of doom shall we see another, unless the eternal principles for which she stands resume sway over the minds and hearts of men!

SHOULD LIFE INSURANCE BE CHEAPER?

The revelations of the mismanagement of a number of our largest life insurance companies have raised the question: Are not life insurance premium rates too high?

Mr. Allan H. Witt, of Brown University, in the *Political Science Quarterly*, reaches the conclusion that an alleged large saving in mortality, excess of interest earning over assumed figures, and profits on lapsed or surrendered policies, make it perfectly safe to reduce the premium rates by twenty, or possibly even twenty-five, per cent.

This statement is disputed by no less an authority than Rufus W. Weeks, President of the Actuarial Society of America, and for many years chief actuary of the "New York Life," who in a long article in the *Independent* (No. 2973) claims it as a fact, proven by the experience of practically all the older companies, that the American Table of Mortality remains perfectly true and reliable, and that any apparent saving in mortality is possible only by addition of "new blood" during the first five years of membership.

The circumstance that, in consequence of careful investment (and some risky speculation), the average interest earn-

ings of most companies are about one per cent higher than the rate figured as basis of the present premium charges, does not, in Mr. Weeks' opinion, justify the conclusion that such higher returns can be depended upon for the next twenty years or more. There must be a margin of safety in the downward tendency of interest earnings on safe investments, and one per cent is not too high a margin.

Mr. Weeks devotes considerable space to a calculation of the premium for a twenty-year payment life policy, age forty, showing that the rates charged by the different companies named in 'Flitchcraft's Manual' vary from $37.84 as the lowest, to $42.79 as the highest, per $1,000, making an average premium of $41.23 for all companies. He pleads for a proper "loading" of the premiums, in order to meet all possible contingencies, and seems to hold that the rates quoted are about as low as consistent with safety.

By a strange coincidence the two writers quoted both ignore the fact that, for a good many years most life insurance companies have taken business and written policies on so-called non-participating or stock rates, which are from ten to twenty per cent lower than the regular dividend paying rates usually quoted for illustration. Taking 'Flitchcraft's Manual,' we find twenty-nine companies issuing non-participating policies, and turning to twenty payment life, age forty, a thousand dollar policy can be secured for from $31.21 to $36.04 per annum, i. e., at an average cost of $33.91.

Compared with Mr. Weeks' average of $41.23, this means a reduction of almost eighteen per cent from the "regular" rates at the service of the insuring public,—which is certainly reasonable enough. True, the agents do not particularly solicit this kind of insurance, because the commissions paid thereon are small compared to those allowed on "deferred dividend" contracts; but if the applicant will insist on these lower rates, he will get them, because the agent will naturally rather take him in at the lower rate, than let him go entirely.

If it be possible to extract a grain of satisfaction from the present upheaval in the insurance business, it is the fact that, notwithstanding all charges of extravagance and mismanagement, no question has been raised as to the solvency of the companies involved. The most rigid examination of the "Equitable," for instance, by the Insurance Department

of the State of New York, has shown that not only has this badly mismanaged company the full reserve for all outstanding policies securely invested, but it also commands a surplus, over and above all obligations, of some sixty million dollars; which means a substantial dividend to all policyholders who will carry their contracts to maturity.

What is said about the "Equitable" holds good substantially, it seems, of all the other well established companies; so that the late developments are after all really a triumph for the old line system which, in spite of many undeniable disadvantages and shortcomings, is able to "take care of the last man." It were devoutly to be wished that the same could be said of all our various Catholic insurance organizations conducted on the assessment plan.

MASONIC MORALITY

In speaking of Masons in general, in the following brief examination of the morality of the order, we have no intention of embracing this or that individual Mason, who may be an upright man; we simply mean the Masonic theory of conduct as it is, or should be, carried out in action by esoteric Masons who have drunk deep of Masonic fountains. Mackey himself declares ('Symbolism of Masonry,' p. 301) that the majority of Masons believe that Masonry "was intended solely to promote the social sentiments and cement the bonds of friendship." Not so the esoteric Masons.

Masonry loves to prate of morality and to exhort its adepts to be moral men. Which sounds nice and staggers the casual reader. Masonry is so moral that it claims to be "a system of morality veiled in allegory and illustrated by symbols." ('Ritualist,' p. 42.)

But what is the true nature of that morality? It is neither Christian nor even natural morality, as commonly understood, and something totally and essentially distinct and peculiarly Masonic. In his initiation a candidate acquires "the first elements of morality." ('Ritualist,' p. 338). Everybody therefore outside of Masonry is destitute of them. How utterly antagonistic to Christian morals Masonic morals are, since the former do not even contain the "first elements" of the latter, goes without saying.

The morality of Masonry, which denies to Catholic morality even the first elements of morals; which calls for its utter distinction (witness the persecution of religious in France by Masonry; Waldeck-Rousseau in a famous address told them plainly that "by their vows they have ceased to be useful members of society"); which denies it a knowledge even of God and the human soul:—is neither contained in the Ten Commandments nor consistent with them. "The Ten Commandments," says Mackey ('Encyclopedia of Freemasonry,' p. 205), "are not obligatory upon a Mason as a Mason, because the Institution is tolerant and cosmopolite and cannot require its members to give their adhesion to any religious dogmas or precepts...." Therefore a Mason as a Mason may violate any or all of the Ten Commandments and be a good Mason for all that. This in spite of Masonry's declaration that it "is a system of morality." Since therefore the Decalogue does not bind a Mason as a Mason, it is evident that the Decalogue does not enter into Masonic morality.

But what is the wonderful "moral law" which is not contained in the Ten Commandments and which every Mason is "obliged by his tenure to obey"? ('Encyclopedia,' p. 508). It is, Mackey tells us (l. c.), the "lex naturae or the law of nature." It requires of the Mason "honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing. To sleep little and to study much; to say little and to hear and think much; to learn that he may be able to do, and then to do earnestly and vigorously whatever the good of his fellows, his country and mankind requires."

The Decalogue, on the other hand, may be summed up thus: "Thou shalt love the Lord thy God with thy whole heart and thy whole soul and with all thy strength and with all thy mind; and thy neighbor as thyself."

The Masonic formula, be it noted, does not contain the very first principle of true morality, the revealed will of a personal God. It is based upon pure naturalism. Must we go to Masonry for this? Is this "universal morality" of which Masonry boasts so much? Is it discoverable by reason and binding upon all men? Is it not, on the contrary, most narrow, uncertain, open to dispute?

Truly is Masonic morality a strange thing, since it depends essentially on the physical distinction of sex. Only men can be Masons and practice Masonic morality. Woman, by her physical nature, is excluded. Consequently, poor creature, since alone in Masonry can we learn to know the divine truth and true morality, she is chained in intellectual and moral bondage.*

After all we have heard in the "shock of entrance" and the "shock of enlightenment" about the "new birth" and the "new life" and the striking off of the chain of "moral captivity," etc.; after all that was told us of the purity required for initiation: we are astonished to find Mr. Mackey admitting ('Encycl.' p. 847) that "there are men in our Order whose lives and characters reflect no credit on the Institution." And this in spite of the fact that ('Rit.' p. 245) "no immoral or scandalous men can become Masons."

That there have been and are men in Masonry whose lives are anything but Christianly moral, goes without saying; for Christian morality is not binding on the Mason as such. Violations of the Decalogue are not of themselves Masonic crimes. Not only is the candidate in the very start introduced to paganism, but also to Phallic worship, the symbols of which are ever under his eyes. The science of geometry which, Masonically interpreted, teaches the same, is set forth as the first and noblest of sciences. The human soul is revealed to him as an "emanation of nature." The moral law that binds him is "not the narrow one of the Ten Commandments," but the law of nature as discoverable by reason and binding on all men. The mother that gave him birth cannot instruct him in the moral law, for she herself can never be instructed, being, as a woman, barred from initiation, and ignorant therefore of the nature of God and the soul. The father can reveal nothing, for the child is excluded from initiation and Masonic illumination until he has at-

*That women are essentially excluded, is a fundamental principle of the Craft, and the 18th of its "landmarks," which, according to the 'Masonic Ritualist,' p. 343, constitute "the body of Masonry, in which it is not in the power of any man or body of men to make the least innovation." (On the sacredness of these "landmarks" see also the 'Encyclopedia of Freemasonry,' p. 440); the so-called "Lady Masons" are no Masons at all; they are simply, in Mackey's words, "deceived." (Ibid p. 70.)

tained the years of manhood. The senses are the object of Masonic reverence. With all this sensualism and naturalism, and theoretical if not practical paganism,—who, knowing human nature, will expect that, freed from "the chains of moral captivity," it will be different from what in similar circumstances it has been found throughout all time?!

[This article, like the one we recently published on "Freemasonry and the Human Soul," is but a succinct synopsis of a more elaborate paper with full quotations, which will form a chapter of 'A Study in American Freemasonry Based Upon its Standard Works,' soon to be published in book form by B. Herder.—Our next paper will deal with Masonic morality especially in regard to the virtue of chastity.]

PIOUS LEGENDS AND THE POLICY OF SUPPRESSION

From a somewhat lengthy paper on "The Church and her Saints," by James J. Fox, D. D., in No. 490 of the *Catholic World*, we extract the following paragraphs: That in the histories of the saints there is a great deal of imaginative material, that many relics are spurious, has been long admitted by Catholic scholars. But it is equally true that these errors nowise bear on the infallibility of the Church, for the very good reason that the Church does not infallibly pronounce on the genuineness of any relic, nor guarantee the authenticity of any collection of saints' biographies, nor of any one in particular. It is a misfortune, however, that the faithful are left to acquire all the knowledge which reaches them on this subject from those who insist upon twisting it into an argument against our faith. The easy remedy for this evil is to present the mature fruits of our own scholars to the reading classes of our people, who are sure to meet with the poison, and are therefore entitled to have the antidote provided.

Legendary hagiology has recently been made the subject of a book by a scholar who ranks as a specialist or expert in this branch of historical criticism.* He is a member of that famous corporation of ecclesiastical scholars known as the Bollandists, to whose indefatigable labors the Church

*Les Legendes Hagiographiques. Par Hippolyte Delahave, Bollandiste. Bruxelles: Bureau de la Société des Bollandistes

owes a whole library of stately volumes containing lives of the saints. Father Grisar was correct, we feel quite sure, in his belief that many Catholics are distressed because they think that the Church is responsible for, and obliges them to believe, many baseless stories, and that to clear away these errors is a duty we owe our brethren. But, while undertaking to remove these stumbling blocks from the path of the faithful, one must carefully guard against shocking the faith of the simple, wounding the sensibilities of the pious, or provoking the zeal of the ultra conservative.

It would be difficult to find a better example of prudence and suavity in method, combined with efficacious effort, than is to be found in Father Delahaye's book. Nobody can fail to see that his purpose is to render our hagiological literature more valuable, more edifying, to set the really worthy biographies in a more favorable light, to remove them beyond the range of suspicion, by cleansing the gold of its dross. The loyalty to truth which he displays in applying to the matter the strict methods of historical study, and the frankness with which he acknowledges its results, are a reply to the often repeated reproach, directed towards the Church, that she is afraid to face scholarly criticism..... At the same time, while he finds it necessary to deny all historical value to a legend or tradition, he does not fail to remind his reader that it may still possess a higher value as a lesson of edification and spiritual instruction, which, very often, was its sole original aim.

A policy which defends, or palliates religious error, however unessential, even though expediency should recommend its temporary employment, is not congenial, and cannot be a source of unmixed good, to the Catholic Church, the pillar and the ground of truth. The Church has suffered from its adoption by some of her defenders; and its evil effects are becoming more pronounced; while the aspect and conditions of the struggle have so materially changed that it is difficult to see what good results are secured by it at present. Such was the judgment of Pope Leo XIII. With the keenness of vision, broadmindedness, and intrepidity which characterized him, he called upon Catholic scholars to welcome, and avail themselves of, modern critical methods, in order

to purge Church history of the erroneous elements that only serve to bring our religion into disrepute.

Scholars, however, who have undertaken to carry out his instructions, have encountered much strongly fortified prejudice. Many have found reason to make a personal application, in a literal sense, of the text which says that the enemies of a man are those of his own household. There did not exist, in many circles, a proper appreciation of the actual situation. As Father Grisar has said: "There is still among the pious laity, indeed among the clergy, too, especially of the Latin races, a strong inclination to let the light of science go out in the twilight of the sacristy." One may, perhaps, attribute to hereditary Teutonic antipathies, this assignment of pre-eminence to the Latins; for the malady may be found in a very well-defined form in northern latitudes. There is, too, frequently in evidence an unworthy, timid apprehensiveness which seems to ask: If you let criticism enter, where is it to stop? To a matter where it has no legitimate application, ultra-conservatives would apply the parable of the wheat and cockle, and advise that truth and error be left to flourish together till the judgment day.

This zeal, too, has—to borrow a phrase from Father Delahaye—expressed itself in a very lively fashion. In a few paragraphs of personal apology that he prefixes to his study, he resumes his own experiences: "Are you of the opinion that the biographer of a saint has not risen to the level of his task, or that he did not profess to write history, you are accused of speaking ill of the saint himself, who, it would seem, is too powerful to have permitted himself to be compromised by a clumsy panegyrist. Do you happen to express some doubt concerning certain marvels related by the biographer without proper guarantees, though they may be very suitable to enhance the glory of the saint, you are suspected of want of faith. Your procedures are called rationalism in history, just as if, in questions of fact, we should not, before everything, estimate the worth of the witnesses." After some lines of further protest, he observes, in self-defense, that many readers do not guard sufficiently against a vague prejudice which accords to the biographer of the saints some superhuman protection against error. And elsewhere he repeats, more than once, that outside the domain

of dogma, ecclesiastical traditions cannot withdraw themselves from the bar of historical criticism.

Only a one-sided view of the situation will prompt anybody to advocate what may be called the policy of suppression. With a rapid increase in the numbers of the reading classes, who every day, in social intercourse, in the study-room, the lecture-room, the public library, in popular editions of historical, scientific, and philosophic works, even in the current novel and the daily newspaper, come in contact sometimes with specific information, oftener with an atmosphere that breeds a disinclination to accept the miraculous, except on unimpeachable evidence, it has become unwise to increase unnecessarily the burden of faith. For better or worse, the *pia credulitas* of the Middle Ages has disappeared almost completely, except among those who do not read. Intelligent Catholics are becoming more exacting in the matter of evidence, before they believe anything outside the domain of authoritative doctrine. The actual question is, are they to be left to acquire their views from Mr. White and his school, or from Father Delahaye and his fellow-workers? Father De Smedt, S. J., gives the historical student an advice which contains golden instruction for everybody who, either by voice or pen, has to answer or anticipate the inquiries of the Catholic laity, on the topics that occupy this paper. After declaring that even when the student finds that a dogma defined by the Church may appear to be contradicted by the organs of Christian tradition, he must loyally admit the seeming contradiction, and patiently wait for further light, Father De Smedt* writes:

"You may be certain that by this scientific loyalty, professed and practised, you will do far more good to the holy cause you wish to defend, than by the petty quibbling of the special pleader, or by rash statements. Such methods can persuade only persons whom there is no necessity to persuade, or the simple and the ignorant, who will be afterwards at the mercy of every learned unbeliever they may meet with, and who will be able to show them the weakness of the answers that were advanced as peremptory. The result will be that they will indignantly and comtemptuously detach themselves from guides whom they will regard as

*Summer-School Essays. Vol. I.

having consciously deceived them, and from a doctrine which they will deem to have been founded in falsehood. With one and the same blow, a man will have brought contempt on himself and injury on his cause in the eyes of true scholars, and he will have given further credit to the prejudice, so false and disastrous, of the incompatibility of science and faith."

FUNDAMENTALS OF TOTAL ABSTINENCE

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:

Let me recur to the subject inaugurated by my letter which you kindly published in your vol. XII, No. 24. Being forced to extreme brevity of statement, I must, in establishing the fundamentals of total abstinence, be axiomatic rather than exhaustive; but you will allow me to remark that I stand ready to prove every one of my statements by the best of authority.

1. *As to hygiene.* Alcohol is a poison. Taken in very small doses the human organism may eliminate it without damage; but its constant use, even in moderate quantities, debilitates the system and makes it the easy prey of diseases which it might otherwise be able to withstand.

2. *As to Morality.* The craving for strong drink if habitually indulged, stimulates sensuality and leads especially to sexual excesses. It likewise threatens to disrupt family life and makes its male victims inclined to shirk the obligations of parenthood. It also leads to neglect of religious duties, indifferentism, and finally apostasy.

3. *Economically.* Drunkenness drives millions annually into pauperism, the expense to the community being in this country $100,000 annually, or one-sixth of the average workingman's wages. It fills the insane asylums (one-half of their inmates are its victims), the orphanages (100,000 men and women die annually from the effects of drink, and being improvident people, their children go to the orphanages).

4. *Socially.* The drink evil fills the prison (60 to 70%) and increases the number of suicides (60 to 75%) and accidents (70%). The latter statement is so well established that

the Prussian government has lately decreed that railroad employees must not use alcoholic drinks.

Though not perhaps absolutely harmful in small doses, and even useful as a medicine under certain conditions, alcohol as a luxury or an article of regular consumption is at best a very dangerous thing. Wherefore its use is allowed in Sacred Scripture to the aged and to those in great sorrow, but we are also warned against it in many passages.

Total abstinence, therefore, is highly commendable from the point of view of the natural law.

But why not temperance rather than total abstinence? This question, dear Mr. Editor, since you are so chary of space, I will try to answer in another letter.

Carthagena, O. (REV.) ULRIC F. MUELLER, C. PP. S.

[As the defender of what is essentially a commendable cause, Fr. Mueller, provided he moderates himself in polemics, as he evidently does in the use of strong drinks is welcome to a page or two of our valuable space now and then. But we trust no one will misunderstand *our* position. While we have no quarrel with any person who likes to be a total abstainer—whether because he thinks alcohol unnecessary, or useless, or noxious, or dangerous for himself; while we have no objection to total abstinence being preached as a remedy for the drink evil; while we are ready to allow that many so-called moderate drinkers may be really taking more than is good for them and would be better for total abstinence: we nevertheless maintain that there exists a large class of persons who are strictly moderate drinkers in the accepted sense, who claim to get good from it, and who find it agrees with them.

Father Mueller's letter is a fair sample of the kind of total abstinence literature which exaggerates facts, jumbles arguments, and consequently convinces nobody. Science, in the words of the learned Jesuit, Father Hull, has *not* proved that alcohol is a poison inherently noxious, when taken moderatly. Though some medical men hold strong views against alcohol, and will allow nothing in its favor, still they have not demonstrated their thesis to the satisfaction of their colleagues; and hence the cause of teetotalism has no right to put forward the claim to rest on any other basis than the

opinion of some eminent physicians, plus the practical advisability of total abstinence *in many cases.*

Father Hull says that a careful consultation of both medical books and medical men has convinced him, that the whole back-ground of the question is in a fog—that science has not yet pronounced an absolute verdict; that, in short, both the uselessness of alcohol and its noxiousness in moderate quantities, is a matter of dispute among scientific medical men themselves. As long as this is so, the whole question ultimately resolves itself into a personal one: "Do I find alcohol a benefit or a danger? or do I find it a danger without benefit? or, finally, do I find it a danger and a benefit combined?"

Of course, if Father Mueller and other Catholic advocates of the total abstinence cause desire to take humanitarian and supernatural ground, we have not the slightest objection to their agitation. But we do insist most emphatically to-day, as we have insisted for years, that they should not use unproved theories to the obliteration of experience, and that a man who seriously thinks alcohol good for him, should not be sneered at on *a priori* grounds, as if he were a victim of delusion or of disguised slavery to base animal instincts.]

PARERGA AND PARALIPOMENA

Atheism in American State Universities.—While President Benjamin Ide Wheeler of the University of California is attacking the public schools because they fail to give any religious training, the editor of the *Sacramento Bee* (quoted in the Watsonville, Cal., *Pajaronian*, weekly edition of Dec. 21, 1905), boldly charges that said University, as also the Leland Sanford at Palo Alto, are "hotbeds of materialism, of rank infidelity." Speaking of the latter, the *Bee* says that "a general air of atheism pervades its faculty, from the President down," and "many of its teachers are permitted to instill into the hearts and souls of the boys and girls their own heart-saddening belief that there is no God."

As for the State University over which Prof. Wheeler presides, the *Bee* declares that "infidelity, atheism, a denial of God are rank there.... Some of the professors trying to rob the students of all belief in a Divine Being, all hope of a hereafter." "If the taxpayers of California do not wish Judaism, or Methodism, or Presybterianism, or Catholicism taught

their children at the State University," adds the *Bee*, "they most certainly do not want them poisoned for life with rank atheism."

Similar complaints have come from other American State universities; but what is this great "Christian nation" of ours doing to stop this official propaganda in favor of materialism and godlessness?!

Speaking of Revivals.—It is said that in a country revival a converted grocer went home and took the false bottom out of his bushel measure.

It would be a startling piece of news if some leading member of one or the other of those Protestant churches which are continually holding revivals, should go from one of the camp meetings and squeeze the water out of his stocks in the next meeting of the directors who had floated some insecure investment to catch honest but ignorant "lambs."

Catholics in Protestant Choirs.—Speaking of the above subject in a letter to the REVIEW, a Catholic choir director says: "The practice is one of the many manifestations of Liberalism. It is certain that many good Catholic singers would not have yielded to the temptation of singing in Protestant churches, had it not been for the fact—in addition to the money consideration—that the music in the latter churches was on a much higher plan than in their own. The dignity and privilege of being a choir-singer are not understood nor appreciated by the majority of our Catholic young people. The conception and realization of this dignity has to be built up. How could it have been otherwise in view of the vulgar stuff most of them have heard and sung all their lives?"

Benedictine Statistics.—According to the *St. Benediktusbote*, 1905, the Benedictine Order has at present about 6,000 members, in 16 congregations, with 155 monasteries. There are 3,076 priests, 676 clerics, 1,435 lay brothers, novices, and postulants. That means an increase of 992 persons since the last census in 1898. The Black Benedictines who in 1880 had but 2765 members, have doubled their number within twenty-five years. Concerning the other branches of the great Benedictine family, the monks of Camaldoli number 241, those of Vallombrosa 60, the Cistercians and Trappists together 4,677, the Silvestrines 95, the Olivetans 122, the Mechitarists 152. Altogether, there are under the rule of St. Benedict about 11,280 monks. Adding the number of the Benedictine nuns, about 10,700, we have altogether about 22,000 following the Benedictine rule. They teach the world the powerful lesson "Ora et labora" of the holy Patriarch—a social program, indeed, outlined in that maxim, a better than which will never be found. The increase in religious vocations, within recent years, shows that the religious state,

properly so-called, with the vows of poverty, chastity, and obedience, does not seem to be so out-of-date after all, as some people are wont to assure us. (Cfr. Leo XIII., in his Apostolic Brief "Testem benevolentiae," in re "Americanism").

The Slate in School.—We have often wondered why the use of the slate has been almost entirely discontinued in so many of our schools. In England there is developing quite a movement of protest against the innovation. It is urged —rightly we believe— that there is less danger of infection through using slates than from the cheap paper and pencils introduced in their place; that slates are much more economical; and that a considerable industry would suffer greatly if the use of slate were generally discontinued in the schools. Mr. W. M. Roberts is quoted as saying that the demand for the abolition of slates does not come from the parents of the children, nor from the teachers, nor from the public at large. In this country we believe it comes in many instances from the teachers, at the instigation of stationery agents, who persuade them to throw out the slates because there is a larger margin of profit for both manufacturer and retailer (many of our teachers act as retailers) in paper and lead pencils.

If there is any other, less selfish reason for the substitution, we should like to be informed of it.

Development of the Catholic Movement in Italy.—On September 25th the trial statutes for the reorganization of the "Catholic Action," drawn up by the three delegates appointed by the Holy Father—Prof. Toniolo. Count Medolago Albani, and Comm. Pericoli—were sent to all the Catholic associations of Italy. The heads of the different associations were requested to call a meeting of the members, or at least of the officers, in order to give these statutes a careful examination. The statutes are grouped under four distinct headings: 1. Statutes for the Catholic Popular Action, containing six articles; 2. Statutes for the Catholic Union of the Social and Economical Institutions, eleven articles; 3. Statutes for the Catholic Electoral Union, eight articles; 4. Statutes common to all.

The Statutes were accompanied by a circular explaining their object as well as the principles by which the delegates were actuated. Both the circular and the text of the Statutes are to be found in the *Civiltà Cattolica*[1]). From a later issue of the same periodical[2]), we are able to gather some further details. The discussion of the Statutes on the part of the different Catholic associations was encouraging. They gave them thorough consideration, approved them in

1) Octob. 21, 1905—Q. 1328 pag. 285.

2) Dec. 16, 1905—Q. 1332 pag. 733.

part, suggested some corrections, and proposed a few changes and improvements.

On November 25, no less than one thousand associations had already sent in their plan of revision. The three delegates are examining these answers in order to prepare the revised text of the Statutes, which is to be submitted for final revision and approbation to a general convention of delegates from all the provinces of Italy.

The Restoration of the Peter's Pence.—Through a recent note in this REVIEW our readers are aware of the venerable antiquity of the Peter's Pence. The biogaphies of Montalembert and Louis Veuillot had led us to think that its restoration was due to French bishops and laymen. In matter of fact, as the *Messager du Coeur de Jesus* of Toulouse points out, this honor belongs to the Diocese of Gand in Belgium. There, as early as Nov. 26, 1859, was founded the original Peter's Pence society, the "Association Catholique de Saint-Pierre," whose statutes were approved on Dec. 8, 1860, by Bishop Delbecque. (Vide *L'Avenir National*, Manchester, N. H., XVIII, 98.)

The Catholic Press.—It is wonderful what a strong spirit of sacrifice still lives in many French Catholics, despite the appalling progress of indifferentism and downright infidelity in that unfortunate country. Thus the *Gazette de France* announces that it has received from a number of friends of the good cause an "abonnement de propagande" to the amount of no less than two hundred thousand francs, from the interest on which endowment its management will be enabled to send the paper (a daily) gratis to ten thousand persons in the future. America is the country of magnificent gifts and endowments; but who ever heard of any wealthy Catholic, or any group of wealthy Catholics, even considering the idea of supporting a Catholic journal with anything like the munificence with which this aggregation of downtrodden French Catholics has endowed, and thereby practically perpetuated, the *Gazette de France?* In fact who has ever heard of a wealthy American Catholic sacrificing as much as a hundred dollar bill for the grand cause of Catholic journalism?!?

"Our Catholic Secretary of the Navy."—We presume the Baltimore *Catholic Mirror* (LXI 52 (expresses the feelings of the Hon. Charles J. Bonaparte himself when it protests against the practice of certain Catholic papers in constantly referring to him as "our Catholic Secretary," "our Catholic member of the Cabinet," "our Catholic government reformer," etc.—why is it necessary to parade eternally Mr. Bonaparte's religion before the public, we are not able to understand," says our contemporary. "It is not that Mr. Bonaparte or any other Catholic has any reason to be ashamed of his religion; no such consideration as this enters into the matter at all, but

there seems to be such a palpable inappropriateness in this continued association of his religion with his political preeminence. Naturally it is a source of pride to us to know that one of our co-religionists has been honored by the President with a place in his governmental family circle, but this must never blind us to the real facts in the case or lead us into hysterical and uncalled-for expressions of pride for the President's 'liberal mindedness.' The eminence which Mr. Bonaparte has won has been reached wholly and absolutely apart from his religion. Why is it necessary, then, forever to inject the religious element into every discussion of Mr. Bonaparte as a public official?..... The trouble with Catholics in general is that through the untiring efforts of the bigoted A. P. A. and Masonic influence, they have been so long shut out of high positions of public trust that they have come to regard with eyes of gratitude the man who shows forth in his public appointments some simple and longwithheld justice. The sooner we get rid of this attitude the better, for it only makes us a cat's paw in the hands of a political machine. We owe no man thanks for treating us with justice and there is no office in the land which is above or beyond anyone who is a bona fide citizen."

MARGINALIA

Are the "Knights of Columbus" resorting to boycotting methods to gain new members? Mr. A. B. Suess, of 120 N. Main Str., East St. Louis, Ill., asks this question in a letter addressed to the CATHOLIC FORTNIGHTLY REVIEW; and with good reason, as will appear from his statement below:

"Some representative members of the 'Knights of Columbus' in this city have for several years endeavored to have me join this society. They have given me work, which has been done in a thoroughly businesslike manner by the firm I represent. Now, however, it seems that, seeing themselves unsuccessful in inducing me to enter this society (which, by the way, continually sets itself up as an example for Catholics) by soft-soaping, they have commenced to insinuate the withdrawal of their patronage. The fact does not worry me particularly, but it may serve to point out the real objects of this society, which, hiding itself in darkness, assails those whom it dare not meet in the open forum of public discussion. By cowardly methods it endeavors to swell its ranks, that it may boast to non-Catholics of its progress."

It is no news to the publisher of this REVIEW that the gallant "Knights of Columbus" try to silence their critics by

boycotting them. We have had to suffer from this practice ourselves. But we are shocked to learn that honest Catholic business men are thus persecuted solely for the reason that they consider it their conscientious duty to hold aloof from a society which, as we have repeatedly shown cannot claim to be entirely *sans reproche!*

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Father Ketcham, the Director of the Bureau of Catholic Indian Missions, in his statement of the "Society for the Preservation of the Faith Among Indian Children" for 1905 (only $14,957 were collected for this purpose during the past year, an altogether insufficient sum!) laments that there will have to be "a retrenchment of our Indian work next year, either by closing some of the schools or cutting down in all of them their already limited attendance. Poor Indians! poor remnant of an afflicted people! it seems that they not only have lost their temporal inheritance, but that they must also lose their spiritual inheritance! Because some of them were permitted to pay for the education of their children in Catholic schools out of their tribal monies, the whole country was in a state of excitement and alarm. There will be no excitement or alarm when all of the Indian children are turned out of the Catholic schools. But if the white Catholics of this country permit such a lamentable thing as this to take place, what assurance can they have that the day will not come when their own children shall meet the same fate?"

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With regard to the creation of new cardinals, the Rome correspondent of the *Tablet* (No, 3426) declares it may be taken as certain, that Pius X. will not for a long time add to the number of cardinals of the curia. There are at present from twenty-five to thirty, and the Pope is credited with the intention of reducing the number to eighteen or thereabout—not, of course, by removing any of those now in Rome, but by abstaining from filling the vacancies which will occur in the course of years. The Sacred College will then be completed by the elevation of bishops and archbishops of residential sees.

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From a recent "bulletin" of the State University of Missouri, we note that there are at that "non-sectarian" institution, among a total of 2,100 students, 49 Catholics. The management invites the various denominations "to make special provision for the formal religious training of their adherents in the University, and also for those who are not church adherents, as far as they can be reached." Is anything being done for the *Catholic* students?

A curious contribution to American Church history is made by the Rome correspondent of the Sidney (Australia) *Catholic Press* (No. 517): When the question of appointing a coadjutor for Archbishop Williams of Boston came up two years ago (it is settled now) the name of Bishop Harkins of Providence went to Rome as the first on both ternas, and warmly recommended by the Apostolic Delegate. But "in some mysterious manner a medical certificate was sent to Propaganda, proclaiming that Monsignor Harkins was the victim of an incurable disease. All his friends laugh at the idea, and the Bishop himself looks a picture of good health. The story is worth relating, however in the opinion of the correspondent, "as showing the extraordinary care shown by Propaganda in selecting pastors for that part of the Church under its care." It also shows something else!

The *Scientific American Supplement* of Dec. 23, apologized for reprinting that scandalous article of Larkin censured in our No. 1. It is strange that such an article could creep in "without knowledge or sanction of the editor-in-chief." But since that gentleman has expressed "deep regret that an article of the character in question should have appeared in the columns of the *Scientific American Supplement*," we readily forgive him.

It is painful to listen to American Catholic editors with a very imperfect knowledge of the facts pitying the "poor church of the Philippines despoiled by the religious orders." Is there not already sufficient prejudice against religious orders and the religious life, without Catholic newspapers adding fuel to the flame? The altogether inadequate sum which the "friars" received for their holdings in the Philippines surely represents honest earnings and constitutes honest property of the orders concerned. And besides such a thorough student of Philippine conditions as Fr. Ambrose Coleman, O. P., assures us (*New World*, XIV, 20) that "even if the capital is withdrawn from these islands and placed at interest in England or America, nevertheless the greater part of the interest will be spent in or for the Philippines judiciously. A dissipation of the capital, while perhaps showing some immediate results, would foreshadow disaster to religion in future."

Speaking of the Santo Domingo trouble, it is interesting to note that, according to the well-informed and reliable *N. Y. Evening Post*, (Dec. 26, 1905) President Morales is a renegade priest who "left the priesthood because he found the vows of celibacy irksome. After he had intrigued himself into the Dominican Congress, and before he had fought his treacherous way to the presidency, he introduced a bill permitting priests to marry."

LITERARY NOTES

—Rev. James A. Kleist, S. J. writes in reply to our criticism (in No. 2 of the current volume) of the second edition of his English adaptation of Kaegi's Greek Grammar: "You quote Prof. Narry as censuring the use of the verb *paideuo* in my Greek grammar. He says: The subjunctive optative and imperative active of the perfect of *paideuo* 'are so conspicuous in the paradigms of Kaegi and Kleist. Why 'so conspicuous'? They are merely mentioned, as well as any other form of the same verb. Is any verb rendered 'so conspicuous' merely because it is mentioned in its due place? I certainly do not make any fuss about those forms, but simply mention them that is all, but that isn't 'conspicuous.' As a reply to your (or your critic's) question I answer: It will be advisable to retain the censured paradigm in its entirety in a possible third edition. The reason is obvious. If *paideuo* is given as a paradigm for the formation of the regular verb, in *-o*, it does not on that account follow that absolutely all the forms of *paideuo* do occur in any or all classical writers. *Paideuo* is merely a paradigm, and if it does not occur in certain forms there may be hundreds of other verbs which are conjugated just like *paideuo*, and which *do* occur in those forms. *Paideuo* is not given in its entirety for its own sake, but by way of paradigm. Any pupil who knows *paideuo* is thereby enabled to inflect any other regular verb in *-o*, also in those forms in which *paideuo* itself does not occur. In a word: to require the elimination of the censured forms of *paideuo*, is to misunderstand the purpose of a paradigm."

—Before we could believe that *The Dollar Hunt* (translated by E. G. Martin. Benziger Bros. Price 45 cts.) was originally a French novel, we had to look twice at the title page. Neither style nor subject betrays the translation. The author in depicting the wealthy American girl who prudently escapes the wiles of the French dollar-hunter, shows great familiarity with our American customs.

—In *The Children of Cupa* (Benziger Brothers. Price 45 cts.) Mary E. Mannix leads us to a settlement of the California Indians, the most peaceful of all the redskins. We behold them clinging to their faith, the faith which the "Padre" brought them in years gone by; we study their native customs and witness their cruel expulsion from the home of their fathers. In our estimation the story has not sufficient action to interest the little folks, for whom it is intended.

—*A Perpetual Ecclesiastical Calendar, by Clarence E. Woodman, Ph. D.*, (he is a Paulist Father, though there is nothing on the title page to indicate this fact) is a pamphlet of seventeen pages (published by the Columbus Press, 120 W. 60th Street, New York. Price 25 cts.) which enables the user by simple inspection of three tables to ascertain the dates of the principal feasts of the Christian year, from A. D. 1 to 5,000. Rules and formulas are given to carry on the process indefinitely. There is also a table for telling the day of the week on which any date falls and rules for determining the same without tables.

—Rev. John Rothensteiner, one of the most brilliant German poets born in America, (his 'Hoffnung und Erinnerung' and his 'Indianersommer' are published by B. Herder) writes to the *Amerika* to inform the German American public that the New York Public Library is deeply interested in the preservation of literary material of every description pertaining to the history of the Germans in the United States: books, pamphlets, reports of German societies or institutions, catalogues, etc. Father Rothensteiner suggests that the German Catholics of this country should see to it that this collection is enriched by literature on the history of German Catholics in America, lest such history be inadequately treated later by historians for lack of material. He adds that historical

accounts of German Catholic parishes are especially welcome, and offers to forward them to New York. Those who wish to send books or pamphlets directly should address Mr. Richard E. Helbig, Lennox Library Bldg., 5th Ave. and 70th Street, New York City. In connection with this appeal, which he supports most cordially, Mr. F. P. Kenkel, the scholarly editor of the *Amerika*, observes that the German speaking Catholics of this country should not neglect to make a historical collection of their own, say at St. Francis Seminary, Wisconsin.

—In *Studies From Court and Cloister* (B. Herder. Price $3.40 net) the clever authoress of 'Reformation and Renaissance' and other volumes, Miss J. M. Stone, presents thirteen essays on various crucial points connected with the history of religion in Europe at the close of the Middle Ages, its decline and revival, and the causes which led to both. The two first studies concern Henry VIII. and his sister, the Queen of Scots the significance of their matrimonial affairs, and the relations which their policy created between England, Scotland, France, and the Empire. The third has for its subject Sir Henry Bedingfeld, the much-maligned Lieutenant of the Tower of London, who contributed so largely to the accession of Good Queen Mary and was subsequently persecuted for his religion by Elizabeth. The fourth study describes the reconversion of Germany after the Reformation, due chiefly to Canisius and his Order. Selections from the private correspondence of prominent contemporary Jesuits are contained in the fifth essay, entitled "Jesuits at Court." Giordano Bruno's visit to England, which left a deep impression on certain minds and led to persecution for atheism, forms the subject of the sixth essay. "Charles I. and the Popish Plot," that of the seventh, concluding the first part, that does not lack a certain cohesion. The essays constituting the second part of the volume (which, by the way, is embellished with a number of interesting portraits) are: 1. "The Runic Crosses of Northumbria;" 2. "A Missing Page from the 'Idyls of the King;'" 3. "Foxe's Book of Errors" (the 'Acts and Monuments',* which Miss Stone shows to be a tissue of yarns and lies utterly worthless as history;) 4. "The Spoils of the Monasteries" (from which have been formed such great libraries as) 5. "The Royal Library" and 6. "The Harleian Collection of Manuscripts," (the mediæval treasures of which are too little known even among English scholars.) Altogether, the volume is both charming and historically valuable, and we heartily recommend it to our readers.

—J. B. Kissling has undertaken to continue the late Bishop Brueck's *Geschichte der katholischen Kirche im neunzehnten Jahrhundert* (Münster, Aschendorff.)

—The prejudice may be unreasonable, but we fancy a good many people will agree with the *Nation* in feeling toward the various chain-gang series—biographical, historical, descriptive and what not—that "they are the work of the publishers and not of the writers. Mr. Smith does not write the life of the great Jones because he has something new and valuable to say about Jones, but because the publishers need a new life of Jones to fill a gap."

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*Popularly styled 'The Book of Martyrs.' Of one of these alleged martyrs, Anthony a Wood, a contemporary witness, says ('Athenae Oxon.' Vol. I, p. 691:) Foxe "committed a most egregious falsity in reporting that one Grimwood, of Higham, in Suffolk, died in a miserable manner, for swearing, etc..... John Foxe saith thus: 'That when he was in his labour, staking up a gosse of corn, having his health, and fearing no peril, suddenly his bowels fell out of his body, and immediately most miserably he died.' Now it so fell out that in the reign of Elisabeth, one Prit became parson of the parish where the said Grimwood dwelt, and preaching against perjury, being not acquainted with his parishoners, cited the said story of Foxe, and it happened that Grimwood being alive, and in the said church, he brought an action upon the case, against the parson..." Foxe says Miss Stone ('Studies from Court and Cloister,' p. 256,) "although he went into Suffolk professedly to investigate the matter, he never made any alteration in his story in subsequent editions, and the very latest impression of the 'Acts and Monuments' perpetuates the lie and slander."

—*Mary the Queen, By a Religious of the Society of the Holy Child Jesus* (New York: Benziger Brothers. 60 cts.) is, as the subtitle indicates, "a life of the Blessed Mother for her little ones." It is written in a style that will appeal to children and contains a number of pretty pictures, illustrative of incidents in the life of the Blessed Virgin, also a list of "Feasts of Our Lady" by way of an appendix.

—*One Afternoon and Other Stories. By Marion Ames Taggart* (Benziger Brothers, $1.25) is a collection of twenty-one short stories, some of them clever, all of them readable and interesting. Short stories are the order of the day, and the Benzigers are performing a real service to our Catholic literature by issuing such volumes as the present one at such reasonable prices.

—*Der Papst, die Regierung und Verwaltung der heiligen Kirche in Rom.* Mit einer ausführlichen Lebensbeschreibung Papst Pius X. von Paul Maria Baumgarten. Herausgegeben von der Leo-Gesellschaft in Wien München: Allgemeine Verlagsgesellschaft m. b. H. St Louis: B. Herder. Price $8. net.) This magnificent folio of 561 sumptuously illustrated pages, printed upon beautifully calendered paper and bound in an original cover of highly artistic design, showing St. Peter holding the keys in his hand, with the superscription: "Thou art Peter", etc.—has been on our desk for several months, but we felt as if we could not do it justice except after a most careful perusal of every page of its highly interesting text and a repeated inspection of its many beautiful illustrations. It is, as its title indicates, an account of the Holy Father and the government of the universal Church in Rome. The biography of Pius X. which occupies by far the greater part of the first 147 pages and brings the Pontiff's life up to Sept. 25th, 1904, is, not excepting that of Msgr. De Waal, the best we have so far seen. The chapters on the College of Cardinals (with portraits of all its members), the hierarchy (of the universal Church), the Papal Family, the "Capella Pontificia", the sacred congregations, the administration of the Apostolic palaces, the diplomatic representations of the Holy See, the Roman Vicariate, the papal high-schools and national colleges in the Eternal City, etc., etc., are complete, interesting, up to date, and, while written in a popular style, all inspired by that sane and cautious spirit of criticism which the modern educated German Catholic so justly loves. In the way of illustration, too, this exquisite tome is scarcely surpassed. Its four chromos, fifty-two full-page and 770 less than full-page pictures, are every one of them selected with artistic taste and not only illustrate numerous phases of the subjects treated in the text, but also important events and personages in Church history as well as the priceless art treasures of the Vatican and other Roman museums.

—The latest gift of the brilliant Bishop Keppler of Rottenburg, *Aus Kunst und Leben* (VIII & 312 pages, with 6 plates and 100 illustrations. B. Herder. Price $2 net) is at first blush a rather surprising medley of lectures, orations, and essays. Taken separately, each one abounds in original thoughts and elegancies of style; taken together they offer a striking proof of the author's great versatility. Bishop Keppler leads us to sea-bound "Heligoland" and to the lagoons of "Venice". Under his expert guidance we study ' Raphael s Cecilia" and Michel "Angelo's Last Judgment". He teaches us the value of "Christian Art for Home and the Children," illucidates the mooted subject of "Christian and Modern Art," and inspires us with a new love for "Leo XIII". The very last paragraph of the book informs us what led Msgr. Keppler to the publication of these hidden treasures. including even an essay by the Rev. E. Keppler [his brother?] on "Germany s Monster Spires." The Bishop is about to build a new cathedral and this book is to help in raising the necessary funds. It is one of the rare works that can be bought both for its good object and its intrinsic value. The plates and pictures; though not all germane to the subjects treated in the text, are all handsome and artistic.

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The Catholic Fortnightly
::REVIEW::

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THE PRONUNCIATION OF LATIN

In a circular letter, published in his *Semaine Religieuse* (Dec. 18, 1905), Archbishop Bruchesi of Montreal invites his clergy to cooperate with him in the work of the universal adoption, throughout the Archdiocese, of the modern method of Latin pronunciation.

Proceeding on the supposition that, according to the Motu proprio of Pius X. on Church music, the Gregorian Chant shall be officially introduced throughout the Catholic Church, the Archbishop proposes, in his letter to the clergy, "to touch upon a question which is intimately associated, if not necessarily, connected with that of the reform of the Gregorian Chant: the question of the pronunciation of Latin."

This is a much mooted question at present," he says and one which has been an object of series study in recent years. A desire for uniformity of pronunciation is felt on all sides. In the designs of His providence it was God's will that the successors of Peter should choose the idiom of the Roman conquerors for the language *par excellence* of the holy Catholic Church. It is not, then, important that, being the official organ of the Church, this tongue, one in itself, should also be pronounced in one uniform manner? I believe that the time is at hand for introducing a uniform pronunciation, and herewith express my desire to see the [modern] Roman pronunciation adopted. The contemplated reform cannot, of course, be effected at once. But it will be easy to make a start in educational institutions, convents, and colleges, where there are no serious obstacles in its way. In the seminary, in particular, the young generation of the clergy will easily familiarize themselves, by theory and practice, with the general outlines of the Roman pronunciation. All priests, moreover, will do well to lend their efforts towards its universal adoption. Already it has found its way into the choirs of some of our churches, as well as into several religious communities."

Everybody knows that the pronunciation of Latin is at present in a lamentable state of confusion. The lack of uniformity in this respect is felt everywhere, but in clerical cir-

cles especially. We believe that every encouragement should be given to any measure tending to lead us out of the present embarrassing condition. We, therefore, heartily commend the efforts of the highly esteemed Archbishop of Montreal to unify, as far as in him lies, the various methods of Latin pronunciation existing in his diocese. The need as well as the practical usefulness of uniform pronunciation are undeniable.

Moreover, the circular of the Archbishop very aptly points out that the movement for the adoption of a uniform pronunciation must take its start in "educational institutions, convents, and colleges," in a word: in the class rooms of our secondary schools. This is a hint very much to the point. It is in our schools that the seed of a better future must be planted. The objection is sometimes raised that the introduction of uniformity of pronunciation would be attended with considerable difficulties. There are difficulties in its way, no doubt. But let the movement proceed from our schools and colleges, and the new, uniform pronunciation of Latin will grow up gradually together with the younger generation. The old men among us, many of them veterans in the service of the Church, who have grown gray in the use of some one of the many promiscuous methods existing at the present day, can hardly be expected to unlearn a system with which they have been familiar since their college years. The bright young lad, on the contrary, will just as readily accept one pronunciation from his teacher's lips, as he will another.

There is one point, however, on which we beg to differ from the views, expressed in the circular. His Grace of Montreal signifies his desire of having the modern Italian method adopted throughout the Archdiocese. We, as our readers well know, consider the *ancient Roman* pronunciation of the Augustan age a fitter substitute for our present multifarious methods than any other now in vogue. The reasons which have led us to this conclusion were plainly stated in an early page (p. 81) of last year's volume of this REVIEW. In addition to the advantages which the ancient pronunciation affords in common with other methods, it has advantages peculiarly its own.* It may be added that few mod-

*See also the *Notre Dame Scholastic*, Feb. 25, 1905.

ern methods can rival the ancient in sonorousness of vowel-sound, which makes it especially suited to the purposes intended by Pius X. in his well known Motu proprio.

A PARISH PRIEST'S OPINION OF THE "KNIGHTS OF COLUMBUS"

From a worthy parish priest who has for a long time carefully studied the "Knights of Columbus" and their doings, and who does not quite agree with the position taken by the CATHOLIC FORTNIGHTLY REVIEW, we have received a lengthy communication, from which we extract the essence:

I do not consider that there is any real and serious danger in this society for any Catholic; while I believe on the contrary, there may be some good in it for some, as all the members must be practical Catholics and bring a card stating that they have complied with their Easter duty. As for possible future harm, I do not think there is more danger to fear it from the "Knights of Columbus" than from any other Catholic society now existing among us.

They really have no secrets, except their initiation ceremonies, which consist in a series of boyish pranks or tom-fooleries and the "pass-word," etc., which are harmless.

Their only objectionable feature to my mind is the expense which membership involves. Most of the "Knights" spend more money on the society than they can reasonably afford, and many are not able to meet their just obligations after paying their society dues. Others are "sports," who care little for their families so long as they have "a good time." The expense and the time society matters require will prove the most serious drawback to the life of the K. of C. after the charm of novelty has worn off.

The question: Should a priest join the K. of C.? I would answer with a decided *No.* There is no reason for it, except perhaps the pastor's desire to keep himself informed and to be sure that nothing wrong is going on; and even this is scarcely a valid reason, because there is very little if any cause for apprehension on this score. On the other hand, "rolling in the dust with the boys" degrades the priest and his Apostolic office. If our people are gradually losing

much of their respect and veneration for their shepherds, the clergy themselves are chiefly to blame, because so many of them forget that "familiarity breeds contempt."

Let Catholic men who have plenty of money and who will not join any other Catholic society, affiliate with the "Knights of Columbus;" but priests should keep aloof on the mountain, like the general who oversees and directs the operations of an army. "If you play with your son, you will be sorrowful some day," says the Holy Ghost.—K.

MASONIC MORALITY AND THE VIRTUE OF CHASTITY

We have shown, in previous papers, that Masonry teaches Phallic worship and that its moral system denies the Ten Commandments.

Mackey's article on "Chastity" in his 'Masonic Encyclopedia' (p. 160) is far from an expression of the Christian virtue or the Sixth Commandment:

"In the Halliwell manuscript of the Constitutions of Masonry, written not later than the latter part of the fourteenth century, and purporting to be a copy of the Regulations adopted at York in 926, the seventh point is in these words:

'Thou shalt not by thy master's wife lie,
Nor by thy fellow's in no manner wise,
Lest the Craft would thee despise:
Nor by thy fellow's concubine,
Nor more thou wouldst he did by thine.'

"Again in the Constitutions known as the Matthew Cooke MS., the date of which is about the latter part of the fifteenth century, the same regulation is enforced in these words: 'The seventh point. That he covet not the wife nor the daughter of his masters nor of his fellows, but if (unless) it be in marriage.' As all through the old Constitutions and Charges, we find the admonition to respect the chastity of our brethren's wives and daughters: an admonition which, it is scarcely necessary to say, is continued to this day."

Christian chastity is not limited to respect for the wives and daughters of the brethren, but extends to every woman.

It is the lily of the New Testament, not the lotus plant of paganism ('Encyclopedia,' pp. 471, 477). But Masonry, whose god is ho-hi he-she; whose types are the old sensual mysteries; whose moral laws are the elementary truths on which mankind in general is supposed to agree; whose type of perfection is pagan; cannot logically restrict the animal man to the bounds set him by Christianity.

Yet Masonry pretends to be the great moral former of our race. ('Encyclopedia of Freemasonry,' p. 847.)

Wide certainly is the gate and broad the way of Masonic morality. Religion is like a man's coat, to be put on or off as expediency requires. Masonry commands you to change your religion whenever you find it expedient. It makes no difference what faith you embrace. ('Ritualist,' p. 244). All forms of religion are equally good, that is to say, equally indifferent. So long as you respect the wives and daughters of your Masonic brethren—pardon me, also their concubines, for there is no moral fault in having such, Masonry is broader than the Decalogue,—so long you are a good Mason.

And this is the so-called moral system that, we are so often assured, has nothing anti-Catholic or anti-Christian in it. This is the system that the Church is asked to countenance in her members by freely permitting them to join the Craft. A system as false as it is pernicious; as degrading as it pretends to be exalting; which makes the moral law depend upon a physical distinction of our animal nature; and a right to divine truth—the knowledge of God and of the human soul—and the consequent title to immortality the prerogative of sex,—a sex which it honors and spares only when the individual member of it for whom a man lusteth, happens to be the wife or daughter, or foorsooth, the concubine, of a brother Mason!—

THE "CATHOLIC UNIVERSITY OF AMERICA", "PRODUCTIVE SCHOLARSHIP", AND THE SCHOLASTIC PHILOSOPHY

The present condition of the "Catholic University of America," we are pained to note, does not seem to inspire much optimism in many of its most ardent admirers. Thus the editor of the Boston *Republic*, himself, we believe, a

graduate of that ill-starred institution, recently wrote in his paper (XXV, 43):

"The University has defects. That is undeniable. The social life is bleak and the critical attitude—which is one of the finest things a university fosters—has been carried at times to extremes. Several of the professors have been occasionally eager to find flaws rather than to develop excellencies. The University, through its professors, should be brought closer to the life of the Catholic people of the United States. With several notable exceptions, the professors are lamentably deficient on the side of what Hugo Münsterberg calls 'productive scholarship.' Dr. Shahan has limitless erudition lit up by an unfailing imagination. But he gives to the essay what belongs to the continuous narrative. The other professors have published in book form—next to nothing. This fact, perhaps, more than any other, helps to explain why the University is not better known—and why a certain Harvard instructor asked the writer of these lines at a dinner party recently in Cambridge who Dr..... and Dr..... were!"

Still, we are glad to say, there is at least a faint gleam of hope. The *Catholic World* Magazine (No. 489) believes it can in Dr. Healy's recently published book on 'The Valerian Persecution: A Study of the Relation Between Church and State in the Third Century A. D.' (Boston: Houghton, Mifflin & Co. 1905) "the approaching fulfillment of a hope deferred."

"In reply to those unfriendly critics who commented on the small number of theological students at the Catholic University,"—says our contemporary—"its friends have always insisted that the services to be rendered by the University faculty to the Church would not be confined to, or even consist chiefly in, imparting to a body of students the results of other men's labors. The professors would not be mere second-hand distributors of knowledge; they should also be producers. And their original contributions to every branch of sacred science compelling the respectful attention of the universities and the learned world, at home and abroad, which alone are the competent judges of scholarship, and with which productive scholarship alone counts, would refute the charge that the Catholic Church, once the teeming mother of scholars,

had fallen in the barrenness of old age. May we not see in Dr. Healy's book the approaching fulfillment of hope deferred?"

We have not yet seen a detailed review of Dr. Healy's book by any competent authority on that period of Church history which it treats; but we do hope, for the sake of an institution whose true interests we have always had sincerely at heart, and which we believe has been far more effectively furthered by honest and helpful criticism than by fulsome flattery and irresponsible extenuation, that 'The Valerian Persecution' will turn out to be "*una rondine*" which, contrary to the well-known proverb, "*fa primavèra.*"

Having for years made it a rule not only to criticise frankly the failures and shortcomings but also to praise and encourage every hope of real promise put forth by the "Catholic University of America"—that there were so few of the latter and so many of the former is surely not our fault!—We are also pleased to note from the same number of the *Catholic World*, that in a book recently published, Dr. Charles A. Dubray, S. M.,* a student of that institution, takes up the cudgels in defense of Scholastic philosophy. As revealing his general tone and temper, the *Catholic World* quotes this passage from Dr. Dubray's conclusion:

"We have insisted on the Scholastic view, more perhaps than was necessary for our purpose. But there was a special reason to do so; Scholastic philosophy is very little known, frequently misunderstood and misrepresented, and charged with absurdities that do not belong to it. What is the value of the system in itself? Has it a sufficient basis in experience? Can it face successfully the data of science and be adapted to the conclusions of modern psychology? We do not know. But the question may be worth examining; and we believe that it is hardly fair for the historian of philosophy to keep silent on the whole mediæval period; and for the psychologist or the philosopher to dismiss *a priori* all the theories of Scholasticism on the explicitly or implicitly avowed plea that we must do away with all that is Scholastic. One thing

*The Theory of Psychcial Dispositions. By Charles A. Dubray, S. M. A Dissertation Submitted to the Faculty of Philosophy of the Catholic University of America, in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. Published as Monograph Supplement No. 30 of the *Psychological Review*, Washington, D. C. (170 pp.)

seems sure, that, with regard to the general theory of psychical dispositions, the Scholastics have a merit which perhaps not all modern psychologists can claim: that of logical consistency."

A NEW THEORY OF EVOLUTION APPLIED TO MAN

The chief defender among Catholics of man's descent from the brute was the unhappy Professor St. George Mivart. When Dr. Zahm in his works "Evolution and Dogma" supported Mivart's view concerning the derivation of the human body from some lower form of animal life, he was on that account made to withdraw his book from circulation by the Congregation of the Holy Office. This was in 1899. Four years previously the same Roman Tribunal had rejected a thesis which the Dominican P. Leroy had defended in favor of the animal origin of the human body. In his retraction, Feb. 26, 1895, Père Leroy wrote: "To-day I learn that my thesis has been examined by competent authority here in Rome and judged to be untenable above all with regard to the human compound, being uncompatible with the text of Holy Scripture as well as with the principles of sound philosophy." (The French original of the retraction was published in the *Civiltà Cattolica*, Jan. 7, 1899, p. 49. See also this REVIEW IX, 278—281.)

After such unmistakable manifestation of the mind of the Holy See concerning man's origin from the brute is as hard to understand how a paper advocating this theory could find its way into *The Dolphin* (September, 1905). In an article headed "A Recent Theory of Organic Evolution," the Rev. J. Welch, Wigan, England, favorably comments on Mr. Barclay's book bearing the same title and recommends it to all "who desire to bring the facts of science and the truths of religion into more complete harmony." Mr Barclay traces the origin of the new species to a specific change or *modification* of the *embryo* of the antecedent species, the modification in each case being due not to a mere natural power, but to the agency of the Creator who by introducing a new life-form into the germ-cell of an existing type fashions the new species out of the old.

The reviewer does not scruple to apply this "new theory" to the human body. "Assuming evolution to be the key to the origin of species, no valid reason can be assigned for excluding man's body from the scope of that law. Neither his spiritual dignity nor any revealed truth demands such a miraculous exception." (l. c., p. 285.)

"No authoritative interpretation of Holy Scripture forbids such a view of human origins. In his commentary on Genesis, Hummelauer, with whom Knabenbauer is in agreement, says that the Bible informs us that God created man; but it does not indicate the precise method in which He formed him. Many theologians of high repute and unimpeachable orthodoxy have been able to reconcile their Christian faith with even extremer views of evolution than the one here suggested. There is indeed nothing in the first two chapters of Genesis which compels us to believe that man's body was directly fashioned by God from inorganic elements. In a series of learned letters contributed to the *Tablet* some years ago, Fr. R. Clarke satisfactorily proved that the Hebrew word translated by slime in Gen. 2, 7 of the Douay version could quite legitimately be used to signify living organic matter." (l. c., p. 286 sq.)

"The words of Genesis describing man's origin may be adapted to our theory without difficulty. 'And God said: Let Us make man to Our own image and likeness.' And He breathed into the germ-plasm of the appointed animal ancestor a spiritual essence, the breath of life; and that embryo became a living soul. Such, we submit, was the origin of the first Adam and the conception of the second Adam was not unlike." (l. c., p. 289.)

We have no opportunity to consult the learned letters contributed to the *Tablet* by Fr. R. Clarke. Moreover we confess our ignorance as to the "many theologians of high repute and unimpeachable orthodoxy" alluded to in the article. But we can not help doubting about their existence, if we consider what not only Hummelauer and Knabenbauer, but also the Holy Fathers, and scholastic theologians, and divines generally teach about the creation of man.

In his commentary on Genesis, Fr. von Hummelauer positively rejects Mr. Mivart's hypothesis of man's evolution from some brute animal. What he grants, in agreement with

Knabenbauer whom he quotes, is this: *if we had only* Gen. 2, 7: "And the Lord God formed man out of the slime of the earth" etc., Mivart's hypothesis would not be excluded, since (in verses 7 and 19) Scripture does not explain how the human and the animal bodies were made of the earth, mediately or immediately, but merely states the fact that they were taken from the earth, i. e., from matter. "But," he adds, "that opinion is altogether incompatible with what is afterwards related about the creation of woman. Verum nequaquam illam sententiam componas cum illis quae infra de creatione mulieris narrantur." (In Gen., p. 129.)

Fr. Knabenbauer published in the *Stimmen aus Maria-Laach,* 1877, a comprehensive paper in which he treated, from the standpoint of revelation, the evolution of the present vegetable and animal species from a few primitive forms, the origin of these primitive forms, and, finally, the origin of the human species.

As to the first point he found that the sources of revelation contain nothing that would prevent one from holding a theory of descent with regard to the vegetable and animal kingdoms. The first living forms or types are to be attributed to a special action of the Creator different from the production of lifeless matter. Concerning the origin of man his most accurate and painstaking examination of numerous scriptural passages, considered both in themselves and in the light of their interpretation by the Fathers of the Church, lead the learned exegete to the following conclusion: "To derive the human body in this wise [i. e., by descent from some brute animal] is not only destitute of all foundation, but also in contradiction to clear utterances of revelation." (*Stimmen,* XIII, 138.) This verdict of Fr. Knabenbauer is in perfect agreement with what Père Leroy learned to be the judgment on his thesis of "l'autorité compétente", viz. that of the Holy Office, "the Supreme Tribunal of the Holy See." (This REVIEW, IX, 280.)

The writer in *The Dolphin* quotes Fr. Harper "interpreting the teaching of the schools" concerning the primordial elements in which "a virtue was implanted dispositive toward all material forms, conditionally necessary to the perfection of the earthly universe." He does not mention what the author of "The Metaphysics of the School" says about the

origin of the human body. It is peculiarly interesting, however, to note Fr. Harper's teaching about this question. In the "Appendix A" to the II. volume (p. 743) he writes: "That these primitive pairs (of each higher family of living beings) should have been evolved out of the potentiality of matter without parentage belongs to a special divine Administration. In other words, God must have been the sole Efficient Ca ise of the organization requisite, and therefore, in the strictest sense is said to have *formed* such pairs, and in particular the human body out of the preceding matter. But more about this in the next chapter" [which unfortunately never appeared] Again (p. 747): "Because, as the Angelic Doctor teaches, the human embryo...goes through successive provisional stages of life; *it in no wise follows that man is originally descended from inferior animals.*" (Italics ours.)

Fr. Harper refers to S. Thomas, I, 91.2. c. ad 4^{m}, and 92. 4. c. ad 3^{m}, where the Angelic Doctor establishes the *immediate* formation of our first parents' bodies by the Almighty. The *consent of the Fathers* in this regard is so perfect that Fr. Knabenbauer does not hesitate to write: "Fr. Perrone's assertion can hardly be called exaggerated, if he counts the immediate production of man by God both as to body and soul among the truths belonging to faith (spectat ad fidem)." (Stimmen XIII, 136.) Fr. Chr. Pesch, in his refutation of Mr. Mivart's hypothesis, says: "When that new theory was proposed, almost all theologians (theologi vix non omnes) at once considered it to be incompatible with revelation", and he quotes the dogmatic works of Palmieri, Mazzella Heinrich and Scheeben. Fr. Hurter too, refutes it expressly by the testimony of Holy Scripture; Falsa prorsus, imo secundum *Scheeben* n. 384 haeretica, est quorundam opinio, qui contendunt, hominem non quidem secundum animam, sed secundum corpus originem duxisse a brutis... Ita in primis in Anglia Prof. *Mivart.*"

The writer in *The Dolphin* closes his paper with the following high-sounding theological speculation. "All the species have, we suppose, been brought into existence by the development of fresh substantial forms or vital principles in the embryos of antecedent organisms. The process reaches its climax in the natural order by the creation and union of a spiritual life-principle with the germ-cell of an animal ancestor

and, in the supernatural order, by the union of Eternal Life Itself, in the womb of the Blessed Virgin, to our human nature... In this view there has been no interruption in the continuity of law... From the confines of inorganic, the grand procession of life issues forth and by a Divine impulse moving ever upward, by methods ever the same, unfolding itself in an infinite variety of forms, it passes through the organic and the rational and, at last reaches its goal in the Divine. Jesus Christ is then the Alpha and Omega, the crown and the goal of the evolutionary process. His Incarnation is 'that far-off event toward which all Creation moves, and all other modes of specific evolution were but imperfect types and dim fore-shadowings of the ineffable operation by which the Word was made Flesh."

This whole speculation is a mere fiction and, to use a mild expression, a shocking one. The supposed climax in the natural order" of the supposed evolutionary process is expressly gainsaid by the sources of revelation; hence there is no foundation whatever for connecting with said process the miraculous conception of the Divine Word in the womb of the Blessed Virgin Mary. Moreover the fiction is shocking. For to conceive the God-man "according to the flesh" as "the crown and goal of the evolutionary process", or in other words, as the final and crowning *offspring of some brute ancestors* through Adam, their *first* human offspring, is altogether repulsive to Christian sentiments: and equally repulsive is the supposition that Adam was first lodged in an *embryo* in some *brute mother's* womb and then after the appointed time had elapsed, was given birth and nursed by her and lastly raised, not to say educated by his "irrational" progenitors!

Even if, according to the laws of nature, the formation of the human body by descent from the brute were possible —which possibility is by no means clear or certain—and if, besides, in the animal kingdom organic evolution were an established fact, it would not follow that man too, must have originated by a process of evolution. For his rational dignity, and especially the supernatural order to which he was raised, as well as his destination to be the ancestor of the second Adam, the God-man, positively demanded that he should *not* descend from the brute, but should be *directly formed*

by the hand of the Almighty, as Scripture and Tradition testify him to have been forme'.

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CHRISTUS MEDICUS?

'Was Christ a Physician?' Under this title B. Herder publishes from the pen of a brilliant Catholic lady physician of the Fatherland[1]) a timely and solid contribution to twentieth-century apologetics.[2])

After explaining the rôle of the physician among the ancient Jews, the author reviews all the disease cures wrought by our Lord according to the Gospels, and arrives at the following conclusion:

Christ demands of those whom He intends to cure, faith, confidence in His Power. This is in harmony with His Messianic office and does not stamp Him a hypnotizer. Besides, the diseases He cures are such that even unlimited confidence on the part of the afflicted would not suffice to explain the effects. Even the most successful hypnosis is a rather ridiculous affair compared to the cures wrought by the Saviour according to the Gospels,—which, be it well marked, are not composed after the manner of certain mountebankish pufferies of quack doctors and medical confidence-men. If they were, they could never have conquered the civilized world. Nor did Christ amass a fortune with His cures: He did not even make a living by means of them. He insists again and again on the extraordinary character of His cures, founding on His claim of a Messianic Mission.

To resume: 1. Christ cures the sick in an extraordinary manner. 2. He cures patients whom no physician could heal. 3. He cures instanter such patients as medical science can restore only by a slow treatment and with great difficulty. 4. He dispenses with the whole traditional medical procedure. 5. He substitutes for this procedure, not another, new method of treatment, but in most cases only His will. His com-

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1) Unfortunately since deceased (v. *Köln. Volkszeitung*, Dec. 13, 1905.)

2) 'Christus Medicus? Ein Wort an die Kollegen und die akademisch Gebildeten überhaupt.' Von Dr. K. Knur, approbierter Arzt. B. Herder. 1905. 35 cts. net.

mand supported in a few instances by some outward sign which has no causal connexion with the affected cure. 6. He does not conduct himself like a hypnotist. He cures patients whom hypnotic treatment can not cure. He derives no advantage from his therapeutic activity. 7. He insists on the miraculous character of his cures, which in themselves are obviously of secondary importance only being wrought to testify to His Messianic office. 8. The Jewish people share His view.

Christ, the exemplar of humanity in general, is the special model of the leaders and helpers of men,—the priest, the teacher, and also the physician; but He was no physician in the ordinary sense of the term; He was more than a physician.

After reviewing the several cases in which our Saviour raised dead persons to life, Dr. Knur concludes:

"It may sound like an exaggeration, but to the careful and observant physician the disease cures wrought by Jesus are so wonderful, that from them to raising the dead to life is but a short step. In the presence of the one category of miracles as well as of the other, we cannot escape the profound impression: Here is the Lord over life and death!

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HOW TO INVEST YOUR MONEY

A Large proportion of the people who have money to invest, have very little knowledge of the principles that should guide them in selecting investments.

It is a safe rule for an investor to keep out of undertakings which have not been tested by time and proved profitable over a period of years.

But, it will be said, this prevents investors making profits, because appreciation will have come before they buy. Very true. And this marks the difference between investment and speculation. The investor should not attempt to take risks and should concern himself wholly with the question of the safety of his principal. This will ordinarily keep the return on his investment between 4 per cent and 5 per cent. An attempt to get more denotes a willingness to take some speculative risk.

This will not generally pay in the long run. It is the almost uniform testimony of investors on a considerable scale that their attempts to get more than a legitimate investment, return have not been profitable; that while they have received 6 or 7 per cent on investments, they have sooner or later lost enough of the principal in some such investment to bring the average return back to or below the normal rate.

Ask shrewd men in Wall street, whose whole study is of securities, what kind of investments they hold. They will enumerate a list of first-class railway bonds, gilt-edged investment stocks, municipal bonds and securities, few of which are returning them over 4½ per cent. If the experts in this business do this, what is to be thought of an outside investor who puts his money into industrial common stocks, non-dividend railway stocks, mining stocks and new ventures? It simply means that the outsider who may call himself an investor is an extremely ignorant and reckless speculator, almost certain to lose.

The difference between a stock and a bond is radical. A bond is evidence of a mortgage. The bondholder is a creditor of the company, and if the company does not pay interest on the bond, the bondholders take possession of the property covered by the mortgage sell it or operate it for their own benefit. The stockholders have no right whatever in a proceeding of this kind, and are generally obliged to pay assessments in order not to lose their stock altogether.

An investor in railway securities should, in nine cases out of ten, buy bonds instead of stocks. But there is a very great distinction in bonds. There are two points to be considered: the priority of lien and the margin of safety. Priority of lien means that where a road has several issues of bonds, one is entitled to its interest in preference to another. Margin of safety means the earnings in excess of the amount required to pay interest on either one bond or all the bonds, as the case may be.

Suppose a man were thinking of buying a real estate mortgage on a farm and he found on investigation that there was a small first mortgage on the farm amounting to one-quarter of the value of the property; then a second mortgage and a third mortgage, each covering about one-quarter

of the total value; then a general mortgage covering the remaining quarter and whatever miscellaneous value there might be in excess of the three prior mortgages; then a collateral trust mortgage covering the stock and the farm implements, and finally some debenture bonds which were simply a promise to pay, secured by nothing, and then an amount of stocks about equal in volume to all the bonds put together. It would not take the ordinary investor long to decide that the first and second mortgages were the only ones he wanted. This is exactly what occurs in a railway property, and there should be just the same discrimination as to respective merits.

It is a safe rule for an investor to buy bonds of roads which can pay all fixed charges in average years with 60 per cent or perhaps, 65 per cent of the net earnings. In bad times the margin of safety might fall to perhaps 10 per cent, and the price of the bonds might fall with the diminishing margin of safety, but with better times the margin of safety would rise again and the price of the bonds recover.

An investor who buys bonds on this showing should, however, keep a general watch of the property of which he is a creditor, to see that conditions do not greatly change. A railroad which last years paid all charges with 60 per cent of net earnings might, by large extensions or guarantees of other roads or the least of unprofitable property, see its fixed charges run up to 70 or 80 per cent of its net income. And in such a case the prudent investor would sell his bonds and reinvest elsewhere, on the ground that the policy of the management was unsatisfactory.

There are stocks which have so large a stock of safety over dividends as to be comparatively safe, but the danger in such cases is greater than in bonds and the speculative element is almost always present. As a whole, railway stocks or bonds are safer than industrial stocks or bonds, and there is nothing more speculative than an industrial stock of large volume and scattered holdings.

An industrial stock in small volume owned by a few people who are personally carrying on the bussiness may be a very good investment, where the investor knows personal-

ly the people engaged in the bussiness and is in a position to keep some general track of the bussiness itself.

Mining stocks, oil stocks and new ventures of that class, while sometimes meritorius, are always more or less uncertain and should be purchased only on the ground that the buyer can afford to lose the money risked, because, in a large proportion of cases, the money will be lost, not necessarily on account of fraud on the part of the promoters of the enterprise, but because a large proportion of all enterprises and all ventures go wrong from one cause or another.

A safe principal and a low rate of interest should be the unalterable maxim of the investor.

SECOND SIGHT

Second sight is defined by the 'Encyclopedia Americana as "an extraordinary power of vision, mental or physical, real or imaginary, believed to be possessed by certain individuals."

Second sight or *taish* (as it is called by the Scotch Gael) is, according to the same authority "recognized by many eminent students of psychic phenomena as a faculty possessed by many persons whereby they have vision (or other sense perception) of persons and occurrences at distances far transcending the reach of normal vision or hearing."

While the finally decisive word of psychological science upon this strange faculty has not yet been pronounced the investigations of the Society for Psychical Research (comprising 760 cases of second sight) have shown beyond all reasonable doubt that especially second sight of persons at a distance, called "phantasms of the living," is of not infrequent occurrence throughout the Scotch Highlands and in some parts of the Hebrides. And we notice from a recent lecture of an eminent Catholic savant, Professor Zurbonsen of the University of Munich, (cfr. *Köln. Volkszeitung*, XLVI, 1041), that it is also quite common in Westfalia.

Prof. Zurbonsen holds that experience has indubitably the reality of second sight in a great number of cases. He defines it as "the alleged faculty of the soul to perceive as by the sense of sight, actual occurrences of daily life at a

distance or before their occurrence, and says it is exercised entirely within the sphere of every-day happenings and is rarely if ever found in women.

While the Society for Psychical Research is inclined to explain second sight on the theory of what is usually called subliminal consciousness, Prof. Zurbonsen seeks the solution of the riddle rather along physiological lines. After eliminating the supernatural element on the grounds that second sight is concerned entirely with trivial things, he says there must be some natural power or faculty, as yet unknown to us in certain men, enabling them to see persons and occurrences at a distance—though how this faculty can enable them to perceive events prior to their occurrence is hardly to be explained on his theory. "He who is gifted with this power," says Prof. Zurbonsen, foreknows events because he has a presentiment of them, and they are present to him as is the light to him who sees." This hypothesis, he thinks goes to explain why the gift of second sight is usually found only in persons of limited mental development, whose psychical life is not distracted by other interests, so that the telepathic sense can operate unobstructed. The gradual disappearance of second sight (in the Hebrides according to the 'Americana,' it has almost entirely disappeared: in the Scotch Highlands and in Westfalia it is growing rare from generation to generation) is the natural consequence of the development of modern civilization, which destroys the conditions (seclusion, ignorance, etc.) which this mysterious but entirely natural faculty needs for its exercise.

We have heard of cases of second sight also in this country. The subject is an interesting one, and we trust that it will some day be cleared up by modern science.

THE "UNIVERSAL FATHERHOOD OF GOD" A POETICAL FICTION, A MYTH AND DECEIT

In reading Father Coppens' latest book we came across a vigorous castigation of a ridiculous phrase which has of late become popular also among certain Catholics. We reproduce the passage here:

"None but the baptized have the right to address the

Creator and Sovereign Lord of all things by the familiar name of 'Father.' (Gihr, H. Sac. of the Mass, p. 696.) A pernicious error exists in many minds, and it has of late years been widely propagated in this land by well meaning but ill informed or incautious men who have spoken and written, with enthusiasm worthy of a better cause, eloquently proclaiming 'the universal fatherhood of God and brotherhood of men.' They have whished to conciliate the non-Christian world by throwing down the bars of separation, but at the sacrifice of sound doctrine. They may thus please their fellow countrymen, but they cannot benefit them.

"'The universal fatherhood of God' is a poetical fiction, a myth and deceit. True, God sincerely invites all men to be His children becoming members of His Church through Baptism, but the unbaptized are not children of God and therefore have no right to call Him 'Father.' The error is fraught with serious danger, for it fosters indifferentism in religion and makes great multitudes live in false security, not believing that God will condemn His own children, expecting Heaven as their birthright, while it belongs to none but the children of God, and to these on condition 'that they be His' dutiful children. The good God had indeed intended this divine adoption for the entire human race, and had conferred it from the moment of their creation upon our first parents. But it was lost for the race by Adam's sin. Christ has merited its restoration for man; but He has so disposed that it is to be conferred on individual souls singly when they comply with the conditions appointed by Him. One condition in the New Law is Baptism, whatever it may have been in the Old Law. 'Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.' (Jo. III, 5). Hence we see how rich a treasure we have in Baptism, and how sad is the fact that so many millions are not validly baptized." ('The Mystic Treasures of the Holy Mass.' By Rev. Charles Coppens, S. J. St. Louis: B. Herder. 1905 Price 50 cents.)

THE TRUE ST. FRANCIS

Father Paschal Robinson, O. F. M., is not one of those to whom the scientific treatment of hagiography proves unwelcome and who would prefer to leave the traditions which have come down to us severely alone.

Far from resenting what is called "the Franciscan movement," that is to say, non-Catholic intervention in the field of Franciscan study, he welcomes every effort to throw more light upon St. Francis' life, from whatever source it may proceed; "for surely,"—he says in his admirable little essay, 'The Teaching of St. Francis of Assisi and its Latest Interpreters'—"the more light we have on that wondrous life, the more will love and reverence for it grow."

He finds himself moved, however, to make emphatic protest against the interpretation of St. Francis and his spiritual teaching popularized by Paul Sabatier and his school; first, because many of these interpreters are not properly equipped to understand, much less portray, a character like St. Francis; and secondly, because they suffer themselves to be guided in their studies by subjective principles, which sound criticism must condemn.

The reader is referred to Fr. Robinson's pamphlet itself for the development of his position. He will find it an urgent and impassioned plea for studying the Franciscan history at its source, to-wit, in the works written down on the very morrow of the Saint's death by those who had known him the best of all. "It is there we shall find St. Francis 'in his habit as he lived'; there we shall find the ideas and principles which inspired his life—the Gospel which he taught and wrought when he was yet on earth. It requires but a cursory examination into the nature of this Franciscan Gospel, as it has been called, to see that nothing could be more mistaken than the conjecture of those who would represent St. Francis as a man governed by sentiment rather than by religious opinions. Indeed, one searches in vain among the authoritative sources of his life for any trace of that sickly sentimentality which some writers would fain associate with Franciscan teaching. We find, on the contrary, that St. Francis' religion was something more than a mere 'emotional religiosity'; that it was founded on a sound basis of doctrine—

to-wit, that Catholic *Credo* which for the rest he never doubted. So true is this that any attempt to 'Protestantize' the teaching of St. Francis can only serve in the end. to bring out its Catholicity in a clearer light." (*Op. cit.*, p. 24).

But was not St. Francis, the religious renewer, also a social reformer? "Yes," answers Fr. Robinson; "St. Francis was the very embodiment of a reforming spirit, of which our age has as great need as his own. The twentieth century can hail in Francis a reformer of life, free from folly and from failure. He did what many long to do, what some have tried to do: he 'simplified' himself..... 'Accepting without questionings, the second nature of Christian grace, he became not less nor more than man, but natural man with a divine difference.'"

And it is just here, in the opinion of Fr. Robinson, with which we cordially agree, that we must seek the message of the gentle Saint of Assisi to our own time. "Who shall say that those supernatural principles which inspired St. Francis' life have, in the lapse of centuries, lost their virtue and ceased to be of value, or that in his childlike faith and never questioning loyalty to ecclesiastical authority, there is no meaning for a generation like ours? Is it not rather true that this aspect of his life is one which cannot be too highly prized in an age characterized by much unbelief and impatience of every sort of restraint? Is it not, then, a matter for regret that our non-Catholic friends should persist in closing their eyes to that very aspect of St. Francis' life which is the explanation of all the rest?"*

COMMUNISTIC SOCIETIES IN THE UNITED STATES

In the *Political Science Quarterly* (XX, 4) Prof. Frederick A. Bushee presents a sketch of "Communistic Societies in the United States."

These societies, with a few isolated exceptions, fall into four groups: 1. The Owenite, including fourteen societies

*'The Teaching of St. Francis of Assisi and Its Latest Interpreters' by Rev. Paschal Robinson, O. F. M., is the substance of two lectures delivered before the Catholic Summer School of America, July 20 and 21, 1905.

started in the early part of the nineteenth century under the inspiration of Robert Owen, all of them of brief duration. 2. The Fourierist group, comprising twenty-seven societies established in accordance with the theories of Charles Fourier. This movement began in 1843 and lasted about ten years. 3. The societies organized during the last fifteen years under the influence of modern Socialistic and co-operative theories. This group includes some twenty communities. 4. Religious societies, twenty or more in number.

It is noteworthy that the latter group includes the most successful of the communistic societies.

The most notable Socialistic experiment (though never *purely* Socialistic) was the community of Ruskin established in 1894 in Tennessee. For several years it showed great vitality, until a quarrel occurred among the members over the question of individual or social ownership of the printing plant set up by J. A. Wayland, the founder. Later they split again on the issues of anarchism and free love, until finally, in 1899, the property of the society went into the hands of a receiver. Jealousy and class hatred were the chief causes of its failure.

Of the religious communities founded on a communistic basis, four have survived: the Amana community of Iowa (sixty-two years old); the Harmony (102 years old) and Ephrata (173 years) Societies of Pennsylvania, and the Shakers (118 years). Ephrata, however, is now almost extinct, its 300 members having dwindled to seventeen. The Shakers are perhaps the most successful of these Societies. They have at present seventeen communities in nine different States (Maine, New Hampshire, Massachusetts, Connecticut, New York, Ohio, Kansas, Georgia, and Florida): Their communism has to a degree been successful; probably because, in the words of Mr. Bushee, "it has been secondary to their religious life."..... It was their religious life alone which kept them together." It is to be remembered, too, that, like the Harmonists, the Shakers are celibates.

The length of life of the great majority of American communistic societies has been very short. The independent ones lasted on an average seven years, the disbanded religious communities, twenty-four years each.

The chief causes of failure, according to Prof. Bushee, were: Evasion of work, the queer mixture of people trouble over the apportionment of labor, and, above all, lack of harmony among members. The main underlying cause of dissension was "lack of individual freedom and individual responsibility."

Aristotle foresaw this difficulty of communistic life and gave the warning in his 'Politics': "As a general rule it is no easy matter for people to live together and enjoy and wordly goods in common. This is evident from the case of people who travel together and keep a common purse. They almost invariably come to quarrels and collisions arising from common and unimportant causes." (Bk. ii, ch. V.)

"The experience of communistic societies proves," in the opinion of Prof. Bushee, "that, if the intimate relationships are to be kept up, there must be some powerful force to keep the people together. Thus far only a religious tie has proved sufficient."

Communistic settlements and experiments, in the words of the *St. James Gazette* (quoted by Rickaby 'Political and Moral Essays,' p. 247) are, and always have been, wrecked on the common rock of ignorance of human nature. They are established on the baseless assumption that a number of heterogeneously collected people of various tastes, temperaments, and dispositions, can be machined into conforming to a common ideal. In practice only the strong religious impulse and sentiment to be found in convents and monasteries can permantly achieve this result.

PARERGA AND PARALIPOMENA

The Bankruptcy of Protestant Theology.—A new book "of really notable importance for systematic theology and for the popular use of the Bible in Great Britain and America" (N. Y. *Evening Post*), is 'The Use of the Scriptures in Theology' (The Nathanael William Taylor Lectures for 1905. By William Newton Clarke, D. D., New York: Charles Scribner's Sons, 1905) of which the *Nation* does not hesitate to say that it "marks a new epoch for systematic theology, both for the professional theologian and the teacher in the pulpit."

And what is its drift and tendency. "He [Clarke]", says the *Nation**, "frankly and most explicitly disavows its [the Bible's] use as a storehouse of proof-texts of equal authority throughout, confesses to non-Christian elements in the New Testament as well as in the Old, and pronounces that the dogmatic theology of the future will need no section on the inspiration of the Bible. He declares that *the doctrine that the Scriptures contain a sole and sufficient rule of faith, from which a system of doctrine has only to be pieced together, has been destroyed, and can never be reërected.* [Italics ours.]

Thus Protestantism surrenders its rule of faith, to-wit, that the Bible and the Bible alone is sufficient for, and a sure road to salvation (*Vide* e. g. Chillingworth, 'The Religion of Protestants, a Sure Road to Salvation,' VI, 56), and with its *raison d'être*;—in a word: it is utterly and hopelessly bankrupt.

Our rule of faith, on the other hand, still stands. It is: the written and unwritten word of God as taught and interpreted by the living teaching of the Church, which Christ Himself has set up as the "pillar and groundwork of truth."

Prize Books for Catholic Schools.—A Catholic contemporary complaints that "far too little discrimination has been shown in the past by those responsible for the choice of the book prizes which are a feature at the annual entertainments with which our Catholic schools and convents celebrate the close of the scholastic year. "Catholic children have often carried home to proud parents stories that have been written by authors antagonistic to all their ideals, as well as to their religion. ...."An unhappily chosen prize book" observes the same paper, "may be the primary cause of future mental and moral unhappiness and ruin. The splendid education which the Church puts within the reach of the poorest children, might prove a curse instead of a blessing if she did not further strive to extend to her tender charges some reasonable protection against the calumnious, and often blasphemous, literature, which is such a cancer on modern life."

Our esteemed contemporary is quite right; and, needless to say, the quotation is from a foreign newspaper, the Sydney (Australia) *Catholic Press* (No. 517). In this country, of course, where everything is as it should be, Catholic children receive only the very best of Catholic books for prizes,—that is in those cases where the managers are prudent enough to leave the selection of their premium books to a reliable Catholic book-seller. As for the others,—well we trust they

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*Dr. Clarke, according to the same journal, is "certainly at the head of American teachers of doctrine," a man of "great influence" and "wide hearing" among his Protestant brethren; and the *Nation* does not call upon "progressive laymen" to employ this latest book of his "to hasten the heels of men of the cloth inclined to be lethargic."

exercise due care in some other way, for the matter is certainly a most important and serious one!

From a "Yellow Newspaper Glossary" compiled by the N. Y. *Sun* we extract the subjoined specimen definitions:

Pretty Girl—Any unmarried human female less than 35 years old who gets into the news.

Not Expected to Recover—Phrase applied to the condition of all persons in course of news story.

Multi-Millionaire—Person possessed of property worth $50,000 or over, or a relative of a person listed in the Social Register. Up to three years ago millionaire was used in the same sense.

Tot—Any child under 7. In a pathetic story the adjective "tiny" must always be prefixed.

Plucky Woman—Any woman who did not scream.

Heroine—Principal female character in any burglary story. Otherwise synonymous with "plucky woman," q. v.

Cosey—Adjective always applied to home to which the remains are taken.

Wuz—Synonymous with "was," but indicates dialect.

Hurled—Motion of passengers, cars and cabs at the time of the accident.

Faint—Course taken by all the women within six blocks of the accident.

Slay—Synonymous with obsolete verb "kill."

Juggle—What is always done with the funds of a bank or trust company.

D——N—Damn.

Prominent—Descriptive adjective applied to farmers, plumbers and dentists.

Globe Trotter—Any one who has been to Hohokus, N. J., Kittery, Me., or Peru, Ind.

Peril—A great word to use almost anywhere. It tones up the story.

The Moral Shortcomings of the "Forefathers," who are so often held up to the present-day Americans as shining models of virtue, were exhibited in a lecture delivered by Prof. J. B. McMaster at the Baltimore and Washington meeting of the American Historical Association, which was devoted almost entirely to American history, a subject so sadly in need of thorough elucidation in the light of the original sources. Professor McMaster confined himself mainly to a historical presentation of certain striking instances, such as those afforded by religious intolerance, the cruel punishment of crime, and the repudiation of public debt, in which the moral shortcomings of our forefathers in America were only too painfully exhibited. Particularly effective, because in part more novel, was his condemnation of the bad faith of Congress in repudiating the Continental paper currency, for whose re-

demption the faith of Congress and of the country had repeatedly been pledged, and of the three generations of evasion and delay which characterized the treatment by Congress of the French spoliation claims.

The Birth-Rate and the Gospel of Comfort.—It is alleged, triumphantly, that the birth-rate of Ireland, as it stands in statistical tables, is deplorably low. In 1903 it was 23.1, only a little higher than that of France, which in 1902 was 21.7. But as the *Tablet* (No. 3424) points out, there could hardly be a better instance of the blunders into which men may be betrayed by a blind and uninquiring use of statistics. As a matter of fact the fertility of Irish marriages is nearly twice that of French marriages, and instead of decreasing is actually on the increase. The true birth-rate of Ireland is not 23.1 but 36.1. The explanation between what is known as the "crude" birth-rate and the "correct" birth-rate is sufficiently simple. France and Ireland have approximately the same proportion of women between the ages of 15 and 45; but of these potential mothers 52.6 per cent. are married in France, and only 32.5 per cent. in Ireland. That fact notwithstanding, even the "crude" birth-rate is higher in Ireland.

The authors of a paper recently read at the Royal Statistical Society draw this conclusion from the decline of the "correct" birth-rate, which is observed almost everywhere out of Ireland—that "the gospel of comfort" is becoming the practical ethical standard of a rapidly increasing number of civilized communities. They record their conviction that there is no hope that any nation—in the absence of strong and overwhelming moral influences to the contrary—will not be a competitor in the struggle to decimate the race, and they anticipate as the result a deterioration of the moral, if not also of the physical, nature of mankind. All over the civilized world what is known to Frenchmen as the *esprit de prévoyance* is at war with the teaching of the Church.

The Causes of the American Revolution.—In the January issue of his *American Catholic Historical Researches*, Mr. Martin I. J. Griffin proves by quotations from many sources, that the American Revolution was not the result of one cause but of many, and that one of the chief causes of the uprising of the colonists was their Protestant fear and hatred of "popery." This may seem strange to superficial students of American history, and "patriotic" citizens, both Catholic and non-Catholic, who like to believe that American independence was the result simply of colonial resentment of British tyranny, and that no such unworthy motive as religious hatred entered into its attainment; but Mr. Griffin gives ample evidence to prove "an active motive of the Americans in taking up arms against Great Britain was the belief of large and influential members that the Protestant religion was being assailed and threatened

with suppression," and to show "that the fear of "popery" was, after all, the incentive which made great numbers of the colonists take up arms who could not have been moved to activity by recitals of oppressive tax laws which affected not directly the great body of the people, though they may have those in mercantile pursuits."

Secret Societies Within the Catholic Church, in the opinion of the venerable Father Brockhagen (*O'Fallon Hausfreund*, IX, 1), have no right to exist, inasmuch as by an immutable law every Christian is obliged to love his neighbor as himself. "Within the pale of Christianity,"—says our reverend confrère, and who will gainsay him?—"charity may not be concentrated in one particular society. Unfortunately it is a fact that Catholic society members are led to believe that they have a greater obligation to assist needy fellow-members than such as do not belong to their associations. But this is entirely against the teachings of our Lord. Love of one's neighbor can not by any contingency be arbitrarily limited; it must be universal and comprise all men, even those unfortunate wigths who do not happen to belong to one's own lodge or society."

The Exaltation of the Dog.—At one of the grandest hotels in New York, a few weeks ago, there was held a "dog reception," to which the dogs, some of them with diamonds in their ears and noses, were carried by fashionable women in carriages. This exaltation of the dog, in the opinion of the *Providence Visitor* (XXXI, 13), is an index of the decay which has set in in modern society."..... "Love that God intended should be lavished upon husband and children is now squandered upon a 'Boston Bull.' Time that might be spent in relieving the sufferings of the poor is now devoted to fondling some ugly specimen of a 'pug' or a 'terrier.'

We have here in the opinion of our contemporary, the *reductio ad absurdum* of Darwinism and the 'Survival of the Fittest.'" For "if we are the descendents of the lower forms of life, what essential difference is there between a man and a dog? And if a man and a dog are of one and the same family, why should not the dog be received into human society and have its place at the family dining table?"

MARGINALIA

The new 'Encyclopedia Americana' echoes what we suppose is practically the unanimous opinion of all experienced physicians, but not by any means sufficiently heeded by the general public, when it says (s. v. "Cathartic"): "Abuse of cathartics is an evil above all description. It is almost safe to assert that the injudicious use of many patent cathartic pills on the market is responsible for more intestinal trouble than any other agent. They teach the people to be careless of their intestinal functions and work incalculable injury.'

In a recent number of the *Tablet* Msgr. James Connelly gives some interesting impressions on Germany and Church music. He says that, thirty years or so before the "Motu Proprio," the German Catholics had, of their own free will, reformed themselves. The principles enunciated in the Pope's pronouncement are neither more nor less than those of the "Cäcilia Verein," of which Dr. Franz Witte is the apostle. The Cäcilia-Verein, let us add, has also flourished for a good many years, among the German-speaking Catholics of the U. S.

The *Ave Maria* (LXI, 26) thinks it would be well if the commandments of God and the precepts of the Church were read from every pulpit on every Sunday and holyday of the year. Father Hudson says he has known this to be done "with wondrous effect on the conduct of a congregation."

In the *Scientific American*, Dr. S. Christison, writing about "Curious Fishes of the Deep Sea", says: "It appears that many surface-water species stray into the deep seas; and while the shift from one environment to the other is necessarily through a graded course, it is a mystery why any should ever have remained under such unfavorable conditions. Such a naturalization would seem to be a reversal of the most natural kind of selection, and there appears to be no theory to account for it." He even goes so far as to question the universality of evolution even among the lower orders of marine animals. Speaking of the bottom of the deep sea he says: "As if to demonstrate the limited and circumscribed influence of environment, we here also find crabs, prawns, crayfish, schrimps, lobsters, mollusks, star-fishes, sea-urchins, corals, sponges, protozoa, etc., which are not only identical in all essentials with shallow-water specimens, but also with specimens of the remotest geologic showing."

LITERARY NOTES

—England and Scotland are the scene of Katherine Tynn Hinkson's *For the White Rose* (Benziger Brothers. Price 45 cts.) The brave Lady Nithsdale, who, like her gallant husband, has espoused the cause of the Pretender, hears that the Earl is a prisoner and plans his liberation. Ingeniously and courageously she accomplishes her difficult task, and fleeing with her exiled husband, finds a new home in Rome.

—*The Founders of the New Devotion* by Thomas à Kempis; translated by J. P. Arthur (XLVII & 266 pp. B. Herder. 1905. Price $1.35) shows us the famous writer of the 'Imitation' turned historian to leave to posterity a record of the founders of the Brotherhood of the Common Life, of which he was himself a member. We must not expect modern biographies. His sketches are less life histories of Gerard Groote and Florentius Radewin and their principal followers, than meditations, intended for the reader's spiritual edification, on concrete examples of religious zeal and devotion. It is a pious, inspiring work, a genuine à-Kempis. We owe the translator special thanks for having preserved, as far as the English idiom permitted, Kempis' charming, simple and childlike style. We shall not quarrel with Mr. Arthur whether or not the title selected by him is preferable to the much clearer one of 'The Founders of the Brotherhood of the Common Life'; but we hope to see him revise in a later edition some rather vague and uncritical statements in his otherwise valuable introduction. We fondly trust that the St. Louis branch of B. Herder will, in due time, present us with an English version of all the works of Thomas à Kempis as they are now appearing in a critical Latin edition from the press of the Freiburg house.

—Fr. Pustet & Co., New York and Cincinnati have issued new editions of two widely known and useful books, viz., Fr. Young's *Roman Hymnal* and Prof. Singenberger's *Short Instructions in the Art of Singing Plain Chant.* Price of the first-mentioned $1, of the latter, 25 cts.

—That scholarly Franciscan, Rev. Fr. Paschal Robinson, has issued a critical edition of *The Writings of St. Francis of Assisi*, newly translated out of the Latin and Italian, with an introduction and notes. These writings, so little known to modern readers, contain the beautiful "Office of the Passion," never before translated into English and a literal rendition of the famous "Canticle of the Sun." A copious index and bibliography enhance the value of the tastefully gotten up volume, to which we hope to be able to devote the more extended notice which it merits some time in the near future. (Dolphin Press. 1906. Price $1 net. There is also a cheaper edition at 50 cts.)

—Under the title *God and His Creatures*, Rev. Joseph Rickaby, S. J., who has already proved his competency as an expositor of St. Thomas by his 'Aquinas Ethicus,' publishes "An Anotated Translation with Some Abridgements of the *Summa Contra Gentiles*, which has rightly been called a cyclopedia of philosophy and theology as taught by St. Thomas at the University of Paris in the thirteenth century. (London, Burnes & Oates; St. Louis, B. Herder. 1905. Price $7.) To make the form of the book worthy of its contents, the folio has been revived in its favor. The large page enables even the longest note to appear in close proximity to the text and the single volume precludes the distraction of a cross-volume index. If the word of the "Angelic Doctor" is to win its way into the modern mind, it could find no more fitting vehicle than in the "species sensibilis" of this most attractive volume. The translation is excellently well done, being not merely a rendering of words into words, but of thought into thought. The reader will find welcome help in Fr. Rickaby's notes, especially those which bring the teaching of St. Thomas into touch with modern science.

In *The Extinction of the Ancient Hierarchy*, ("An Account of the Death in Prison of the Eleven Bishops Honoured at Rome Amongst the Martyrs of the Elizabethan Persecution; Archbishop Heath of York, Bishops Tunstall, Bonner, and Companions") Rev. G. E. Phillips, Professor at St. Cuthbert's College, Ushaw, continues, with a wealth of original research, the work undertaken some twenty years ago by the learned Redemptorist Fr. Bridgett ('Queen Elizabeth and the Catholic Hierarchy') to bring out the whole truth about the overthrow, under Elizabeth of the re-erected Church in England, and to show how utterly unfounded is the claim that the Church of England set up by Elizabeth and her Parliament in 1559, was a continuation of that of good Queen Mary and of the times before the so-called Reformation. The author's immediate purpose is, in the interest of their beatification, to tell the true story of the death for the faith in prison of the eleven Catholic bishops, which story the deliberate efforts of their persecutors (Prof. Phillips shows them up in detail) have caused to be so long suppressed. London, Sands & Co.; St. Louis, B. Herder 1905. Price $3 net.

—*California and Its Missions. Their History to the Treaty of Guadelupe Hidalgo.* By Byran J. Clinch. (In two volumes, with illustrations. The Whitaker & Ray Co., San Francisco. 1904. Price $5) does not come up fully to our expectations. In a vivid but by no means classical style the author sets forth the development of the Indian mission system, the working of the semi-military organization devised to take its place, the growth of the European population, and finally the destruction of the Missions by the Mexican governors. The book will do good among ordinary readers; as an original contribution to historical literature it must fall flat; first, because the author has not studied all the sources; secondly, because he fails to give references to such as he has laid under contribution; thirdly, because he has not paid sufficient attention to his bibliography. Like Hittell, Clinch belongs to what Lummis dubs "closet historians." There are a number of misspelled names (Kuehn for Kuehne, Siedelmeyer for Sedelmair, and so forth) and other minor errors. Nevertheless the well printed work will no doubt serve a good purpose until we shall obtain a documentary history, based upon *all* available sources, of the interesting period which Mr. Clinch covers as well as could reasonably be expected of one who is not a professional historian.

—*Marriage Laws of the Church*, compiled by Rt. Rev. J. M. Lucey, is a booklet of twenty-one pages, intended specially for the use of priests in Arkansas. It is approved by the Bishop of Little Rock and published by B. Herder, St. Louis. It is generally correct in statements and will be helpful to others as well as the clergy of Little Rock. Several passages, however, might be changed. On page 4 it is said that "marriage is forbidden," meaning the "solemnization of marriage," as explained in a subsequent clause. On top of page 8 read "anyone *is* requested," instead of "anyone *are* requested." On page 12 it might be inserted that proof of baptism is now required with the application for dispensation *mixtæ religionis*. The term to be used on page 14 is *sanatio in radice*, not *de radice*, if we follow the Romau curia and the doctors. On page 13 Father Lucey says: "The canon laws of the Church, such as her marriage laws, do not affect any except her own members." Gasparri ('De Matrimonio,' No. 299) says: "But if perhaps the Church, because of commiseration, does not intend to bind by her other laws those born in heresy or schism, nevertheless she wishes to bind them by her matrimonial impediments. This is most certain, and those Catholic writers, who doubt it do not know what they are saying." (P.A.B.)

—*In Quest of Truth. by Robert Muenchgesang* (St. Louis, B. Herder. 30 cts.) is an interesting story of the time of the Emperor Domitian. It tells the search of a young man, Aemilius, for justice to a beloved parent, languishing in dungeon vile. While at Rome, he seeks favor at court, amid many and varied experiences, he meets the early Chris-

tians. After his return to his home at Treves, his father is at last, through his efforts, restored to freedom, fortune, and favor, while he himself is appointed questor. At length the influence of the Christians of the Catacombs comes to fruitage, for the grace of faith is granted him and the long-sought truth is found. This tale is fascinating especially so for youthful readers. Only one thing mars its relish. After we are acquainted with the main characters, wondering how Aemilius will evade the murderous dagger of his host, we are suddenly called to journey with the very slave commissioned to slay Aemilius, but who is sent on an errand by his hostess. We are obliged, as it were, to stop with them at the Tres Tabernæ tavern and listen to the stories of runaway slaves. While all this gives us—to use the words of the title page —glimpses of Roman scenes, it detracts somewhat from the unity of the story. The author in our humble opinion, would have done better had he styled the book 'Glimpses of Roman Life' rather than 'In Quest of Truth.' An explanation of foreign and historical expressions used in the narrative is given in the appendix, which is a happy thought as it saves time and trouble usually experienced when one is obliged to consult books of reference. The book can be recommended as perfectly safe for youg people. The English is free, flowing, idiomatic.

—In 1898 the present Bishop of Rottenburg, then Professor Keppler, lamented that none of the theological disciplines had remained so untouched by the finger of Time as moral theology, failing as it did to consider sufficiently the circumstances and requirements of the present. A year or two later, following the Grassmann scandal, quite a discussion arose among Catholic moralists in Germany on the reform of moral theology. One of the chief participators in this discussion, Prof. Anton Koch of Tübingen, has incorporated his ideas in a *Lehrbuch der Moraltheologie*, just published by B. Herder. The casuistic element is almost entirely absent in this new *Lehrbuch*, which, be it remarked for those versed in this particular branch of theological literature, is based mainly on Linsenmann. Leaving aside everything that belongs more properly to Canon Law and pastoral theology, Prof. Koch discourses exhaustively, yet in a very simple style, on the duties and virtues of the Christian, especially the Catholic; proves the truths of morality both from natural reason and the sources of revelation, and sketches their historical development. His *Lehrbuch* has quite a different appearance, exteriorly, than those of the "casuists"; for while these latter are wont to religate the speculative method to the background, Prof. Koch makes it his principal feature. Those who believe that a handbook of Catholic moral theology necessarily consists of a more or less exhaustive catalogue of sins, coupled with a discussion of each sin's gravity or levity, will become convinced of their error if they will give their attention to Koch's manual, which will also show them that the leading Catholic theologians of to-day are not old fogies, but carefully study the latest literature and do not fear to tackle the most up-to-date and complicated moral problems (such, f. i., as are involved in vivisection, bankruptcy, the truck system, the storage business, get-rich-quick schemes, stock companies, accident insurance, the woman's question, gambling dens, advertising, etc.) As for the author's plea, in favor of Aequiprobabilism, we may observe that it is almost purely academic; *in praxi* he is as much a probabilist as any Jesuit.

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::REVIEW::

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A PLEA FOR CONVERTS

We see from an interesting biographical sketch of Dr. Jedediah Vincent Huntington, by James J. Walsh, in the *Records of the American Catholic Historical Society of Philadelphia* (XVI, 3), that that eminent convert from Episcopalianism, in an address delivered before the St. Vincent de Paul Society in New York more than sixty years ago called particular attention to certain needs of converts, and especially of converted ministers, which have not been alleviated to this day.

Speaking of educated converts and the hardships they are forced to suffer, Dr. Huntington said:

"Such persons look starvation in the face when they become Catholics: and the consequence is that out of hundreds, I was going to say thousands, who are perfectly convinced of the truths of our religion, those only avow the conviction who have either some other means of subsistence or else a power from above equivalent to the grace of martyrdom..... These ministers are generally men of education, men frequently of singular talent, of high and honorable feelings, accustomed only to literary labor and high social rank. The Catholic Church offers no resource for such men. They are generally married, hence they cannot enter the priesthood. They might teach, but education is with us almost exclusively in the hands of the religious orders. I have known a clergyman who left a comfortable country rectory with a salary of $1,000 a year with perquisites, [to] accept (he was a married man with a young family) a situation as schoolmaster at $200 per annum. They might edit paper or write for them or even write books, and some of them are quite competent, but, to our shame be it spoken, we have not a sufficient Catholic reading public; I never heard of a Catholic editor receiving a salary large enough to support a married man... He might deliver lectures but ... to deliver a Catholic lecture is only a decent way of asking alms of the clergy and our rich Catholic friends who buy tickets which they never use.... Besides this is a resource only for a very few—those who have the talent to lecture agreeably or the vanity to think they have it."

Dr. Huntington appealed to the St. Vincent de Paul Society to make an organized effort to "diminish the extreme pressure of necessity which is at first felt by many converts and under which many suffer till the last," by this means to "at once relieve a poverty which has as honorable a cause as any had or can have, remove a great scandal, and with it the obstacle to many conversions."

This appeal was made as we said, over sixty years ago. What has been done since that time, either by the St. Vincent de Paul Society, or Catholics generally, to remove this "great scandal" and to facilitate the conversion of Protestant ministers?

Very little or nothing, so far as we are aware, in a systematic and organized way. When thirty-three years ago Dr. Edward Preuss heroically sacrificed a fine position as seminary professor, and a brilliant future within the denomination that reckoned him among its brightest lights, he would probably, despite his fine parts and splendid literary reputation, have had to starve with his wife and child, had it not been for the private charity of a few members of the local clergy, chief among them the late Father Färber, and His Grace Archbishop Henrick who employed the resourceless if scholarly convert for several months in cataloguing his large private library and later, through his Vicar-General, the late lamented Msgr. Mühlsiepen, got him a position on the editorial staff of the daily Catholic *Amerika*, then just starting.

And today? Well, it is not many weeks since a young Lutheran theologian, who had already left the seminary to become a Catholic, told the writer with tears in his eyes that he found himself forced by dire necessity to return to the fleshpots and sacrifice his conviction, because in spite of most strenuous and unremitting efforts* he was unable to obtain a sufficiently remunerative employment to enable him to make a decent living as a Catholic layman until the expiration of the probationary period appointed by a certain bishop, who had signified his willingness to send him to a Catholic seminary.

*For six or seven months this young theologian the scion of a very respectable family, worked for his board and lodging as a janitor in a South side saloon!

It is, of course, reasonable, that "persons who are summoned by divine grace to leave all for Christ, should have a prospect of poverty before them;" but, as Dr. Huntington already remarked, "it is too much to expect of poor, human nature that it will not recoil before what looks, not like a mere sacrifice, but an act of desperation."

All we can ever hope to do, with our very best endeavors, is "to diminish the difficulties to which such converts are exposed by their conversion." And, as Dr. Huntington also pointed out in the address before referred to, "it is not to be done as we relieve our poor people, by charitable contributions..... Catholics are perhaps too ready with this kind of sympathy. It is not charity that they [such converts] want or that we ought to furnish, but an employment suited to their education and talents." Of course, this can only be done by united action, and like Dr. Huntington we believe, that a society such as the St. Vincent de Paul, or, say, our modern "Knights of Columbus," by taking this matter up with energy and devotion, could "not only accomplish everything that it is desirable to accomplish in behalf of the converted ministers, but give an impulse to the conversion of our countrymen in general, who are undoubtedly scandalized by the humiliating position of converts and the cruel necessities with which they are left to struggle almost without any effectual aid, and almost without common sympathy."

May we hope that the voice of the CATHOLIC FORTNIGHTLY REVIEW will wake the echo for which poor Dr. Huntington listened many years in vain?

THE CHILDREN'S CRUSADES

In the Light of Recent Researches.[1])

The reverend gentleman who conducts the "Questions Answered" department of the esteemed *Pittsburg Observer*, was recently asked for some authentic information on the curious subject of "the Children's Crusade," and replied (see

1) Bibliography: Wilken, Geschichte der Kreuzzüge, vol. VI, pp. 71 sq. (W. gives on p. 72, a useful list of contemporary sources. Cfr. also Chevalier, Répertoire des Sources Historiques du Moyen Age.—Michael, Geschichte des deutschen Volkes vom dreizehnten Jahrhundert bis zum

Vol. VII, No. 20 of the *Observer*) with a few meager quotations from secular cyclopedias and Rohrbacher's 'Histoire Universelle de l'Eglise Catholique,' a work which may have been useful enough in its day, but, being merely a compilation, and a rather uncritical one at that, has no historical value to-day.

Rohrbacher, to give but one example, does not even distinguish between the two children's crusades, that of the German and that of the French children, and his brief remarks on the subject are both inaccurate and incomplete. (Hist. Univ. de l'Eglise Cath. 5e éd. Paris 1869. Tome IX, p. 242.)

The German children's crusade was started by a little boy in Cologne. His name was Nicholas and he was scarcely nine years old. He succeeded in recruiting at least 7,000[2]) German children, most of them residents of the districts along the lower Rhine: boys and girls, rich and poor, from seven years up.[3]) This army of children, joined by a number of adults—clerics, women, and old men—set out from Cologne in the beginning of June, 1212, with the avowed purpose of recovering the Sacred Sepulchre. All warnings were in vain. The little crusaders had all "taken the cross" and wore pilgrim's mantles. Most of them were naïv enough to believe that God would miraculously grant them a dry passage to Palestine. The little army was hospitably entertained at Mayence and Speyer. But as they progressed, thieves and swindlers insinuated themselves into their ranks, and, what was worse, even harlots. Long before the Alps were reached, a large number had succumbed to the unwonted hardships, heat, hunger, and thirst. Many of the others were despoiled by Lombardian banditti. Still the little army was yet quite numerous when it reached Genoa; but on ac-

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Ausgang des Mittelalters, vol. II. pp. 249 sq.—Röhricht, "Der Kinderkreuzzug," in the *Historische Zeitschrift*, XXXVI, p. 8.—*Literarische Beilage der Kölnischen Volkszeitung*, Feb. 26, 1903: "Die Kinderkreuzzüge im Lichte der neuesten Forschungen."—Hecker, "Die grossen Volkskrankheiten des Mittelalters." Historisch-pathologische Untersuchungen (Ed. Hirsch, Berlin 1865.—If there exists any adequate modern treatment of the subject in the English language, we are unaware of the fact.

2) Some estimate the number as high as 20,000. (Cfr. Michael, l. c.)

3) Most of them were about twelve years old.

count of its disreputable train it was ordered to move the day after it had pitched its tents in that prosperous city.[4]) A number of them finally arrived at Brindisi, where they were fortunately prevented by the local bishop, presumably at the instigation of the Pope, from taking passage for the Orient. Many of the little pilgrims, now thoroughly sobered, applied to Innocent III. for dispensation from their crusader's vow. It is alleged that His Holiness granted the dispensation only to the youngest of the foolish boys, and held those farther advanced in age to the fulfilment of their vows after reaching manhood. "Deeply as His Holiness must have deplored the aberration," says Michael (l. c., p. 253), "a grand crusade was one of his most ardent wishes." It is related by a contemporary writer that, when he received the news of the sensational undertaking of these children, he cried: "These little ones shame us; for while we sleep, they march forth to conquer the Holy Land." (Abbot Albert of Stade apud Hecker, l. c., p. 137, No. 6.)

Some of the misguided children remained in Genoa, where, according to Wilken (l. c., p. 79), they became the progenitors of noble and wealthy families. The others returned home singly or in groups, silent and dejected, barefoot and hungry, objects of derision wherever they went,—the girls to be pitied all the more because many of them had been deflowered. (Apud Hecker, 139, No. 10.)

The crusade of the French and Burgundian children began simultaneously and in a similar manner. They formed a motley army under the leadership of a twelve-year-old shepherd lad, Stephen, a native of Vendome—fiery, eloquent, and visionary, who asserted that Christ had appeared to him in the guise of a pilgrim and handed him a letter for King Philip II. Stephen wandered about from castle to castle, from village to village, from city to city, as a messenger of God, singing songs in which he urged his hearers to rescue the Holy Land from the infidels. He was believed to be endowed with miraculous powers. Other boys of about the same age imitated him in various parts of France. Each became a center round which rallied a vast number of children and not a few adults—among them even a number of priests.

4) Some believe that the authorities of Genoa feared the children's crusade was a trick of the hostile German anti-King Otto IV.

Michael (l. c., p. 249) estimates their total number at 30,000, other historians at 20,000; the latter figure is generally believed to be very conservative. Neither their parents nor the clergy could prevail upon the frenzied youngsters to give up their fantastic plan of conquering the Holy Sepulchre. With banners, candles, crosses, and censers, they swarmed through the country, singing: "Lord God, elevate Christianity!" and "Give us back the true Cross!" When they finally set out from Paris, Stephen led the throng, riding in a gorgeously decorated cart. King Philip, after consulting the theological faculty of the University of Paris, had commanded them to disband and return to their homes, but the youthful crusaders, believing themselves divinely inspired, would not listen to him. Neither the opposition of the government, nor the intense heat of July, nor the hardships of the journey prevented them from proceeding to Marseille, where they purposed to take passage for Egypt. Unfortunately there was no bishop there who hindered their departure from this port, and the great majority of the unlucky youngsters fell victims to a foul conspiracy. Two treacherous merchants, Hugh Ferri and William Posqueres,[5]) offered "for the love of God" to transport them across the sea. The little pilgrims were loaded on seven vessels, two of which foundered near St. Pietro Island, off Sardinia, while the passengers on the other five, after arriving safely in Egypt, were sold to Mohammedans. There is an unconfirmed legend that eighteen of them died as martyrs, because they refused to deny their faith. (Michael, l. c., p. 250.) The rest served as slaves until many years later (1229), a considerable number were freed by the treaty concluded between the Emperor and Sultan Al-Kamil.

Michael calls these children's crusades "a bizarre degeneration of religious enthusiasm" (l. c., p. 255), and thinks, though perhaps without sufficient reason, that the participators were influenced by the harangues of heretical preachers.

What caused this "almost unexampled phenomenon"[6]) in the world's history?

Contemporary chroniclers naturally, traced it to diabolical influence. Vincent of Beauvais believed the children were

5) Apud Hecker, l. c.—Cfr. Röhricht, l. c., 5.

6) Hurter, Innocenz III. Vol. II, p. 452 n.

treacherously seduced by two renegade priests conspiring with the chief of the Assassines. Roger Bacon (Apud Hecker, l. c., 141, No. 17) held the Saracens responsible. Röhricht, we believe, is the first writer who has tried to explain them—as they must be explained—psychologically. "In infancy," he says (l. c.) "sentiment rules supreme..... In constant need of guidance, children are governed by impulses from without, and the weaker ones are easily led by the stronger-minded. A foolish notion, like running away from home...or accompanying an army to war, broached by a playmate, will easily enthuse, if not all, at least many of his fellows..... Especially in times of war it has been noticed that boys love to imitate in their games the encounters of the opposing armies, and it requires no very vivid imagination to picture to one's self the emotions of the young in an age when there was constant talk of crusades, either against the Saracens in Syria or Spain, or against the Prussians and Wends, or against the heretics. To this must be added the fact that, under, and since Innocent III. (1198—1267) there appeared nearly every year preachers who exhorted the people to engage in crusading..... Old and young would flock around these men, some of them distinguished by miracles; the sick and the crippled, women and old men received from them the cross, and oftentimes, no doubt, the rosy-cheeked boys destined under any circumstances to bear the sword in later life, deplored their tender age which unfitted them for service in the glorious cause..... And when brother or father went armed, never perhaps to return, the mother would sit at home weeping with her little ones and tell them of the dangers that threatened the soldiers of Christ... If the pilgrim returned, he had many trophies to show and thrilled youthful minds with stories of adventure; if he chanced to fall in war, he was often pictured as a slave of the Muslem, from whose hands his little son or brother, with youthful assurance, hoped some day to rescue him."

As the Pied Piper of Hamelin[7]) in 1284, according to an old legend, led several hundred children, enchanted by the play of his magic flute, to the Koppenberg, where they entered and vanished, not to reappear until many years thereafter

7) Cfr. Franz Jostes, Der Rattenfänger von Hameln. Ein Beitrag zur Sagenkunde. Bonn, 1885.

in far of Transsylvania: thus the child crusaders of 1212 were led to their ruin by the magic influence of misunderstood crusading sermons and the excitement of a time which soon after produced the Flagellantes.

A WORD ON LATIN PRIMERS

In the face of the most vigorous assults upon the classics, despite the continous cries of "No Latin," or "Little Latin and less Greek," there is a growing tendency in this country to study the language of the old Romans in preference to other branches of science. Whilst from 1889/90—1902/03 the total number of students in public and private high schools and academies increased 89 per cent. the study of Latin heading the list showed the enormous gain of 242.46 per cent. No wonder that this "Revival of the New Learning" among the pupils reacted on their teachers, and that—many new Latin grammars were the result.

In general the last century was very productive of Latin school-books. That formerly, before the invention of the printing-press, such were exceedingly scarce, is a fact which has sometimes been overlooked, and thus the Middle Ages have been blamed unjustly for the Latin which was then in vogue. Let one example show how difficult it was in those times to procure standard grammatical works. On Dec. 1, 1044, Bishop Gilibert of Barcelona, Spain, convoked his chapter and deeded to Raymondus Seniofredus Levita a lot within the walled city of Barcelona as the price for the 'Constructiones Prisciani Grammaticae Artis.' As reason for the purchase the zealous bishop states lack of books on the art of grammar, "quorm utilitas est praemaxima omnibus clericis, qui moventur in orbem (!) terrarum."

Now things have changed, and we "clerks" of a later age have grammars galore: from Magnus Dionysius Cato, Aelius Donatus and the above mentioned Priscian, to Alexander de Villa Dei (written in doggerel), Eberhardus Bethuniensis and the Humanists, Scaliger, Causobonus, Petavius, Alvarez etc., down to the hundredfold of the XIX century.

Very naturally the question arises: "Which grammar is the best?" Several, no doubt, are good, or the results obtained

would not be so gratifying and encouraging. That all are excellent, practical, up to the data of the modern science of language, would be too sweeping a statement. If, therefore, in the following lines criticism is passed on some of the many, no one need be astonished.

All the Latin school manuals, though alike in their essential, may be divided into three distinct classes: primers grammars, and reference books: the primer, a beginner's book; the grammar, the real school manual: the reference book, a more elaborate grammar for teachers.

The Primers are not a modern invention. Already in the XVIII century there were in use little "Infundibula linguae latinae." Many of the primers that appeared within the last two decades though carefully gotten up and adorned with pictures, are complete failures for various reasons. Some of the books are inductive, some deductive, others are neither; and these are commonly the best. What some writers mean by induction is hard to tell. One solitary example certainly does not constitute an inductive proof for a grammatical rule. Primers of such and similar type are severely denounced by Professor Charles E. Bennett of Cornell University.[1]) Their most grievous defect, he points out, consists in this that they are absolutely without a plan in the distribution of material. If we consider the origin of the primer, this flaw appears quite natural. The beginner's book owes its existence to a reaction against the methodical old-time grammar. People urged that this was one-sided and monotonous; that it was not interesting enough, etc., etc. Now the makers of primers went to the other extreme, rendering the book most interesting by throwing everything topsy-turvy. "Bits of the noun, adjective, adverb, verb, and pronoun are found scattered here and there throughout the book, interspersed with various syntactical rules, now on the noun, now on the verb, now on one ease now on another." Such an arrangement is, to say the least, less pedagogical than the old one. We have before us a primer published in 1898, which is used in a high school next door. The lessons treat alternately of noun and verb. There is no trace of logical order. This is but one example out of many. It will, therefore, astonish no one to hear Harvard complain that our pupils are conspicuously in-

1) 'The Teachings of Latin and Greek in the Secondary School.'

ferior to the students of twenty years ago in their knowledge of Latin grammar. Who can stand tutti frutti every day?

Viewing these disastrous results some one might ask: "Is there a need at all of a Latin Primer?" Professor Dettweiler[2]) answers:

"There should be *but one* grammar, not a shorter and a longer one. The grammar must be a book in which the pupil can become thoroughly at home. The acquired local memory for things as they stand on the printed page is something that comes only with time, and is an important factor in promoting an intelligent rentention of what has been learned." We fully endorse this view and add: "*Timeo hominem unius libri.*" Last year a high-school boy complained to the writer that he never could find in his reference grammar the rules pointed out by the teacher. To know *one* grammar thoroughly, is better than to be superficially acquainted with two. Again, the Latin course is continually being curtailed in time or thoroughness. If there are, moreover, two books in use, it will prove difficult to keep the enthusiasm of the boys alive beyond the primer.

We come next to the reference book or teacher's grammar. Happily there is no dearth of good specimens of this kind. To mention only a few of the latest in this country there are "the penetrating researches of Hale, the pure brightness of Lane's renderings, the lucid order of Gildersleeve, the exactness of Lodge, the mastery of summary statement in Bennett, the steady good sense in Harkness, and the critical carefulness of Allen and Greenough." We would call attention to Lane's idiomatic translations, it is truly a mental treat to read a few pages of his grammar. Further in the Appendix to Bennett's Latin Grammar a thorough explanation is given of the principles and the rules of Latin grammar, especially syntax. Much of the learned apparatus which a teacher needs, he finds in this little treasure. We could cite here also the whole galaxy of the German writers, whose scientific researches into the minutiae of the Latin tongue have removed a heap of rubbish, not only from Latin grammar, but grammar in general. We do not intend here to launch

2) In Baumeister's 'Handbuch der Erziehungs- und Unterrichtslehre', Vol. III, part III.

forth upon a detailed explanation of the principles of comparative grammar or general grammar; yet there is no doubt, the more one enters into these modern sciences the deeper will his interest in Latin and languages as such grow, and the closer will he approach the last questions of all human knowledge. It is a pleasure to see that some of the reference books are placed upon a philosophical basis. The nature and the origin of phrases and constructions are investigated historically and psychologically; justly so, as these reference books should contain not only all the intricacies and *finesses* and exceptions of the Latin language, but also as far as possible, their explanation.—

In another paper we shall consider the Latin grammars, properly speaking.

WHAT IS THE MEANING OF NEWMAN'S 'GRAMMAR OF ASSENT'?

Why does Newman's 'Grammar of Assent' seem so curiously and vaguely unlike the 'Apologia,' the 'Sermons', the 'Development' or the historical treatises? Why do we, even after repeated perusals, rise from it mystified and puzzled?

There has been quite a discussion of this question in England of late, which we will sum up briefly for the benefit of our readers.

Dr. Barry was one of the first to point out that the language of the 'Grammar of Assent' is remarkably unlike that of the Schools, while the Bishop of Newport declared himself unable to accept Newman's main thesis. Rev. Dr. Aveling, in a learned paper in the *Dublin Review*, finds the answer to the riddle in the fact that, consciously or unconsciously, the theory of universals is lacking in Newman's treatise. The terminology is not the language of the Schools, because the underlying thoughts are not those of the Scholastics.

A writer in the *Tablet* (No. 3417) develops the argument by showing that Newman was a conceptualist. While rightly recognizing that all things, as they exist, are unit and individual, Newman held, counter to the teaching of Aristotle and the moderate realists, that the nature of each individual is *sui similis* only, in other words, differs essentially from the

nature of every other individual; so that it is quite meaningless to talk with the Scholastics of a common human nature shared by all men in the sense that it is reduplicated in each actual or possible specimen of the race. "Now, as logic, or reasoning in the accepted sense, proceeds from premises to conclusion through some middle term, which itself can only be an abstract or general idea, but the general idea tells us little or nothing of the real nature of things, we can readily understand why Newman rejected logic as being a means at all of arriving at essential truth about things. To Newman, from his conceptualist standpoint, the laws of nature and science, founded on the presumed common nature of different individuals, had and could have little meaning, nor the Scholastic proofs of God's existence, based on the causal nexus between the absolute and the contingent, any cogency; for according to him do not all these abstractions deal with mere shadows and aspects, not with the real nature of things at all, which is alone interpreted through particular ideas? Hence Newman's doctrine of real or particular propositions and real assents and the expedient of the 'illative' sense and 'illative' process by which the mind, in some unthinkable way, is able to proceed from one concrete proposition to another without employing a middle term. One can only see here a hopeless attempt by Newman to escape the consequences of his fatal first principles to which he is committed and which lead inevitably to scepticism and bankruptcy of all knowledge. This attempt to set up a new criterion of certitude is a *tour-de-force* which violates the very laws of thought and of which he would have had no need, if, true to the older philosophy, he had regarded our concepts of things from the standpoint of a moderate realist."

Who will deny the cogency of this argumentation? And if it is true what Lilly says (in his book on 'Ancient Religion and Modern Thought') that "the 'Grammar of Assent' is the full expression and orderly arrangement of the philosophy system first set forth in his [Newman's] 'Sermons Before the University of Oxford,'" and which informs and penetrates his whole thought, the time may come when this system, based upon a fundamental logical error, will be judged more truly than it has been generally estimated hitherto, and

Newman's repute—not as a man and a writer of matchless English—but as a thinker, will dwindle somewhat and pale.

❦ ❦ ❦

"CHRISTIANUS MIHI NOMEN, CATHOLICUS COGNOMEN"

This motto on our new title page is from St. Pacian's Epistolae ad Sempronium I, 4.

The full passage reads: "Christianus mihi nomen, Catholicus cognomen; illud me nuncupat, istud ostendit, hoc probor, inde significor."

It is one of the most ancient passages of Christian literature in which the word *Catholic* in its present meaning occurs. (Hettinger, 'Lehrbuch der Fundamentaltheologie,' II, 77.)

One of our readers, understanding the motto to mean: "I am a Christian first and a Catholic afterwards," seems to think that its adoption argues a change in the course and tendency of the CATHOLIC FORTNIGHTLY REVIEW.

We confess we would be unable to grasp the rationale of his complaint, were it not that, curiously enough, the editor of the Bombay *Examiner* had recently—after our new title page was already stereotyped—discussed the passage in his usual thorough way and shown that, besides the good and sound sense in which it was obviously used by St. Pacian,* it may also be interpeted wrongly as meant to imply, that "the word *Catholic* is a sectarian designation; that what is distinctively Catholic is not properly Christian, but a sort of accessory differentiation marking off a certain sect; that the Church ought to soften down the line between herself and the sects and recognize a general brotherhood under the name of Christians—thus doing away with these vexations restrictions which emphasize her unique and exclusive claim

*St. Pacianus, from about A. D. 360—390, Bishop of Barcelona in Spain, was an ardent champion of the Catholic name of the Church as well as of the Catholic doctrine of Confession. What little we know of his life, we owe entirely to St. Jerome. Besides his three letters to the Novatian Sympronianus, there remain extant of his various writings only a brief 'Paraenesis ad Poenitentiam' and a 'Sermo de Baptismo.' (Cfr. Bardenhewer, 'Patrologie,' p. 396; Gams, 'Kirchengeschichte von Spanien,' II, 1.)

to be the one sole Church of Christ, the one sole teacher of religion, the one sole guardian of Scripture."

Need we assure our doubting friend that we do not employ the words in this unorthodox sense, but apply them according to their original meaning intended by the saintly Bishop of Barcelona? The name Catholic is integral to the fullness of the Christian name and not a sectarian label. We must not look upon religion as a sectarian affair, degrading the idea of Catholicity to the level of a sect or party; Catholicity means Christianity, and any service which is done the Church at the sacrifice of the Christian spirit, is false service.

"Properly," as our Bombay contemporary aptly put it, "every Christian is a Catholic by baptism; and, but for the calamity of separation, would be such by profession also. The possession of the name *Christian* without the name *Catholic*, is a misfortune, if not a fault. And when that misfortune or that fault is removed, the convert does not merely add to his name *Christian* a tag to designate his particular sect, but rather acquires as a Christian those full rights of which the 'stigma of revolt' had deprived him in the past."

THE MYTH OF THE "INCA EMPIRE"

Our greatest living authority on the ancient history of Peru is undoubtedly Mr. Adolph Bandelier, a native of Switzerland, but for many years, when not engaged in research in Mexico, Central or South America, a resident of this country.

His twenty-three years' study of ancient Indian monuments and peoples, and his eleven years' explorations, lately completed, have convinced him that there was no "Inca Empire" in Peru before the conquest by Pizarro.*

"Inca merely meant a special tribe of Indians; it never meant prince or monarch," declares the explorer. "And there was no 'Inca Dynasty,' no 'Inca Empire,' no 'palaces,' no vast territory organized into provinces, with governors of Inca stock; no paternal despotism. Living in the mountains, this tribe, called the Incas, went forth to raid and pillage the

*See this REVIEW XII, 240.

tribes of the coast. They would hold the defeated tribes for tribute, and for assistance in warfare. But they did not bring them into one nationality. Nowhere did they place over the overpowered and tributary allies a government of members of their own tribe.

"Nowhere did they set up permanent garrisons, or change the religious practices. The vanquished, unless exterminated, remained autonomous. Slowly the sway of the Inca tribe penetrated as far as central Bolivia, but not so far into Chili as has been believed; but, following the Sierra, to the north, they did overrun Ecuador. Nowhere on coast or highlands did the Spanish find a trace of an effort to form a homogeneous nationality. There was no extended system of roads. Each tribe ruled itself as before subjugation. Pizarro, when he followed the reports of an interior powerful tribe in the high valley of Cuzco, met a tribute-gatherer from the Incas, but never found Inca governors or garrisons."

The fortresses, "sumptuously decorated" in parts set aside for the use of the chief ruler (Inca, Prescott calls him); the palaces ostentatiously displaying "the opulence of the Peruvian princes," "walls thickly studded with gold and silver ornaments," "niches filled with images of animals and plants of the same costly materials," and the "wanton magnificence" of the ordinary furniture—these look a great deal barer, ruder, less splendid, less "dazzling" under the cold light of recent science.

All the detailed representation in Prescott of an almost immemorial royal line, becomes, through the reports of this latest expedition, entirely legendary.

Mr. Bandelier places the total number of the Incas at about 70,000.

Some of this explorer's other contraventions are: That the art of the Inca tribe was quaint rather than beautiful; that the art of the coast tribes was superior, especially in pottery; that the intentional tempering of bronze, mentioned as a lost art, is "a fable"; that fortifications were not for permanent occupation by a garrison, but temporarily held for defence (as shown by their structure) or for refuge; that their palaces are "myths"; that what have been termed "burial towers" were only storehouses for potatoes; that the sacred rock of Titi-Kala was not "plated with silver" so as to

shine as far as the shore of Titi-Kaka, for the rock's face cannot be seen from that shore; and that none of the war tactics used by the Incas against the Spaniards rose above those of other Indian tribes. The sun was no more important as an object of worship than the moon (they thought the spirit living in the sun was the husband of the spirit living in the moon); and it is false that they had an idea of monotheism. Incas worshiped many things—sun, moon, stars, stones, tall mountains, crystals, striking concretions.

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CATHOTIC AND OTHER INQUISITIONS

The Abbé Gaffre not long ago delivered some lectures in Paris on the subject of religious persecution. He now publishes them in book form with many notes in the shape of appendices.*

There are more ways than one of writing about the sufferings which man's inhumanity has inflicted upon man in the supposed interests of religion. The way with which we are best acquainted—to our great cost—is the anti-Catholic way. From a variety of motives, ranging from honest religious indignation to mere hatred joined with manifest bad faith, Protestant and infidel authors and pamphleteers have flooded the school-room, the club-room and the home with a mixture of truth, exaggeration and falsehood concering deplorable events in the history of Christendom. Even when nothing but the truth was told it was not the whole truth. Whenever a mistake or an injustice, a rash act or a criminal act, could be imputed to pope or priest, or Catholic of any kind, the Church was made to bear the responsibility of it and no reader was allowed to hear a word of what went before or after, a word of explanation, apology, or excuse.

The public mind was so poisoned that even Catholics themselves at this hour are horrified to hear of St. Bartholomew's Day, whilst they think nothing and know little of the sufferings of their own forefathers. The name of Torquemada is a name of reproach, although the names of Luther

*Inquisition et Inquisitions. Par MM. Gaffre et Desjardins. Paris: Plon. 1905.

and Calvin leave those indifferent whom they do not move to admiration.

Fortunately the day of the anti-Catholic historian has almost passed away. Those who have read Mr. Alfred Marks's wonderfully honest and courageous book, 'Who Killed Sir Edmund Berry Godfrey?' have made acquaintance with a new kind of historian. They have seen also how and why the old kind was set to work against the "shavelings" and the "bloudy bite-sheeps," who had been driven from their lands.

Abbé Gaffre tells us the many things that may be said in arrest of a too severe judgment upon any religion that was Catholic. For instance, that it was set up as a tribunal for the protection of person and property as well as of the faith; that it flourished in a cruel age; that some new doctrines were destructive of public order; that the Inquisition in Spain was rather political than ecclesiastical, that the national unity was menaced in Spain by the Moorish and Jewish peoples; that many an autodafé was only a religious and popular function, with no burning or execution; that the familiars of the Inquisition were not after all secret service men or private detectives; that Torquemada was excommunicated for his severity; that the nearer we come to the centre of the Church's authority the more humanity we find; that the Roman Inquisition always showed respect for human life; and that a Pope once wrote to the Bulgarians that the use of the rack is against human and divine laws. With regard to whatever measures were truly and entirely ecclesiastical, perhaps we ought to remember in the words of the *Tablet*—from whose review of Abbé Gaffre's book this article is condensed—how easy it is to be wise after the event. Perhaps there are some rules of right and wise life which are to be learned only "by breaking them," as a famous parlimentarian said of the rules of the House of Commons. Ecclesiastics in past ages, in their well established Church, had no experience to tell them that there was more to hope for from freedom than from coercion in matters of religion. Ecclesiastics now do not want any Inquisition, as the late Pope declared expressly in one of his encyclicals.

After his three chapters on the Catholic inquisitions, Abbé Gaffre tells in three others some of the doings of Pro-

testants, Huguenots and Jacobins. Very painful reading, but very useful and necessary. There is nothing here to stir up hatred against any person or sect or nation. Persecutions and other crimes, wherever found prove nothing against religion, true or false, or against forms of government. They tell simply against our common human nature. But it is surely well to know what this poor human nature is capable of. Man's dignity is found first of all in his being able to look before and after. It is his interest to study the true history of his race, in a large way and in a limited way, and he cannot neglect the history of abuses and crimes. Abbé Gaffre certainly does not spare his reader in his sketches of events in Germany, England, Sweden, Norway, Denmark, Geneva, and France at the time of the Reformation, and again in France at the Revolution. But he does not tell too much. It is desirable, for instance, that all who deplore the crime of St. Bartholomew's Day should know something about the crimes which provoked it; and it is desirable, too, that all Catholics and Protestants should learn and remember what shocking and mad cruelties were inflicted on women (witches!) during very many years both in Catholic and Protestant Germany.

THE LIMITATIONS OF AN "IMPRIMATUR"

An *imprimatur*, according to Archbishop Walsh of Dublin, who recently issued an instruction on the subject, "simply means that the requirements of ecclesiastical law have been complied with; that the book [which bears it] has been examined by some duly appointed censor, who has certified to the bishop that it contains nothing at variance with faith and morals, and that in these circumstances he gives formal permission for its publication, without which the publication would be a violation of the ecclesiastical law."

A writer in the *Catholic Watchman* of India thinks an *imprimatur* ought to mean more than this. He puts this test case: A certain book on the scapular, published with the permission of the order of Carmel, with a recommendation from an archbishop and the *imprimatur* of a vicar-general, contains among other things a full account of what is well known

as the Sabbatine Indulgence—said to have been delivered by Our Lady to St. Simon Stock and to have been confirmed by a bull of Pope John XXII. This indulgence promises delivery from Purgatory, on the Saturday next after death, to those who, after living a life of chastity, fasting twice in the week, wearing the scapular, etc., should die in the state of grace. Over against this book, published with a triple permission, the writer sets the Catholic Dictionary,—also published with an *imprimatur*—which contains an article on the Sabbatine Indulgence. The writer in this dictionary states that the bulls of John XXII and of Alexander V. have been exposed as clumsy forgeries, and that there is no proof of Our Lady having appeared to St. Simon Stock and made the promise related above. Here then is a case of two books, one relating the story of an apparition as true, and another rejecting it as devoid of proof, and—be it noted—both books published under an *imprimatur*. After citing this instance, the writer in the *Catholic Watchman* asks five questions: (1) What is the value of the first *imprimatur?* (2) Does the *imprimatur* guarantee the Sabbatine privilege, or (3) Has the fault of the Sabbatine Indulgence been overlooked? (4) Is it right to preach the Sabbatine Indulgence? (5) May we regard it as a legitimate pious fraud?

In answering these questions, Fr. Hull of the Bombay *Examiner* (LXI, 48) begins by saying that of course there is no such thing as a "legitimate pious fraud." In connection with this matter—he explains—"three classes of people can be distinguished:—"First, those who believe the story to be a fiction; and these could not in conscience try to foster or spread belief in it. Secondly, those who believe in it without hesitation or doubt; and these can from the nature of the case try to spread belief in it—simply because they think it true. Thirdly, those who are not convinced about it either one way or the other; and these could take either of the two alternatives—not liking to aid in the circulation of the dubious matter, they would leave it alone; or, not feeling any objection against it, they might tell the story, but always with the qualification: 'An old legend relates'—'whether this be true or not, at least,' etc."

Censors of books are obliged by the rules of Leo XIII. "to show neither favor or ill will, to judge without prejudice,

to put aside all attachment to their particular country, family, school or institute, and lay aside all partizan spirit. They must keep before their eyes nothing but the dogmas of the Church and the common Catholic doctrine, as contained in the decrees of general councils, the constitutions of Roman pontiffs and the unanimous teaching of the doctors of the Church." This means two things, says Fr. Hull. "First the censor is not a sort of schoolmaster correcting a boy's theme at will. His sole business is to help the bishop in his duty of defending the faith. (2) If the book contains anything misleading in doctrine, or perversive in morals, or calculated to injure Church discipline, he must indicate and condemn this—looking (as the rules of the Index say) 'only to the glory of God and the welfare of the people.' He may in kindness point out what he thinks is wrong in history, or thought, or reasoning, or even in style. He may even suggest that the book is not calculated to do good; but this is all extra-official—unless indeed in religious orders, or under special local circumstances, where certain extra restrictions on publications may exist. Take the instance in point. Either the censor believes in the Sabbatine Indulgence or not. If he believes in it, then he will see no objection to publishing it. If he does not, he may point out his objections in hope that the author may accept his views and leave it out, or treat it as doubtful; but he has no right to impose his own view on the writer, however confident he may be in his own opinion. The Sabbatine Indulgence is believed by many good people, who find in it nothing scandalous but rather the contrary; and so long as this is so, the rules of the Index do not justify him in objecting to the book on this score. It is purely a question of fact, to be decided by evidence; and the evidence produced has not as yet succeeded in putting a stop to all variation of opinion. This being the case, the writer must be left to his own liberty.

It is therefore easy to answer the other questions. The value of the *imprimatur*, as the Archbishop of Dublin declares, is to show that the book has been through the process of censorship prescribed and that nothing contrary to faith and morals has been found there. (2) It does no guarantee the Sabbatine Indulgence, but only shows that the censors did not discover in it anything against faith or morals,

or calculated to give scandal or work mischief. (3) It may be either that the censors never examined the critical evidence against the Sabbatine Indulgence; or that, having examined it, they did not consider it conclusive; or lastly that, without believing in the indulgence themselves, they recognized the liberty of others to believe in it and to go on circulating it.

The same applies to all other cases of censorship. One book may get into the hands of a severe critic and be pulled to pieces, and yet the bishop may ignore the criticism and pass the book, because the faults pointed out are not against faith and morals. Another book may get into the hands of who is not keen in the art of criticism, or who takes too much for granted, and may overlook even serious points which ought to be condemned. This should not happen, but it has happened, It would be easy to mention several books which have passed into print under full approval, and which afterwards were found worthy of a place on the Index. Mariana's famous passage on tyrannicide was entirely overlooked till after its publication, when some of the enemies of the society found it and the book had to be withdrawn in consequence. Again Lasserre's French translation of the gospels went forth fortified not only with an *imprimatur* but with a letter of encouragement from the Pope. After publication it was found almost scandalously faulty, so that it was placed on the Index, where it still remains.

Still, however imperfectly the censorship may be carried out in some cases, we should not go so far as to say that censorship and *imprimatur* should be done away with. It certainly puts a check on books which are obviously erroneous and perverse. It offers a practical guidance to the faithful. If in one or other case a serious fault is overlooked, that does not mean that a book with an *imprimatur* is on the same footing as a book without one. But beyond this the force of an *imprimatur* must not be pressed. It does not endow the contents of the book with positive authority. It does not necessarily involve any support of the author's views. The book may contain statements of fact and opinion of every kind, some of them erroneous, some of them at least disputed; but the censorship does not officially extend to these. In other words Church discipline allows a writer to

err as much as he likes, until he steps over into the department of faith, morals, and discipline or edification. The interference of a bishop in these four matters is a point of duty, whereas outside of this line it would at most be a matter of friendly criticism—which the censor is not obliged to offer, the bishop not bound to transmit, and the author not bound to listen to. Anything certainly perversive of Christian Church dogma, moral teaching, or discipline, must be forbidden; in all else, liberty remains.

SHOULD BIBLICAL DIFFICULTIES BE CONSIDERED IN OUR SCHOOL TEXT-BOOKS OF BIBLE HISTORY?

It has been asserted in criticism of our popular manuals of Bible history, that they fail in an important respect. The minds of our children at school, it was argued, should be prepared,—not by elaborate or controversial instrutions, but at least by furnishing them with correct ideas—so as to disarm the difficulties they are sure to meet with in later life. Now many of these difficulties arise from the text of the Bible interpreted in a certain old-fashioned way, now quite obsolete among educated people, whether Catholic or non-Catholic; whereas they vanish entirely as soon as the newer interpretation is admitted. Two stock examples are creation in a week and the world-wide extension of the flood. Nowadays educated Catholics do not believe in either of the two; and if asked on the matter, they simply point to the more accepted modern explanations, and thus the difficulty disappears. Now it is an uneconomical policy, to say the least, to teach our children views which have to be corrected in later life; and it is worse than uneconomical—it is mischievous—to create in children's minds the very ideas which cause a shock to their faith when these difficulties are suggested, and a further shock to their faith when the same difficulties are solved. Let us then prevent our children from ever believing that creation took place in a week, or that the flood covered Mount Everest. The Bible does not demand these beliefs, and science refutes them. If the text of the Bible is used, let these points be explained. If the text is not used, then let them be stated in a way calculated to avoid mistakes in the youthful mind from the very first.

The publisher of Schuster's 'Illustrated Bible History of the Old and New Testaments for the Use of Catholic Schools,' in issuing a new edition of that excellent manual (B. Herder), calls the attention of reviewers to the fact that, since the sole aim and object of this text-book is to give children an accurate knowledge of the main contents or facts recorded in the Bible, the treatment of historical or scientific questions raised by modern criticism lies altogether outside its scope. While a text-book combining the presentment of facts with explanations in the light of modern knowledge is undoubtedly a desideratum, this is not the purpose of the Schuster's Bible History which leaves the work of explanation and interpretation entirely to the teacher who has to equip himself for the task from other sources. (Catholic works of the kind, in English, are unfortunately rare.)

Moreover, there is one point that should not be overlooked. Until there is a positive answer to Biblical difficulties generally accepted by Catholic theologians, it is hard to see how children's minds can be prepared for them, except in a general and rather negative way. Nor should it be forgotten that, for obvious reasons, Biblical difficulties are not for Catholics the matter of life and death that they are to non-Catholics. The teacher in search of explanations on the pratical and religious side will find them in Bishop Knecht's 'Pratical Commentary on Holy Scripture.'

The Bombay *Examiner*, which was most severe in its criticism of the earlier edition of Schuster's 'Bible History,' (see its number of July 11, 1904), in noticing this manifesto of the publisher, concedes that the position here taken is sound, and adds (LVI, 35): "Though we feel that the improvements might easily be carried out in the text and questions, we are satisfied to call attention to this preface emphasizing as it does the need of some effort to provide suitable up-to-date Catholic literature for the aid of teachers dealing with Scripture history, as well as the need of teachers rendering themselves proficient in the subject by the use of such literature, so far as it is accessible."

FASHION AND FASHION PAPERS

In Vol. XII, No. 19, p. 574—5, we printed a criticism of the "sqaw-talk" habitually indulged in by some of our Catholic papers on their so-called fashion pages. From this critical animadversion, and one or two previous ones, a gentle reader, evidently belonging to the fair sex, has concluded, that we are opposed to the so-called fashion page *per se*, and proceeds to take us to task for our callousness in a matter so necessary and important to women.

Well, we have never expressed opposition to the fashion page as such; all our criticisms have been directed against the popular mode of conducting it, because we dislike "sqaw-talk" and abhor vanity.

However, we do not mean to insinuate that we consider the fashion page in any wise a necessary feature of a well-conducted Catholic paper. Somehow, whenever our editorial optic happens to glance over one of these fashion pages, we recall what Cardinal Manning wrote a good many years ago about "fashion."

"Take another example," he says ('Sin and its Consequences,' tenth New York edition, pp. 90 ff.),—"those who go into the world, dressed out in the vanity and folly and ostentation of what is called 'fashion.' I wonder by what name it will be known in the Last Judgment. 'Fashion' is a word in the mouths of men and women—have the Holy Angels got any equivalent word, and will 'fashion' be written down in the book of God's remembrance? What will it be called? Vanity, willful tempting of others, vain-glory, luxury, self-exhibition; ay, and that often to the peril and danger of those who look on. You have seen what looks like bloom upon the fruit. It is not bloom, but blight. This blight upon the social characters of those who please the world is thought to be a perfection; but if you take a microscope, and if you look at that false bloom, you will see that it is alive. It is a vile blight, it is an animal disease, eating the fruit; and if the microscope is powerful enough, and the light is clear enough, you will see the miserable parasites moving in all their repulsive reality. What, I ask, are these venial sins of vanity, of pride,..... and others which I will not specify—

what are they? I will call them by their true name—*the vermin of the human soul.*"

Is it part of the mission af the Catholic press to nourish "the vermin of the human soul"?

We conclude with a refreshing letter recently published by the Sydney (Australia) *Catholic Press* (No. 508) from a sensible Catholic lady, Nora T. O'Mahony:

"A glance through the fashion papers, which of late years have become so numerous that one wonders how they all find readers—is it the fashion papers keep up the fashions, or vice versa?—is enough to deter all but the most courageous of men from venturing on matrimony. The pages and pages of advertisements alone, of racing gowns and 'Bridge' gowns and ball gowns, of hats and corsets, coa s and lingerie of the daintiest and most expensive and most perishable sorts, not to mention other less straightforward 'aids to beauty,' such as powders and hair-dyes, 'transformations,' and 'tonpets,' and various similar secrets of the feminine toilet—are they not enough to stamp the entire sex with the marks of frivolity and extravagance, of vanity and deception and insincerity, with which some women-haters like to brand it? Reading these same fashion papers, one begins to realize the wisdom of those old laws which fo - bade the use of certain fine textures and colorings to all save those of the most exalted rank.

"Would it not be well if we [women] could make up our minds to forego these useless accessories, to adopt a sensible every-day costume or uniform for working hours at least? It need not necessarily be an ugly one, any more than the dress of the typical dairymaid, or the hooded cloak and short petticoat of the Connemara peasant is ugly. It would at least relieve our bodies from the wearying incubus of this modern over-dressing; it would free our minds from the hopeless and useless problem of trying to 'follow the fashions,' and would give us more time, and more money, to spend on better and wiser things."

PARERGA AND PARALIPOMENA

Our Atheistic Republic.—In his recently published book 'The New Idolatry,' that eminent Protestant divine, Rev. Dr. Washington Gladden of Columbus O., takes the position that, while we are theoretically a Christian people, practical atheism is at the basis of our political thinking. "The entire conception of the suffrage and citizenship as a right rather than a duty," he argues, "is fundamentally defective" and "arises....from the failure to recognize the divine agency in the structure of the State."

Dr. Gladden finds another evidence of practical atheism in the growing lack of respect for law, due, he thinks, at least in part, to "the entire secularization of our thought about government." A third evidence is exhibited in the violence and recklessness of partisanship," and he adds that the prevailing disposition to disparage or denounce everything that is done by political opponents is a clear sign that there is no reverent recognition of the presence of God in the affairs of the nation. Graver than all else, however, is "the tendency to set at naught the fundamental principles of our democracy by permitting the strong to oppress the weak."

In Dr. Gladden's opinion there is some hope for a Christian monarchy like the German Empire, but none for an atheistic republic. The Emperor of Germany he declares, is perfectly right in his theory of being God's representative, and "while he may often blunder sadly in his attempts to reënact and enforce the law of God, yet there is more hope for the government of a monarch who is actuated by this sincere purpose, than that of a republic which has no sense of any divine vocation, and which assumes that there is no authority save that which resides in human wills and in such compacts as they may choose to form."

Which (need we add it expressly?) is an entirely Catholic view to take;—only that most of us are either too ignorant or conceited to take it, or too cowardly to express and defend it.

New Light on the Scholastic Method.—In an article in the first number of the revivified *Dublin Review* on "St Thomas Aquinas and Mediæval Thought"—suggested by Father Rickaby's monumental volume—the writer wanders, into the agreeable bypaths of the Saint's biography. Interesting and instructive enough is it now to recall that the master of Aquinas, Albertus Magnus, was accused by some of his too orthodox contemporaries of "being drunk with the wine of secular science, human wisdom, and profane philosophy";

while to the Angelic Doctor were attributed "new propositions", "new opinions", "new reasons"—old, and some of them obsolete, to-day. In their coming, their growth, and their going, these "novelties" add point to Father Rickaby's solemn admonition to all doctors and professors of philosophy and theology within the Church, that "they should regard with watchful and intelligent eyes the advance of history, anthropology, criticism, and physical science, and that in their own special sciences they should welcome, and make every sane endeavor to promete what, since 1845, has been known as the development of doctrine."

The article—of which we cannot pretend to give even a sketchy outline—is altogether an illuminating one as to the Scholastic method, its strength and its weakness, the conditions which brought it into being, and the conditions under which it has its fruitful future.

Inconsistent Anti-Emigration Champions in Ireland.—The *Sacred Heart Review*, the *Monitor*, and a few other American Catholic newspapers are waging war upon American tourists of Irish blood in Ireland, who couple their anti-emigration advice to the natives with extravagent boasts of their own success in America. These tourists, says the *S. H. Review*, "in the same breath expatiate on the progress of the race here, and the prominent positions won by men of Irish birth and blood. What use are the anti-emigration utterances of a man who immediately afterwards begins a paean of triumph over all the mayors, aldermen, councilmen, policemen, etc., of the Irish race in America? It is very little to the purpose of anti-emigration to launch out into the alluring spread-eagleism of some Americanized Irishmen returning to their own land. Every one who indulges in such flights is as active a force for emigration as the paid emigration agent of the steamship companies."

And the *Monitor:* "Visible facts are more persuasive than mere talk..... What must be the feeling of the impoverished Irish at home to be admonished to remain as they are by those who, had they followed their own advice, would never have acquired the means of leisurely touring the world in quest of 'health' or pleasure? This class of globetrotting anti-emigration advocates furnish in themselves an object lesson practically refuting the force of their own most eloquent 'arguments' on the subject."

Something Radically Wrong With Our Army.—In the last fiscal year no less than 2,529 soldiers, out of a total force of 60,139 men, were sentenced to dishonorable discharge. During the same peroid the number of desertions increased enormously, there being no less than ten per cent. of the entire force, or 6,000 men, who took French leave—5,000 more than in 1904.

These figures are taken from the official report of the Judge-Advocate-General; and let it be remarked that they deal only with serious offences requiring a court-martial. Minor infractions of discipline and intoxication are punished by a single officer sitting as a "summary court," and it is beyond doubt that the number of these police-court trials has also increased.

Even more illustrative of the low tone of the army is the statement of the Surgeon-General that no less than 715 men, or nearly a whole regiment, were incapacitated for service every day in the year by diseases resulting from immorality—a large increase over previous years. No less than 9,157 men were treated for this cause, *or almost one in every six.* Six thousand deserters and 9,157 syphilis patients are not to be disposed of by Mr. Taft's or Gen. Chaffee's denial that there is something radically wrong with our army.

In the opinion of Gen. Grant, the increased immorality is partly due to conditions in the Philippines—one of the curses of our colonial adventure.

The Mode of Reserving the Blessed Sacrament in the Middle Ages was different from that at present practiced. The ancient book, known as the Rites of Durham,* for instance, records that in the Durham Abbey Church, before the dissolution of the monastery, "over the high altar did hang a rich and most sumptuous canopy for the Blessed Sacrament to hang within it... and a marvellous fair pix that the Holy Sacrament did hang in, which was of most pure fine gold, most curiously wrought of goldsmith's work... and the crook that hung within the cloth that the pix did hang on was of gold, and the cords that drew it up and down were made of fine white strong silk." (Quoted by Phillips in 'The Extinction of the Ancient Hierarchy,' p. 169.)

In the sad times which followed the Reformation, the continuance of this ancient practice was rendered impossible by the danger of sacrilege and irreverence to which it would have exposed the Blessed Sacrament; hence the bishops decreed (see a specimen decree *ibid.*, p. 168) that the Sacred Body and Blood of Christ were to be reserved in a strong tabernacle on the upper part of the altar.

A Catholic Woman's Opinion on the Fundamental Defect of the Emancipation Movement.—In criticizing the latest production ('Liebe und Ethik'. Berlin 1905) of Ellen Key, an advanced champion of the "emancipation" of women, Elizabeth Gnauck-Kühne, the well-known convert, herself for many years before her conversion intimately identified with the woman's

* Written, in the time of Queen Elizabeth, by some sorrowful lover of the ancient days, possibly one of the former Durham monks.

rights movement, says in the Literary Supplement (1905, No. 50) of the Cologne *Volkszeitung:*

"Had Ellen Key learned to think and work logically and scientifically, she would probably have something to give to the world. Hitherto in spite of all her assurances to the contrary, she has not got beyond negation. She does not advocate the betterment of our marriage laws, but their total abolition. In other words, she is in favor of demolishing the roof which two thousand years of civilization have constructed for the protection of the weaker sex. No one will deny that this roof is leaky in spots. But it is one thing to repair it, and quite another to demolish it. It is not easy to understand how she is going to replace it. No doubt she imagines wonderful things when she speaks of 'the intensification of life through the great Love'. It is an ideal conception—beautiful, healthy, moral young men and women, united in true, deep love. But how are we to make them moral? If Ellen Key will provide for their thorough grounding in good morals before they enter the service of Eros, marriage laws will, of course be superfluous. All laws and regulations, may then be safely thrown into the waste-basket, for with our young people once firmly and safely grounded in good morals, the nations will no longer deviate from the straight and narrow path. But until Ellen Key will have shown us how a good moral character, which is in the nature of things the final aim of education, can be made the standing-point and basis thereof, we shall have to meet her with Goethe's well-known saying: 'Man errs as long as he lives.'"

Extempore Preaching.—Commenting on the sermons of the Holy Father, a Rome correspondent says that Pius X. is too practical to trust to extempore preaching, but prepares every sermon carefully and in detail. This fact says the reverend editor of the London (Ont.) *Catholic Record* (No. 1417), "is indeed significant and instructive. Though his preparation for the pulpit has been the work of years as parish priest and prelate, and his mind is stored with sacred science, he thinks that in justice to the Word of God and his audience, his sermon should be thought out and prepared carefully. The Holy Father's action may well discourage the extempore preaching, which is oftimes an insult to the intelligence of those who must suffer it, and rarely if ever of service to truth."

LITERARY NOTES

—In his new book *Der Kampf gegen den Zinswucher, ungerechten Preis und unlauteren Handel im Mittelalter. Von Karl dem Grossen bis Papst Alexander III.* (B. Herder. 1905. Price $1.10.) Dr. Franz Schaub describes the heroic battle waged by the mediæval Church against usury, which gradually led to the identification of usury and interest and the hostile position assumed by the Church against both the former and the latter. The work is chiefly historical and canonical; but the author's careful examination of the moral questions involved renders it valuable also to the student of moral theology.

—*Meditation on the Passion of Our Lord. Together with a Manual of the Black Scapular of the Passion, and Daily Prayers. Translated from the Italian by a Passionist Father.* (Benziger Brothers. Price 50 cts.) We are glad to be able to give these 'Meditations' a hearty recommendation. Though brief, the considerations are full of unction and solid instruction. They may be specially recommended to all who, while living in the world, are yet willing to devote some few minutes each day to the contemplation of the Passion of Our Lord. The book is very neatly gotten up.

—Dr. Karl Künstle, of the University of Freiburg, presents in his *Antipriscilliana* (B. Herder. Price $1.75 net) a series of acute examinations into the teaching of the famous Spanish heretic Priscillian. He groups these examinations around the 'Regulae definitionum,' a Trinitarian tractate of Bishop Syagrius, who flourished in the middle of the fifth century. The importance of this hitherto unpublished treatise for the history of dogma lies in this, that it is a pamphlet written against Priscillian, which proves that the real point of the latter's heretical system lay in his rationalistic conception of the Most Holy Trinity. The theologians of modern Spain will no doubt thank the learned Freiburg Professor for "reinserting in the crown of their mother-Church several precious pearls of theological speculation," chief among them that most effective compendium of the Trinitarian faith, the Athanasian Creed, which Künstle proves to have originated in Spain in the fifth century.

—The *Tablet* (No. 3424) says of Herder's *Biblische Zeitschrift*, time and again warmly recommended in our literary columns, that while its general articles appeal to the most severely technical students of the Bible, its bibliographies are among the very best made.

—Under the title *Antilegomena*, Dr. Erwin Preuschen, of the University of Giessen, has brought together and published in a new edition all the known fragments and scraps of those extra-canonical Gospels which bore some resemblance to the canonical Gospels, but excluding the absolutely apocryphal Gospels relating to the infancy. These fragments have been recovered partly from the citations of the ecclesiastical writers—Origen, Eusebius, Jerome, and others—and partly from the marginal entries on various MSS. and from the papyri discovered during the past few years. Of the first kind are the 24 fragments of the Gospel of the Hebrews, mostly from St. Jerome, who translated it into Latin; also the fragments of the Gospel of the Egyptians and of that of the Ebionites, and others; and a considerable piece of the history of the Passion, commonly assigned to the Gospel of Peter. Of the second kind are the two sets of "Words of the Lord" found at Oxyrhynchus by Messrs. Grenfell and Hunt: and various other Gospel fragments, Greek and Coptic. Besides this all the *Agrapha*, or unwritten sayings of our Lord, are collected, forty in number, some probably or possibly genuine, others certainly not. Then the Gospel citations made by Jus-

tin and other early writers are extracted from their writings and put in order. Lastly, all known fragments of, or concerning, Papias, Hegesippus, and the puzzling "Presbyters" of Irenaeus are set out in full. So that for the study of the history of the Canon of the New Testament and of the extra-canonical Gospels, and indeed of many of the most fundamental problems raised in connection with the four Gospels themselves, Dr. Preuschen's book is valuable and practically indispensable.

—The Syracuse *Catholic Sun*, now ably edited by our friend Charles J. O'Malley, says (XIV, 28) that the 'University Encyclopedia' is "a book for Catholics to avoid," because "its treatment of Catholic subjects is unfair."

In his new book: *The Reconstruction of Religious Belief*,' *W. H. Mallock*, according to the *Ave Maria* (LXI, 24), "combats the views of such thinkers as Darwin, Huxley, Spencer, and Häckel, whose works are in the hands of thousands who still regard the arguments there set forth as wholly unanswerable. Mr. Mallock shows that the same kind of scientific arguments which would do away with God, point also to the nonexistence of matter and motion. He contends that, whereas now we 'see as through a glass darkly,' and can not know anything wholly, still we do know in part, and science justifies us in a belief in God..... At a time when so many books of scientific philosophy which are inimical to theistic faith are being put forth, it is a relief to meet with a work like Mr. Mallock's, in which, without attempting to discredit science, it is shown how the whole scientific argument may be appropriated by the advocates of the established religion."

—In the *Messenger* (XLIV, 6) Dr. James J. Walsh disproves the hoary calumny, recently revamped in the *Medical Library and Historical Journal*, that Pope John XXII. issued a bull forbidding the study and practice of chemistry.

—At last we have an English translation of the 'Nibelungenlied' which is in every way worthy of the original. Its author, Prof. G. H. Needler of University College, Toronto, is to be congratulated upon the success of his painstaking, conscientious, and well-directed work. What distinguishes this tranlation of the great German epic from all previous attempts is the faithful and happy reproduction of its metrical form. Even Lettsom, perhaps the most successful of Prof. Needler's forerunners, omits in most cases the rhyming of the cæsura as well as that most characteristic feature of the Nibelungen strophe, the extra stress of the fourth line—a feature which, as Prof. Needler well observes, contributes not a little to the avoidance of monotony in a poem of over two thousand strophes. What the effect of this close adherence to the metrical form of the original is, may be gathered from a comparison of the first stanzas in the two versions mentioned. Lettsom's translation reads:

> In stories of our fathers high marvels we are told
> Of champions well approved in perils manifold.
> Of feasts and merry meetings, of weeping and of wail,
> And deeds of gallant daring I'll tell you in my tale.

Needler has:

> To us in olden story, are wonders many told
> Of heroes rich in glory, of trials manifold;
> Of joy and festive greeting, of weeping and of woe,
> Of keenest warriors meeting, shall ye now many a wonder know.

thus rendering the original with almost complete exactness in verbal expression, in metrical form, and in poetic sentiment.

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::REVIEW::

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WAS POPE BONIFACE VIII. A HERETIC?

STUDENTS of Church history will remember that among the charges brought against Boniface VIII. by Philip IV., "the Fair," of France, before the estates of his kingdom at Paris in 1303, and after the Pope's death by Nogaret, du Plessis, and others before Clement V. at Avignon, in 1310, the chief accusation was that of heresy.

The suit ended with a *non liquet* and is recorded in history merely as a curiosity. It is all the more remarkable that the heresy charge has recently been revamped and defended with serious arguments by a German savant, Karl Wemk, in the *Historische Zeitschrift.*

Wemk attempts to prove that Boniface was guilty of heresy, because he espoused the philosophical system of Averroës, which denies the existence of a personal God and the doctrine of personal immortality, and asserts the eternity of the world. The fact that Boniface was an Averroist, he further states, goes to explain the other accusation made against him of immorality, because the utterances attributed to him by his enemies—that it was no sin to indulge the natural passions—were but a practical consequence of Averroistic determinism.

Against this resuscitation of an ancient and ridiculous charge, Prof. Robert Holtzmann of Strassburg defends the memory of Boniface in an able paper published in the *Mitteilungen des Instituts für österreichische Geschichtsforschung.* He disposes of the accusation of immorality quite summarily by the method which Dr. Paulus some years ago applied to the myth of Luther's suicide: viz., by showing that immorality was one of the stock charges brought in the Middle Ages against every prominent man, especially every churchman, who happened to incur violent enmity.

With regard to the main charge of heresy, Holtzmann shows that Wemk misinterprets the two chief sources: the report of the Arragonese ambassador Gerald de Albalatro to King James II. (1301) and the diary of a certain priest named Lawrence Martini (1302).

It appears that the "devilish things" which Pope Boniface, according to Albalatro, repeatedly uttered, and which he (Albalatro) did not dare to report to his royal master,

were not, as Wemk assumes, heretical, but purely political utterances. One of the worst things attributed to the Pope was the alleged remark that he "had rather be a dog than a Frenchman"; whence it was charged that, by implication, he had denied the immortality of the soul—an altogether ridiculous conclusion.

Almost equally absurd is the accusation that Boniface did not believe in the Real Presence, because he did not duly reverence the Holy Eucharist, but would turn his back upon it and have his own throne more gorgeously decorated than the high altar.

Other accusations clearly indicate that this Pope's utterances were often interpreted in a manner entirely foreign to his intentions; e. g., when he was quoted as having said that the Pope was mightier than Christ, since he had the power to depose monarchs.

And what are we to say of the charge that Boniface kept a "pet devil," whom he was wont to consult, and that he once remarked no one on earth could ever deceive him?!

The entire case made out against Boniface VIII. was nothing but a political game; and of the witnesses who appeared against him even such a bigoted Protestant as Finke declares that "they did not make much of a show."

Boniface himself, of course, was well aware of this, and three weeks before he was taken captive at Anagni, he defiantly declared: "Where has it ever been heard that we are contaminated with heresy?..... But yesterday and the day before, when we showered this King with favors, we were in his eyes Catholic; to-day he calumniates us."

The material similarity between the charges brought against Boniface VIII., and the teachings of Averroism, cannot be used to prove their truth, but simply shows that his opponents, in order to fasten upon him the crime of heresy, employed for this purpose the heterodox doctrines most widely spread at the time.

"The claim," concludes Holtzmann, "that Pope Boniface VIII., who championed the word-view of the papacy in its fullest extent more energetically than any one before him; who desired to raise the power of the Roman Pontiff far above all monarchs and nations, was a heretic, and by his public utterances so to speak sawed off the limb upon which

h · sat,—is a claim which needs to be solidly proved. It has not been proved by Philip the Fair; and indeed to prove it would require quite a different class off witnesses than those adduced by that [unscrupulous] King and his adherents."

GREEK, NOT LATIN, THE EARLIEST LANGUAGE OF THE CHURCH*

That the earliest language of the Church was Greek, for which Latin is but a later substitution—this fact is the basis of a discussion by Adhemar d'Ales, in recent numbers of the French periodical *Etudes*, as to the date of the most ancient Christian document known to have been written in Latin.

In the Apostolic age, and for some time afterwards, Greek was the most generally used language of the Roman Empire, although Latin was the tongue of the senate, the army, and of official publications. A few inscriptions in the catacombs are all that survive of early Christian records in the Latin language. "Not alone does St. Clement write in Greek to the Church of Corinth, but it is in Greek that towards the middle of the second century Hermas, brother of Pope Pius I., composes his book, the 'Pastor,' destined to great public favor, and sometimes placed by the veneration of the faithful on a level with the inspired writings. It is in Greek that St. Justin teaches the truth of the Christian faith and lays before Antoninus Pius the defence of his oppressed brethren. And it is in Greek that from the depths of their prison the martyrs of Lyons correspond with the Pope Eleutherius, and that St. Irenaeus, Bishop of Lyons, refutes the extravagances of the Gnostics. It is in Greek, too, that in the middle of the third century the Roman author of the 'Philosophumena' describes the controversies and ecclesiastical intrigues of his time."

*The mistaken notion that Latin was the language of the early Church, is not only current among the masses of the faithful, but to some extent even shared by members of the clergy. Only a few months ago the present writer heard a priest say in an otherwise excellent lecture on the use of Latin as the liturgical language of the Church, that "St. Peter said Mass in Latin," and "Latin was the language of the Church from the beg'nning."

He then goes on to show that it was not in Italy, but in Africa, that Latin Christian letters first developed, finding their earliest school in Carthage with Tertullian at its head. St. Cyprian and St. Augustine followed later in this transplanted growth of the Latin genius on Punic soil. But, he says, the actual introduction of Latin as an ecclesiastical language goes farther back than any of these, and St. Jerome cites Pope Victor towards the close of the second century and Apollonius, martyred under Commodus, as examples, although nothing of their writings has come down to us.

"As St. Paul wrote in Greek to the Romans," says P. Baumgartner in his scholarly volume, 'Die lateinische und griechische Literatur der christlichen Völker' (Herder: 1900. P. 82); "as St. Mark composed his Gospel, which was primarily intended for the Romans, in the Greek language; as St. Polycarp preached at Rome in the same idiom and the early Roman pontiffs, like e. g. St. Clement, as well as the earliest Roman Church writers, employed Greek as the medium of their compositions; so Greek remained the liturgical and ecclesiastical language of Rome up to the transition of the third to the fourth century, as the inscriptions on the graves of the popes clearly prove."

And he quotes in confirmation De Rossi, who says in his 'Roma Sotteranea,' II, 236 sq.: "L'uso costante della lingua greca in quegli epitafi (dei romani pontefici) è prova manifesta, che greco fu il linguaccio ecclesiastico della chiesa romana nel secolo terzo..... Circa la fine del secolo terzo, o volgendo il quarto, la greca lingua ecclesiastica cedette in Roma il luogo alle latina."

ENGLISH IN ENGLAND AND AMERICA

In his delightful collection of reminiscences ('Part of a Man's Life.' Houghton, Mifflin & Co.) Col. Thomas Wentworth Higginson, in a chapter on "English and American Cousins," discourses interestingly on the differences between English as spoken in England and English as spoken in the United States.

As might have been expected from the influence of age-long subjection to different environments, the variations of idiom which, to a slight extent, are observed in kindred fam-

ilies, even when these inhabit adjacent houses, are more strongly marked in the English and American cousins. As between families, so between peoples sundered by an ocean and affected by different local conditions, physical, social, and political, there are arguments adducible for and against the dialectical divergencies, and many dictionaries need to be turned over before a decision is reached. Our author points out, for instance, that when a New England farmer, descended from an Englishman who left his native island early in the seventeenth century, says: "I don't know nothin' about it," we are apt to forget that the double negative was a matter of course in the Anglo-Saxon, as it still is in the French. It may be found, too, abundantly, in Chaucer and in Shakespeare. Thus in 'Romeo and Juliet' we read: "A sudden day of joy, that thou expect'st not, nor I look'd not for." In the same way, when our New England country folk say "learn me" instead of "teach me" they have behind them the authority of King James's version of the Bible, "Learn me true understanding," and also of Chaucer, Spenser, and Shakespeare, the latter even employing both words in the same sense in the same sentence, as in 'The Tempest' where Caliban says: "You taught me language. The red plague rid you, for learning me your language."

Col. Higginson makes another curious point. It is well known that English critics lay the whole responsibility for the dropping of the u in "honor," "favor" and like words on Websters Dictionary, whereas the custom really originated in England long before the publication of that work. The interesting fact is here stated that, in the *Gentleman's Magazine* for 1803, we are told that a copy of Middleton's 'Life of Cicero' then existed in the library of St. John's College, Cambridge, wherein, as printed, the u was omitted in all such words. Prof. Lounsbury has lately shown in a magazine article that previously to 1700 A. D. the words honor and favor were for the most part spelled with five letters, and that the u did not creep into them until well into the eighteenth century. As long ago as the publication of the poem of 'Lucrece' (1591), Shakespeare used the word honor seventeen times, and honour only three times. Dryden, who was born in 1631, spelled favor without the u. It was Dr. Johnson (born 1709) and his friends who worked strenuously and successfully to

establish such spelling as favour and honour; yet, even when his future biographer, Boswell, was writing some history, he mentioned that "Johnson had the honor of a conversation with the King."

When he turns from the comparative dialects of the English and American cousins to their respective intonations, Col. Higginson finds himself confronted by so many whims and inconsistencies to be reckoned with in each family, that he considers it hardly worth while to strike a balance.

As to pronunciation, properly so called, our author directs attention to another odd but indubitable fact—namely, that special variations of speech in the English lower class have ceased to be accidental and unconscious, if they ever were so, but are more deliberate and, so to speak, premeditated than are those of the corresponding class—so far as there is such a class—in the United States. Col. Higginson tells us that he heard, in a third-class railway carriage in London, an evidently conscientious and careful mother impressing on her child as a duty that transformation of the vowel *a* into *i* or *y* which apparently had not occurred in Dickens's time, and of which, in our author's opinion, the best manual is to be found in Mr. Whiteing's story, 'Number 5 John Street.' The novelist's neighbors on that street were accustomed to transform "paper" into "piper," "lady" into "lidy," and "always" into "alwize." In the case described by Col. Higginson, a little boy in a railway carriage called attention to a sudden shower in what would seem to us a sufficiently familiar dialect: "Mother, it's rainin'!" "You shouldn't say rainin'," said the anxious parent, "you should say rinin'!"

HERBERT SPENCER ON THE FAILURE OF NON-DOGMATIC RELIGION

From a paper on "Non-Dogmatic Religion," prepared by Canon, Sheehan of Doneraile, Ireland, for the Second Australasian Catholic Congress and printed in the Proceedings of that Congress (pp. 74—81), we extract the following paragraphs:

It is perfectly futile to say that men must lead clean, just, honorable lives, unless some one defines what are purity,

justice, honor. But behind that definition there must be authority; and behind that authority must be its credentials, founded on dogmatic truth.

It may be said that all this is so clear that, whilst the multitude still clings to its pleasant formula—"religion without creed or church"—the leading thinkers amongst unbelievers willingly admit that this idea is neither logical nor reasonable.

Hence the curious change that has come over the tone and temper of unbelievers in our time. Instead of the fierce, bitter scorn cast on religious belief by the whole French school, and imitated, to their eternal shame, by English scientists, there appears now a quiet, half-apologetic, wholly deprecatory tone, as of men who boasted incontinently of their security and have found the ground slipping from beneath them.

We have already seen how Carlyle modified his fierce, scornful invectives against the fathers of the early councils; and just now we find in Herbert Spencer's 'Autobiography', which may be accepted as his last word and the expression of his most mature convictions, the following significant, if half-hearted, declaration that religious creed or culture of some kind is a necessity. Coming from the pen of so thorough an evolutionist, who has been preaching all his life the progression of mankind from "evolution" and "natural selection" and the "survival of the fittest" to the imaginary perfection of some millennium, they bear their own lesson:

"While the current creed was slowly losing its hold on me, the whole question seemed to be the truth or untruth of the particular doctrines I had been taught. But gradually, and especially of later years, I have become aware that this is not the sole question. Partly, the wider knowledge obtained of human societies, has caused this. Many have, I believe, recognized the fact that a cult of some sort, with its social embodiment, is a constituent in every society which has made any progress. The masses of evidence classified and arranged in the 'Descriptive Sociology' have forced this belief upon me independently—if not against my will, still without any desire to entertain it. There seems no escape from the inference that the maintenance of social subordination has peremptorily required the aid of some such agency..... Thus, I have

come to look more and more calmly on forms of religious belief to which I had, in earlier days, a profound aversion. Holding that they are, in the main, naturally adapted to their respective peoples and times, it now seems to me well that they should severally live and work as long as the conditions permit; and, further, that sudden changes of religious institutions, as of political institutions, are certain to be followed by reactions. Largely, however, if not chiefly, this change of feeling towards religious creeds and their sustaining institutions has resulted from a deepening conviction that the sphere occupied by them can never be an unfilled sphere, but that there must continue to arise afresh the great questions concerning ourselves and surrounding things; and that, if not positive answers, then modes of consciousness standing in place of positive answers, must ever remain. By those who know much, more than by those who know little, is there felt the need for explanation. Thus, religious creeds which in one way or other occupy the sphere that rational interpretation seeks to occupy, and fails—and fails the more the more it seeks—I have come to regard with a sympathy based on community of need, feeling that dissent from them results from inability to accept the solutions offered, joined with the wish that solutions could be found."

Why Herbert Spencer did not move a step further and perceive that if the laws of right and wrong are eternal and unchangeable, the cultus which subordinates human passion to such laws, must be formed and based on eternal and unchangeable truth, and not allowed to change and shift and modify itself to suit merely human exigencies, is a problem that his 'Autobiography' does not solve. And remaining insoluble now for ever, it is another proof of the limitations that will always surround the highest philosophical conceptions, when unillumined by divine faith. But his testimony is at least valuable as a corroboration of our thesis, and all the more valuable as the result—the unwelcome result—of an experience of eighty years.

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A TALK ABOUT TRANSLATIONS

Some time ago, at a meeting of Catholic writers, I was amazed to hear a newly-fledged Catholic editor urge his hearers

in a public address, to pay less attention to original productions and turn their talents to account by making translations from foreign languages. He declared that there are thousands of exquisite Catholic stories in French, German, Italian, and Spanish, that would prove of singular interest to our people if put into English.

Perhaps; but the experience of Catholic publishers does not prove the assertion true. I have the positive assurance of the head of one of the greatest Catholic publishing firms in the United States, that the Catholic fiction readers of this country do not care for foreign fiction when done into English. One would think that German Catholic fiction ought to pay when "put into the vernacular," but it doesn't. The firm referred to has tried it, only to meet financial loss with each volume. Some years ago, moreover, Marlier & Co had Miss Louise Imogen Guiney to translate 'The Secret of Fougereuse' from the French. The book was specially illustrated, nicely printed and bound, and offered at a popular price. Did it sell? It did not. And there's Padre Coloma's 'Countess Currita,' which a secular publisher brought out. Did it sell? It barely paid expenses. Furthermore, any one who has ever had any experience in editing a magazine, soon has become aware of the fact that American Catholics as a rule do not want translations and will not have them. After three experiments of this kind I am sincerely convinced that publishing trans ated fiction is an excellent way to kill a publication, whether the same is a weekly or a monthly.

There are reasons why this should be so, of course. The first is that people capable of appreciating a fictional classic, very probably are able to read it in the original, and have done so. If I can read Goethe in German, or Schiller, or the Countess von Brackel, or Father Spillmann, Antonie Jüngst or Otto von Schaching, why should I care to waste time puttering over Miss Melindy Barebone's rendering of the same? Or if I am able to read the works of Souvestre, René Bazin, Raoul de Navery, Pierre l'Eremite in French, what do I care for Molly Maguire's translation of those writers? Nothing. And when it comes to the Catholic public, as a rule it cares about just as little. People have an idea that it does not take much genius to translate. It may take scholarship, but no sane critic would ever declare that scholarship is genius.

Moreover, a translator is generally set down, rightly or wrongly, as one who has failed in literature, or feels himself incapable of succeeding. Bowring and Bayard Taylor, for instance, did much translating from the German; neither were capable of doing very original work. If one can create, as it is technically termed now-a-days, he is frittering his time away making translations. If he cannot produce original work, let him turn translator—if he is resolved to stay in the literary field and eat husks when he ought to be weeding turnips.

And there is a third reason why Catholic writers should not be urged indiscriminately to become translators. There are now twelve or fifteen million Catholics in this country. This means that we have an American Catholic life. It needs to be portrayed more fully than it has been. Some phases of it have not been touched at all. How ridiculous it is, obviously, to ram down our throats transcriptions of Catholic life in Germany and France, while the earnest, upright lives led by millions of German Catholic Americans, or Polish, or Italian, or Bohemian, go undescribed! Thanks to Mrs. Sadlier, Maurice Francis Egan, Father Finn, and a score of others, we are fairly conversant with the Irish American Catholic activity; but the fields mentioned are practially unworked. They are just as much a part of the Catholic activity of this country as the Irish is, and the time has come to fill them with literary toilers. American Catholic genius ought to be developed, and it is the duty of American Catholic editors to encourage it, irrespective of race or temperament.

In the olden days the Church encouraged the Dantes, Lope de Vegas, Calderons, and such like; the Catholic editor of the present does not care for poetry or original fiction, but urges the making of translations. It is all a part of the everlasting tendency to rehash. Such men do nothing to build Catholic literature in this country. They are not trying to. They will welcome long articles on psychology, comparative religion, Socialism, the Gælic League movement, English tyranny or Keltic courage; but when it comes to helping Keltic genius to develop, or that of any other race, too many of these editors virtually advise it to go and be hanged.

It is all right for grave reviews to discuss these questions, but I shall forever believe that the Catholic weekly ought

to be within the reach of the common people. It must be filled with warm human interest if it expects ordinary human beings to take it. Paddy Flaherty doesn't care a snap for psychology; neither does Bridget, his wife, nor little Mary or Patrick, his son and daughter. Moreover, Flaherty, father and mother, may like to see Irish questions discussed; but the chances are that when the young people are grown, they are found heartily tired and sick of the incessant clish-maclaver about affairs oversea. They find papers of their faith loudly lauding an alleged literary revival over in Dublin (and it has some anti-Christian phases) and take to wondering why the same papers cannot do something to hasten a Catholic literary dawn in New York, Boston, Philadelphia, Chicago, St. Louis, and San Francisco. The venerable *Pilot* of Boston has always done its duty in this respect; but it needs imitators all over the country.

There are two tendencies to-day in American literature. One is towards religion; the other toward irreligion. We have seen what sort of output the latter is producing—mingled brilliancy and nastiness. The men directing it are Masonic Liberals almost to a man. It is not a chance product; there most unquestionably is "method in their madness." They are striving to repeat in this country the work accomplished by the Grand Orient in France—to debauch our music, our drama, our art, our literature, and finally our civilization. They are making startling headway. "Push everything to the limit," is the policy of the secular press, the stage, art, and music.

Every thoughtful man who dares to look beneath the surface knows that this is so.

Is there to be no antidote? Shall Catholic genius lie unused, while that devoted to the Devil produces and flourishes?

The hour is a critical one. Whether they know it or not, a time has arrived for a number of our alleged high-class weeklies to be less philosophical, psychological, and technical, and get back to the people. If the common people cannot be interested, there is grave danger that they will be led astray.

CHARLES J. O'MALLEY.

CABLE NEWS

The increased use of the cable has added vastly to the quantity and promptness of the news, at the expense of its quality. The old-fashioned correspondent in the foreign capitals, with almost ambassadorial prestige and pay, has yielded to the mere routine gatherer of news items for an agency. In fact, no paper but the London *Times* to-day is served all over the world by its own correspondents. And the extraordinary completeness of its service results in the unhappy but natural result that most of the news we get of Europe, or Europe of itself, is merely the more or less intelligent condensation of London *Times* despatches—that is news filtered first through a British correspondent, next through a British editor, and next through a London correspondent before it reaches the home office. Of course, this process, far from clarifying the original matter, tends at least to give it English coloring and often to more serious misrepresentation, due to carelessness or ignorance as the despatch is passed along.

For the frequent inaccuracy and occasional sensationalism of their agents the various news agencies should not be blamed unduly. They have the difficulty of serving many masters, and must in many cases transmit matter which they know to be dubious, committing it frankly to the discretion of all sorts and conditions of news editors. But the trouble comes, after all, less through the news agencies than through irresponsible correspondents of the sensational press. The positive dangers of such inflammatory gossip-mongering was illustrated strikingly before the Spanish war here; and if, in general, recklessness in the selection of foreign news is less harmful here than abroad, it is merely because our interest in European affairs is languid. But all that is changing. Diplomatic relations with the old world must apparently grow closer and more complex, and the time will come when an incendiary press will be not merely demoralizing but as dangerous here as in London or in Berlin.

Since this is a moral matter, radical improvement will come only with the general growth in intelligence and morality. The news agencies and the individual newspapers would undoubtedly give a more complete and accurate serv-

ice if it paid. Wild-eyed editors at home would quickly "kill" incredible or merely trivial despatches if people stopped reading the paper from disgust. But much can be done by suppressing absolutely pernicious items, or by putting up some danger signal where the reader is invited to skate over the thin ice of rumor. Such censorship is naturally defective. Yet how conscientious and how valuable this sifting process may be is not widely realized. Possibly, the production of a class of educated and scrupulous news editors would do most to curb the vagaries of yellow journalists at large. Let colleges of journalism bring forth men who can tell truth from rumor and news from gossip, and the skepticism with which these institutions are commonly greeted would soon cease. In any case, the duty of sobriety and accuracy in printing foreign news was never so great as in this day when the whole world is a whispering gallery.

A STUDY IN THE PSYCHOLOGY OF CONVERSION

How comes it, we have heard it asked, and have asked ourselves, that the good are often harder to convert to the true faith than those who lead a wicked life?

Fr. Vincent McNabb, O. P., in his lately published 'Oxford Conferences on Faith,' throws out a luminous thought on this question which we will transfer to the pages of the REVIEW.

"The pure of heart," he says (pp. 162—163), "see God. In such cases [he is speaking of St. Augustine] the moral conversion sometimes quickens and sometimes delays the intellectual conversion. The conscience may be led to take upon itself the duty of loyalty towards the intellectual principles which have been compatible with its conversion. It cannot help being grateful towards those truths which seem to have led it where it is. Thus it often happens that it is the good rather than the ill-living who are hardest to convert to the truth. In the days of our Blessed Lord it was the upright Scribes and Pharisees who remained untouched by exhortations which won endless sinners..... In the case of the upright Nicodemus, it needed three years to win his heart; in the case of the scholarly Gamaliel, we

know not if his heart was ever won; whereas the Samaritan and the Magdalen were won at first sight. To read the letters of Newman during the seven years in which he struggled between loyalty to his past and to his future, is a revelation of the difficulties that can be raised up against what is true by the over-sensitive fear of sinning against truth."

We want to say, parenthetically, that Fr. McNabb's chapter "The Door of Faith," from which we have lifted the above quotation, is quite the most penetrating essay on the psychology of conversion that has come under our notice, and is alone worth ten times the price of the excellent booklet of which it forms a portion ('Oxford Conferences on Faith.' B. Herder. 1905. Price 90 cents.)

WHAT ARE WE TO THINK OF "CONVERSIONS" OUTSIDE THE CHURCH?

The great "revival movement" in Wales, which, if we may believe various religious weeklies, is gradually spreading over England and also to this country, once again raises among Catholics the question: What are we to think of "conversions" witnessed outside the Church?

The late Bishop Brownlow of Clifton has given a most satisfactory explanation of those spiritual phenomena on Catholic principles, in a paper which he contributed at the time of the Aitkens revival movement to the *Dublin Review* (Oct. 1899, pp. 20—23.)

He proceeds on the theory that the objective reality of many sincere conversions outside the true Church cannot be seriously called in question. Some are disposed to range them under what Görres called "la mystique diabolique," for the reason that they are so often found among heretics and frequently associated with a strong antipathy to the Catholic Church; which is certainly a point to be considered. "Those who would put them down to mere natural causes" says the Bishop, "have to account for the fact that the moving cause is always the bringing home to the mind the thought of God, His judgments, the sacrifice of Jesus Christ on the Cross, and the efficacy of His precious Blood. These are not natural but supernatural motives. We believe that

all three of these influences are at work. The first movement of the human soul towards God must come from God, and be due to a special act of divine grace. 'The sword of the spirit is the Word of God.' But can that word be spoken by one who is not sent by the true Church? Such a one cannot preach Christ fully; but, when we consider the infinite love of God, and His desire for the salvation of souls, we can understand how God might make use of the fragments of truth still happily held by multitudes separated from the true Church, to bring souls back to himself."

"There is less difficulty in admitting this," thinks Bishop Brownlow, "so far as the conviction of sin goes, than in admitting the divine element in the sense of pardon and peace which the Methodists and others rejoice in. But, supposing their contrition is sincere, sovereign, and supernatural, and is perfected by the love of God, their pardon and justification follow at once: and if they know nothing of the Sacrament of Penance, this ignorance would not stand in their way.

"If anything like a large number of those who are 'converted' after Mr. Aitken's method, found their way into the Church, Catholics would have little difficulty in admitting the action of divine grace in their case. Unfortunately, the contrary is the fact: their 'conversion' seems only to increase their self-satisfaction, and to render them more impervious to Catholic influence. 'Happy Jack' or 'Hallelujah Polly' will tell you they have found their Saviour, they have got their sins forgiven and are quite happy; what do they want more? We do not wish to shirk the difficulty; and, perhaps, after all, we should do wisely to leave the case of these outsiders unsolved: 'What have I to do to judge them that are without? For them that are without God will judge.' (1 Cor. v. 12—13)."

Nevertheless, the Bishop ventures upon an explanation, and it is as follows:

"In the 'Spiritual Exercises' of St. Ignatius, the eighth Rule for the Discerning of Spirits in the second week, is this: 'When consolation is without cause, although there be in it no deception, since then it comes alone from God our Lord; yet a spiritual person, to whom God gives such consolation, ought with great vigilance and attention to consider and distinguish between the actual proper time of that con-

solation and the subsequent time in which the soul still remains fervent and feels the divine favor and the remains of the past consolation; because, oftentimes, in this second period the soul forms various propositions, either by its own actions in accordance with its usual habits and their consequences and its own judgment, or through the action of a good angel, or a bad one, which propositions and designs are not given to it immediately by God our Lord; and hence it is necessary that they should be well discussed before such entire consent be yielded to them, as to reduce them to practice.' This Rule appears to give a clue to these perplexing spiritual phenomena. Supposing a person who has never known the Church or her teaching, is truly converted by an act of divine grace. While that grace acts, the Spirit of God is inspiring that soul. But when that period has passed, the habitual thoughts and ideas resume their current, errors and prejudices mingle themselves with the new lights, and the person unconsciously imagines that it is God that inspires him with aversion to the Church, while it is really only the consequences of his ordinary habit of mind. This appears to us also to explain another very shocking phenomenon..... The calling into lively exercise the higher spiritual emotions sets the whole inner nature of man on fire, and if his passions have not been brought into subjection, they are apt to carry him away with a frightful mingling of false spirituality and sensuality. He considers himself above all law, and is like the Corinthian Christians, 'to whom nothing was wanting in any grace,' yet who were 'puffed up and had not rather mourned' over the grossest impurity."

THE LACK OF WILL-TRAINING IN MODERN EDUCATION

which we have so often described as a radical defect that ought to be remedied, is thus tersely critized by Fr. Vincent McNabb in his excellent new 'Oxford Conferences on Faith' (B. Herder. 1905. Price 90 cts.):

"It may be said that if there are few thinkers in the world, it is not so much for want of intelligence as from want of will. A good part of our modern education consists in keeping before consciousness that which demands no ef-

fort of the will. Every lesson is expected to be pleasant. Children are not trained enough to make the sacrifice of keeping before consciousness that which demands effort and is not in itself pleasurable. Not many reach beyond words to things and thoughts, still fewer can make judgments, and still fewer have the moral force needed to follow the progress through words, things, thoughts, affirmations, denials, premisses, and conclusions to consistent theories, or, as we may say, points of view. The numbers dwindle still further when it is a question of long elaborate arguments with allowances made for difficulties, and a balance struck between probabilities." (Pp. 129—130.)

If, as Fr. McNabb claims, and as psychologists are gradually rediscovering, error is a volitional more than an intellectual product, we need to lay stronger emphasis upon the training of the will. And it is we who happily possess the faith and who are to win over the world to it, upon whom this duty of reinstating the volitional element in modern education primarily devolves. For, as Fr. McNabb shows further on in his admirable book (p. 134), "Minds untrained to attend, and, consequently, unable to keep their consciousness directed towards disparate or uncongenial thoughts, will never reach out to that steady grasp of the supernatural without which faith is an outer profession without inner reality; a mere affair of the lips and tongue, and not an inner service of the mind and heart."

And again (p. 136): "To recognize that Jesus Christ is the truth, not only is there needed the negative suppression of all objections, but the positive realization of His character; both of which mental acts depend almost more on the will than on the intellect."

IN WHAT ARE WE INTERESTED?

Speaking of the eclipse, in England, of famous historical personages by modern criminals, the *Nation* observes that a test made in this country would reveal a similar displacement of normal and wholesome interest. Indeed, "take any middle-class boy in Boston to-day, fed on exclamatory newspapers, and he probably could not tell you where the Bos-

ton tea-party was, but could point out exactly the spot in the harbor where the head of the murdered girl was dredged up the other day. He might not be able to direct an inquirer to the house where Oliver Wendell Holmes lived, but he could almost certainly locate the saloon which John L. Sullivan kept."

So perverse does the measure of what is interesting become when the startling, the notorious, the morbid are made the test.

Use and wont have very large power in determining the operations of the mind. If it is habituated to respond only to certain stimuli, it will be inert before others; if it is trained to think nothing important or interesting which is not in big headlines and red ink and bawled through the streets, it will naturally consider the large course of politics and history, the developments of science, the really significant books as weary, dull, stale, flat, and unprofitable.

How to keep alive interest is, we have heard a thousand times, the great problem of education whether in school or home. But the direction of interest is as important, and for children of a larger growth as well.

It is not true to say, as some maintain, that the mind will expand and thrive on anything in which it is truly interested. A perverted interest will make a perverted mind; and few things can be more dwarfing to the intellectual faculties than a diet of newspaper horrors.

Sensational journalism has a heavy responsibility to shoulder in the constant distortion of vision, and the use of false weights in the mental balances, consequent upon its clamors, its exaggerations, and its magnifying of the fantastic and shocking.

Of course it is not that we should demand the *idem sentire* of all men. But we should insist upon something like proportion and dignity in what we call interesting, and should set our faces sternly against the exaltation of the trivial, the stupid, and the indecent.

THE NEW VATICAN KYRIALE

Kyriale seu Ordinarium Missae juxta Editionem Vaticanam a SS. PP. Pio X. Evulgatam. New York and Cincinnati: Pustet & Co. Price 25 cts.

The long expected first instalment of the new Graduale Romanum, the Ordinarium Missae, has been before the public for a few months. Pustet & Co., one of several publishers who have conformed to the conditions and given the necessary guarantees exacted by the Holy See for the privilege of reprinting it, have gotten out their edition in convenient and substantial form. The book is printed in clear type on excellent paper and its eighty-seven pages are strongly and neatly bound—all for the very small price of twenty-five cents.

As for the contents of the new chant book, they are considerably more extensive than those of the Medicæa Kyriale, heretofore the official one. First comes the decree of the Congregation of Rites of August 11, 1905, declaring this edition of the chant to be the "typical" one to which all reproductions must strictly conform; that no one may reproduce these melodies without first having obtained the permission of the Holy See, etc. Finally the Sacred Congregation declares that it is the lively wish of the Holy Father that the Vatican Kyriale be substituted by the bishops as speedily as possible for any other liturgical books which may be in use in different churches, including those of the various orders.

There are three melodies for the antiphon "Asperges me" instead of one, as formerly, the last two being *ad libitum*. There are eighteen complete masses in the Vaticana, as against twelve in the Medicæa. In addition, we have eleven Kyrie, three Gloria, three Sanctus, and two Agnus Dei, which may be chosen in the place of any similar number in any part of the masses. The Requiem mass is not contained in the collection. There are the usual four Credos. The notation is that which has been made familiar through the Solesmes editions. The grouping is slightly different here and there from what we have been accustomed to; neither this, however, nor the notation or the rhythm, will present any great difficulty to the willing choir-master and singers.

Those familiar with a number of masses according to the

Medicæa version will have to spend some little time familiarizing themselves with the occasional melodic changes they will run across in the same masses in the new version. While these changes are not considerable, they are sufficiently frequent to put us on our guard.

There are so many books and treatises published now-a-days from which the manner of interpreting the traditional melodies may be learned, that there does not seem to be any obstacle in the way to a speedy obedience to the will of the Holy Father by well-disposed choirs. In fact, to these and to all loyal church musicians the publication of the Vatican Kyriale is the first step toward restoration of peace in matters Gregorian. The fact that the Pope and the S. Congregation of Rites have set their seal of approval upon these melodies and have declared them to be "typical," imparts confidence, repose, and strength to all workers in the field of reform; for they know that they are co-operating with the head of the Church by performing and propagating these melodies.

It is a misfortune and a detriment to the work of reform that so many forget that it is not a question of archaeology or aesthetics as to what should be sung in church, but purely one of authority.* While Pius IX. and Leo XIII. declared the Medicæan version of the chant to be the authentic one, they nevertheless encouraged archaeological research on the part of the Benedictines and other scholars. Pope Pius X. has seen fit to make use of some of the results obtained by learned historians in his new Kyriale. His official approval and sanction of the work should raise it beyond ill-advised criticism and intemperate attacks on the part of so-called adherents of the codices. It will be some decades before archaeological research will have finally determined which of the ancient codices contains the genuine traditional Gregorian melodies (some savants even doubt that St. Gregory the Great had anything to do with creating or collecting them); and if the Holy See should at any time decide to have another version supersede the present one, we have but to follow and to do as Peter bids. It is by obedience to the head of the Church that church musicians, as well as other people, save their souls.

JOSEPH OTTEN.

*Cfr. CATHOLIC FORTNIGHTLY REVIEW, XIII, 3, 72—73. (A. P.)

PARERGA AND PARALIPOMENA

On the Boycotting Methods Employed by "Knights of Columbus" (see this REVIEW, XIII, iv, 122) we have received the subjoined communication from an esteemed missionary, who, for reasons not difficult to divine, prefers to remain unnamed:

"Dear Mr. Preuss:—An enquiry as to the boycotting methods employed by the 'Knights of Columbus' might reveal astounding facts. I have met more than a dozen Catholic business men who admitted freely that they had joined the order because they were compelled to for business reasons. They agreed perfectly with me that the K. of C. was not a society which a good Catholic should join, but shrugging their shoulders said: 'You know, Father, it is business. If I had not joined, I would have lost my customers. If all our priests and many prominent laymen would think as you do, I should certainly not be a K. of C. As things are, I simply had to join and must remain a member, though I do not like many of the order's features and practices.'

Here is another instance: About two years ago I spoke with the manager of a certain business house, when the news came that a certain agent of a rival firm, we will call him Mr. A., had secured a large contract over Mr. B., the agent of the house to whose manager I was talking. Upon this the manager (himself a K. of C.) burst forth into the words: 'There you got it again! Mr. B. must join the K. of C. or leave the business. I am sure Mr. A. secured the contract because he is a K. of C. and Mr. B. is not. From now on all our agents will have to be K's. of C.'

Nor is this all. Rev. X. is an elderly and rather conservative priest. Many a time had he spoken to me against the K. of C. One day I visited him again and lo! he had joined the Knights of Columbus! He is embarrassed when I point to his watch-charm which manifests him as such. But I soon have reason to express sympathy rather than censure. His little parish is all surrounded by places where lodges of the K. of C. are established. Most of his parishioners have been haled into one or other of these lodges. Many a Sunday he finds none but women attending mass. Upon enquiry he learns that the men have gone to a neighboring town to attend some K. of C. initiation or festivity,—a dance, a card-party, or such like. Hearing that enough members of his own flock are Knights of Columbus to establish a council in his parish, he tries to get one established. But he finds the members will petition for it only on condition that the pastor himself join the order. He still 'hates the business', as he says, 'but what could I do?' is his sorrowful conclusion.

From my experience as a missionary I could furnish you with quite a number of similar instances. It seems to me that such methods of propaganda cannot ensure permanent success. A MISSIONARY."

A Catholic Lay Theologian.—From an appreciation of Mr. Wilfrid Ward, the new editor ot the *Dublin Review*, which the *Tablet* extracts and translates from the Abbé Dimnet's 'La Pensée Catholique dans l'Angleterre Contemporaine,' we quote these passages:

"It is Mr. Wilfrid Ward's distinction to be at once layman and theologian, and, as theologian, to be wide without being rash. The desire so common among cultivated Catholics, to be of their own time while remaining loyal Catholics, is almost always paralysed or at least hampered by their uncertainty as to theological methods and as to the true boundaries of the domain of dogma. Even among professed theologians, this same desire to be of their own time is complicated sometimes by a similar uncertainty, and at other times by an excessive confidence as to what is the domain of their science; often, too, by the constant use of a method familiar only to themselves or by preoccupations foreign to science. It is, therefore, a rare and happy circumstance for a layman to have been disciplined in theology without losing in consequence any of his activity and independence. Mr. Ward, brought up by a father devoted to theology, educated in the Roman schools, and occupied all his life with questions on the boundary between philosophy and religion, treats these matters with a firmness of touch which makes him safe in the expression of views which many people would be tempted, even in our day, to call over-bold. From his already published works there might be extracted a fairly complete theory of religion, in particular a philosophy of faith, in which may be recognized the analytical subtlety of Cardinal Newman. But a synthesis of this nature would have no other interest than to show the fundamental unity of the principles held by many good and intelligent Catholics of our time. It is more worth while to bring into relief some of the dominant ideas of a very serious mind, liberal but without excess, and so obviously respectful towards ecclesiastical authority that he is probably the type of what many intelligent Catholics would be if circumstances allowed them to give a true analysis of their position. His constant preoccupation is to know in what measure a Catholic, a sincere believer who is anxious to be sincere on every point and in all subjects, can or ought to let himself be influenced by the culture of his environment, by what the English since Matthew Arnold have been accustomed to call the Zeitgeist."

Latin vs. Esperanto for a World Language.—The *Nation* thinks that Esperanto, the new "universal language" of which mention has repeatedly been made in this REVIEW, will prove no more successful in the end than Volapük, because it "has no roots in the past and small promise for the future, the latter because it is difficult to acquire, much more so than its ardent champions would make believe. Like ourselves the *Nation* holds that the only language that could possibly be made to serve the purposes of an international medium of communication, is the Latin. "Latin," it argues, "was in the past the universal language of scholarship. The greatest objection to its readoption is probably the notion of its difficulty: and if the idiom of Cicero or Tacitus be taken as the standard, or the grotesque pedantries of German philologians who affect Latin, this objection is insurmountable. As a matter of fact, Latin may be one of the simplest and clearest of languages—as it may also be one of the most involved and obscure. It lends itself peculiarly to usage entirely free of perplexing idioms, becoming a kind of universal abstraction of speech. So it has been written by many scholars of the past, and so it might be written to-day by those who were aiming merely to be understood and not to be praised for their rhetoric. At the present most of the scientists (not to mention the philologians and philosophers) of Europe could read and write this de-idiomized language more easily than they could Esperanto, and not a few scientists of this country could do the same. In most of the sciences the technical terms are already of Latin or Latinized Greek formation, and but slight adjustment would be required to fit in the terms of other sources. It would, moreover, possess the great advantage of giving a vast and imposing historic unity to scholarship, which would naturally draw into its circle the awakening Oriental nations as no new-fangled gibberish could hope to do."

If against all this it be argued that Latin is daily losing ground and that any scheme to resuscitate it as a living medium is foredoomed to failure, if not to laughter; we would reply, it is certainly by no means so Utopian as the creation of a Volapük or an Esperanto. The *Nation* says that a considerable number of [American?] university men are actually looking in this direction for relief.

Living and Dead Matter.—Speaking recently at St. George's Hospital Medical School, Lord Kelvin remarked:—

"The modern medical man must be a scientific man, and, what is more, he must be a philosopher. The fundamental studies of medicine are of a strictly materialistic kind, but they belong to a different world from the world which constitutes their main object—the world of life. Let it not be imagined that any hocuspocus of electricity or viscous fluids

will make a living cell. Splendid and interesting work has recently been done in what was formerly called organic chemistry, a great French chemist taking the lead. This is not the occasion for a lecture on the borderland between what is called organic and what is called inorganic; but it is interesting to know that materials belonging to the general class of foodstuffs, such as sugar, and what might be also called a foodstuff, alcohol, can be made out of the chemical elements. But let no youthful minds be dazzled by the imaginings of the daily newspapers that because Berthelot and others have thus made foodstuffs, they can make living things, or that there is any prospect of a process being found in any laboratory for making a living thing, whether the minutest germ of bacteriology or anything smaller or greater. There is an absolute distinction between crystals and cells. Anything that crystallises may be made by the chemist. Nothing approaching to the cell of a living creature has ever been made. The general result of an enormous amount of exceedingly intricate and thorough-going investigation by Huxley and Hooker and others of the present age, and by some of their predecessors in both the 19th and 18th centuries, is that no artificial process whatever can make living matter out of dead. This is vastly beyond the subject of the chemical laboratory, vastly beyond my own subject of physics or of electricity—beyond it in depth of scientific significance and in human interest."

Ithaca.—Professor Doerpfeld has not been converted by the objections raised to his theory that the classical and modern Leucas was the Homeric Ithaca, but is more confident than ever that he is right. Several wealthy Germans have supplied him with funds for the continuance of his excavations on Leucas (his Homeric Ithaca), and the German Emperor has detailed two Prussian officers for the survey of the island and the preparation of a better map than now exists. Dr. Doerpfeld hopes to find the remains of a great Mycenæan palace, less magnificent than those in Argolis, but of the same age. That the classical Ithaca fails to satisfy the requirements of the Homeric Ithaca is generally conceded by those who have visited it. In opposition to those who explain this lack of agreement by supposing the Homeric poet to have lived exclusively in Asia Minor and to have had no personal knowledge of Western Greece, Dr. Doerpfeld urges that, so far as the Homeric poems have been tested by the results of archæological excavations, the Homeric descriptions have been based on fact to an extent hitherto supposed impossible. He believes in the essential original unity of the poems, and would assign the poet to an earlier date than scholars generally accept—to the twelfth century B. C., before the Dorian migration.

The Status of American College Professors is discussed by Prof. John J. Stevenson of New York University in a recent number of the *Popular Science Monthly*. The evolution of the college on its material side, he contends, has left the professors with no substantial increase of pay, and the changes on the educational side have deprived them largely of that "literary leisure" which used to serve in some degree as a compensation for smallness of pay. They are no longer in touch with the trustees, as of old, and their relation to these officials tends to sink into that of the ordinary employee. On the whole the incentives to young men of real ability to adopt college teaching as a profession are constantly becoming less. Again, the meagre salaries offered tend to promote the appointment of men who are not obliged to depend wholly upon their salaries, and the personnel of the profession inevitably suffers as a result. As a corrective Prof. Stevenson suggests a renunciation of the attempt to make "universities" of colleges, a return toward the policy of prescribed courses, and a better adjustment of the relations between the corporate boards and the faculties. The first two of these steps would eliminate a large number of elective courses, taken by but few students, and thus make possible a reduction in the number of teachers employed, with more adequate pay for those retained and more leisure for study. Boards of trustees, he thinks, should be brought in some way to realize the financial sacrifice at which the teaching force does its work, and, when large donations are received, should feel the propriety of using them not merely to relieve themselves of a part of the contributions which they are ordinarily required to make, but to give relief to the teaching force as well.

Dentistry now-a-days is quite an important science. The old idea was to let the teeth take care of themselves, and when they ached, to have them removed through the rough surgery that preceded the discovery of ether. The new idea is to keep the teeth in good service because there is a close relation between the condition of the body and that of the teeth. Nervous disorders, for example, would hardly seem to be the province of the dentist. But, as a matter of fact, any serious trouble of the nervous system is likely to affect the teeth; and so seriously, that the dentist can only hold their deterioration in check, while his partner, the physician, slowly builds the patient's whole system up to its normal tone and vigor. Often, indeed, the dentist, through his knowledge of the ills that teeth are heir to, will suspect organic disease of which the patient is himself unaware, and which a medical specialist will diagnose at the dentist's suggestion. The analysis of saliva, which has been considered primarily the dentist's province, is already taking

its place as the most remarkable prophet of ills that are yet too distant to have become visible in the earlier and better known tests, and the proper care of teeth and mouth is every year proving itself of greater importance in the well-being of the body. One of the foremost practitioners of Boston has lately predicted that the time is not far distant when no important surgical operation, except in emergencies, will be performed until after the patient has undergone thorough dental overhauling.

The development of dental science is considered by those who have come closest to it, as an outgrowth of the present civilization, although the fact was guessed at long before it was proved by actual study and results. Our ancestors undoubtedly had better teeth than we. Modern nervousness, haste in eating, the various kinds of food, the prevalence of the candy habit, are all factors that have helped to bring about the present conditions. And these factors, as we now know them, are of such comparatively recent origin that they can easily account for the fact that our ancestors got along almost without even an apology for a dentist, while we of to-day have given the dentist opportunity to develop from a merely ingenious manual laborer to a scientist of great importance.

Devotional Practices and Criticism.—Some American Catholics—not all of them laymen, either—object to the critical discussion, in a magazine like the CATHOLIC FORTNIGHTLY REVIEW, of such points as the legend of St. Dominic and the Rosary, the devotion to the Sacred Heart, the story of the Holy House of Loreto, etc., etc. Father E. R. Hull, S. J., the learned editor of the Bombay *Examiner*, (LVI, 48), holds on the contrary, that such discussion is interesting and profitable, not only in organs for educated Catholics, such as this REVIEW modestly pretends to be; but also in Catholic newspapers intended for the masses. And for the following reasons: "First, such questions are raised by those outside the Church in the way of objections and difficulties; and intelligent Catholics want to be provided with an answer. Is such and such a story guaranteed by the Church? Is it historically true? What answer must I give to myself or others? Other Catholics, reading these stories, promises, etc., do not feel inclined to believe them until furnished with some evidence. They want to know whether they *ought* to believe them, and if so on what grounds. Both cases occur, and both classes of persons want an answer, and are glad of guidance. Besides this, it is important for all to understand the true and solid basis on which their devotional practices rest, and not to build their faith on a wrong or an uncertain foundation. For those who dislike such questions, a certain kind of purely devotional literature is amply provided elsewhere. But they

cannot expect that *all* Catholic literature shall be of the same kind—for this would deprive a large and important section of the faithful of information which the exigencies of the times require to be supplied as the occasion occurs."

An Italian Bishop to the Editor of the CATHOLIC FORTNIGHTLY REVIEW.—The REVIEW receives not only letters of criticism from foreign bishops, but also occasionally most cordial commendations, as witness this one from a highly respected member of the Italian episcopate who has repeatedly been in the United States and understands the religious situation here thoroughly:

My Dear Mr. Editor:—In reading, in your issue of Jan. 15th, your paper on the question: 'How can Religion be Brought to Bear on the Life of Our College Students?' I was highly pleased with the correct manner in which you replied to the various questions of the Rev. President of Notre Dame. The constant tendency towards a minimum in religious matters leads to indifference, the fundamental evil of our time. Formerly, good parents never felt that too much was required of their children in regard to their religious training, and consequently the young learned not only what was absolutely necessary for salvation, but they became penetrated with a deep love for the Church and all things pertaining to her. It is indeed necessary in these days of growing religious indifference, that also a layman speak an open and *truly Catholic word* in this question to his readers, such as you have spoken in your No. 2, and as it is your custom to speak in all the burning questions that arise from time to time.

I feel impelled by my love for the Church and for America, where so much good is done, to congratulate you upon the conduct of the CATHOLIC FORTNIGHTLY REVIEW, to wish you God's blessing, and to encourage you to continue the good work, assuring you at the same time that a Catholic Bishop in the neighborhood of the Eternal City heartily sympathizes with you and confers upon you his full approbation. This will gratify you all the more since we have not the pleasure of a personal acquaintance and I am writing this letter entirely *motu proprio*. My weak prayers will always be with you in your gallant fight for God and Church!

With my most cordial regards and blessings, I beg to remain, dear Mr. Preuss,

Yours most devotedly,

† FR. JOS. BERNARD DOEBBING, O. F. M.
Bishop of Nepi and Sutri.

Sutri, Italy, Feb. 17, 1906.

MARGINALIA

We note from the annual report of the highly meritorious German Görres Society (p. 28) that the scholars engaged at that Society's Roman Institute in gathering and editing all the contemporary documents bearing on the Council of Trent, have accumulated overwhelming proofs for the fact, long suspected by critical students of the literature of the period, that Paolo Sarpi made a regular business out of counterfeiting and prevaricating the acts of the Council. A paper soon to be published in the *Historisches Jahrbuch* will give details.

We appreciate the following note from Rev. Konrad Kirch, S. J., the editor of the monumental History of the Vatican Council, to which reference has been repeatedly made in this REVIEW:

"Dear Mr. Preuss:—Recently I read in your excellent CATHOLIC FORTNIGHTLY REVIEW (15. Dec. 1905, p. 727) 'An Interesting Reminiscence of the Vatican Council.' You added to the note which you quoted from the Paris *Vérité*, that, if the story were true, it would no doubt be confirmed in the third volume of Granderath-Kirch's 'Geschichte des vatikanischen Konzils.' The third and last volume of our History of the Vatican Council is now in press and will probably appear soon after Easter. However, it gives me pleasure to clear up in advance that interesting incident. As related in *La Vérité, Française*, the story is, of course, absolutely false. The German minority bishops never dreamt of holding an anti-council, least of all at Fulda. The substratum of truth is as follows: On the eve of the definition of the dogma of the papal infallibility, the German and Austrian opponents convened once more, for the last time, in the residence of Cardinal Rauscher. After the close of the meeting,—some of the participants had already gone,—Cardinal Schwarzenberg entered into an agreement with the remaining bishops, that after their return home they would proceed unitedly in all matters pertaining to the decrees of the Council. At the end of August, 1870, the German bishops met at Fulda and issued the famous pastoral letter in which they proclaimed their entire subjection to the decrees of the Vatican Council. Because most of the minority bishops had signed this letter, the opponents of the Council gave it out that they had broken the agreement entered into at Rome on July 17th. You will find their conduct justified, with more detailed information of the whole incident, in our forthcoming third volume. Believe me yours most respectfully, P. KONRAD

KIRCH, S. J., St. Ignatius College, Valkenburg, Holland, Feb. 8, 1906."

A parish priest of the Archdiocese of St. Louis writes to the REVIEW:

"Reading the articles of Father Mueller with your replies to the same in the CATHOLIC FORTNIGHTLY REVIEW, the thought occurred to me, as it has often before when reading similar articles by priests, that in my congregation, like in many others, the parish priest is probably the only moderate drinker of alcohol among his flock. Every morning right after holy Communion, he drinks first wine, pure and good, then wine mixed with water. He does it by command of the Church. This should set some reverend teetotalers a-thinking."

We have received the following communication on the subject of the "Knights of Columbus" and the clergy:

"Dear Mr. Preuss:—One of your clerical contributors says in No. 5 of the CATHOLIC FORTNIGHTLY REVIEW, that priests ought not to join the Knights of Columbus. It may interest you to know of a case where a priest was apparently not wanted in one of the councils of this society. My neighboring town, Piqua, O., instituted a new council the other Sunday. I am stationed at Troy, O., eight miles south. A priest and a layman without my knowledge went about in my parish to solicit members. Six days later I went up town and was asked by members of my flock, why I had not attended the K. of C. meeting at Piqua, called to make preparations for the institution of a new council at that place. I was taken by surprise, since I knew nothing about the entire affair and would have learned nothing, despite the canvassing in my parish, had I not heard of it thus accidentally. Now don't you think that this action of the men who went about in my parish without my knowledge was a breach of common courtesy? Am I, as the parish priest, not to be placed at least on the same footing with lay Catholics? Yours in SS. Corde Jesu, FRANCIS J. KNIPPER, Rector of St. Patrick's Church, Troy, Ohio."

LITERARY NOTES

—'*God and Human Suffering.*' By Joseph Egger, S. J. (London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder, 17 S. Broadway. Price 30 cts.) This neat little volume of 110 pages deals with a problem that has ever baffled thinking men and furnished to unbelievers the most plausible objections against the existence of a Supreme Being. The author treats "the problem of evil" by separately elucidating its parts and answering the various objections advanced against the Providence of an all-wise and all-kind God. Under the headings: "Eternal Reprobation"—"The Free Will"—"The Miseries of Life," the following subjects are successively considered: the fate of children who die without baptism; final reprobation in the divine decrees; kind of sin punished with eternal reprobation; the number of souls that will be lost; the severity of the eternal punishments; the eternity of reprobation;—the existence of the free will; its intrinsic value; its connection with merit and with the opportunities of additional merits;—sufferings an opportunity for virtue; sufferings a source of merit and happiness; sufferings an occasion for inscrutable triumphs of grace. The closing section considers man born without his consent, without any prospect of annihilation, and as a part of an established economy of creation. In all these questions the author points out what is known or unknown, certain or only probable. Without minimizing in the least the terrible truths of revelation concerning the finally reprobate or pretending to remove the veil from the hidden designs of the Most High, he shows that from what is certain by revelation sufficient light is spread over the entire range of evil, both moral and physical, so as to fully justify God's dealings with men in time and eternity. Thus the book is a splendid apology of Divine Providence. For the reader, on the other hand, it is most consoling throughout and elevating; it encourages him to do what in him lies and thus to enable God one day to place on his brow the crown of eternal bliss for which he has been created. The little work has been written by the author both for Catholics and non-Catholics. This circumstance accounts for his manner of quoting Holy Scripture and of proposing the various points of Catholic teaching.

—The most important work accomplished in the way of historic research for the past year, says the *Nation*, is undoubtedly the 'Guide to the Archives of Washington,' published by the Carnegie Institute, and edited by Mr. Van Tyne and Mr. Leland. It contains a complete description of all that is to be found in Washington, whether records on file in each department, or documents bearing on American history purchased abroad and placed in the Bureau of Rolls. As some of the departments contain governmental records covering ten miles of shelving, it was obviously impossible to transfer the material from the original repository, though it seems almost a pity that such important materials as the diplomatic correspondence, Civil War papers, revolutionary claims, Indian affairs, boundary disputes—are not on file in one department, classified, to be accessible without spending a lifetime wading through papers that pack dozens of buildings from cellar to attic. Until all the archives of Washington are so classified, there is bound to be slipshod work in American history, which any newcomer may upset by the unearthing of new facts. Needless to say, the confusion will grow with increasing years as State documents multiply; and as long as valuable State records are scattered, there is the risk of fire, which has already destroyed files bearing on the important period from 1800 to 1812. In this Guide to the Archives are several new fields for the historian to explore, notably the seventy-seven volumes of the Russian American Fur Company doings, which practically cover the West Coast of America from Alaska to the old Russian colony of California. These seventy-

seven books are in Russian handwriting and unindexed—never having been searched by a single investigator, though it is reported that they have been looked at twice. Unfortunately, the Spanish papers bearing on the West Coast up to the meeting place with Russia—are not in Washington. And there are several other serious gaps in these archives of Americana, notably the Texas collection of Spanish papers, the Wilkinson episode of which Mr. Whinnery found such piquant evidences in Madrid last year, the private filibustering on the Great Lakes in 1812 of which important journals were permitted to be bidden in by private collectors last year instead of being purchased by the Washington government. Ninety-two papers relating to the Spanish capture of Mexico, dated from 1631, are in the Bureau of Rolls awaiting some investigator, which seems to show there are plenty of fields unconquered yet for the historians.

BOOKS RECEIVED

[*The receipt of every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special attention.*]

Illustrierte Weltgeschichte in vier Bänden. Herausgegeben von Dr. S. Widmann, Dr. P. Fischer und Dr. W. Felten. Mit über 1200 Textabbildungen und über 140 Tafelbildern und Beilagen. IV. Band: Geschichte der Neuesten Zeit von der grossen französischen Revolution bis zur Jetztzeit. Von Dr. S. Widmann. Mit 404 Textabbildungen, 22 Tafelbildern und 9 Beilagen. München: Allgemeine Verlagsgesellschaft m. b. H. St. Louis: B. Herder. Price, half morocco, net $3.50. (Volumes I, II, and III are to follow later.)

Of the Imitation of Christ. Four Books. Edition de luxe, with initial letters and tail-pieces from French originals of the fifteenth century, printed on hand-made paper, in old-style full flexible letter binding; edition limited to five hundred copies. London: Kegan Paul, Trench, Trübner & Co. St. Louis: B. Herder. Price, net $6.

Cana: or Little Chapters on Courtship, Marriage, Home. By Charles Alfred Martin, of the Ohio Apostolate. Published by the author, 1275 Woodlawn Ave., Cleveland, O. 1905. (Pamphlet.)

Gedichte eines Deutsch-Amerikaners von M. J. Lochemes. Milwaukee, Wis.: The M. H. Wiltzius Co. 1906. Price $1.

Patron Saints for Catholic Youth. By Mary E. Mannix. New York, Cincinnati, and Chicago: Benziger Brothers. 1905. Price 50 cts.

A Week With Jesus. Reflections and Meditations for Holy Week. By Rev. Anthony Baumstark. New York and Cincinnati: F. Pustet & Co. Price 40 cts.

Purgatory. By Rev. Thomas E. Sherman, S. J. Chicago: Catholic Truth Society, 562 Harrison Str. (Pamphlet.)

Devotions for the Way of the Cross. Two Formulas for Public Devotions and two Formulas for Private Devotions. New York and Cincinnati: Fr. Pustet & Co. 1906. Price 10 cts. (Pamphlet.)

Does it Matter Much What I Believe? A Common Sense View of Religious Indifferentism and the Obligation of Embracing the True Religion. By Rev. Bernard J. Otten, S. J., Professor of Philosophy in St. Louis University. St. Louis, Mo.: B. Herder. (Pamphlet)

Harvard University and Historical Truth. Notes and Comments on Prof. Emerton's Introduction to the Middle Ages and Mediaeval Europe. By O. Dee. (Pamphlet.)

Kyriale seu Ordinarium Missae quod juxta Editionem Vaticanam hodiernae musicae signis tradidit Dr. Fr. X. Mathias. Fr. Pustet & Co. 1906.

Thoughts and Affections on the Passion of Jesus Christ for Every Day of the Year. Translated from the Italian of Fra G. M. da Bergamo, Capuchin. Benziger Brothers. 1905. Price $2.

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::REVIEW::

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CHRISTIANIZING THE JEWS IN OUR PUBLIC SCHOOLS

THE New York *Times* of January 18th gave space to an account of a trial which had just begun before the Board of Education in Brooklyn. The accused person was the principal of a public school and the accusation against him was that of "systematic Christianization" of the pupils in his charge. The district in which the school is situated contains a very large proportion of Hebrew residents and naturally the pupils attending this school were of the same race and faith. About sixty of the parents made formal complaint, charging that the principal "had commented on the Scripture in school; that the children had been countenanced in singing Christian songs; that the principal permitted the display in the class-rooms of pictures of the Madonna and Child, and that at Christmas exercises on December 19th he had made particular references to Christ." One of the pupils testified, that at these exercises the principal had exhorted the class "to be more like Christ who took more pleasure in giving than receiving, etc., etc." And the lawyer for the prosecution argued that the holding of Christmas exercises in itself, as well as the other acts of the principal complained of, were in violation of the law of the State.

Undoubtedly the Jews are right in refusing to be "Christianized" through the medium of the public school. If that institution has any special merit (on paper), it is that of being "non-sectatian." Its doors are open to all the world, and its advocates are profuse in their assurances that no religion is taught within its walls and that parents need not fear to send their children to the public school through any anxiety that their consciences will be interfered with.

To those who have watched the development of the public school idea and who know the conditions under which that institution exists throughout this country, this profession of non-sectarianism is a mere delusion and a snare. The contests which have been carried on in the courts of various States, have demonstrated that the practices of Bible reading, (the King James version of course), hymn singing, and prayers, one or all, have been retained in the public schools of some of the States where those schools are pro-

claimed as "non-sectarian" and every attempt made to stop Bible reading has been resisted. Indeed, the public school in many places may be regarded as the parochial school of that "Evangelical Christianity" which embraces all the sects that are outside of, or opposed to, the one true Church. The professors of this universal Christianity who believe in some sort of moral training for their youth must find it very convenient, as well as economical, to have schools suitable for their religious needs maintained by the taxes of the whole community, including their Catholic fellow-citizens, whose consciences are offended and whose rights are invaded by religious proselytism of this public school variety. We have all along argued that there is no more justification for the reading of the Bible in the public schools, than there would be for the reading of, say, the Talmud, or the books of Veda, or the Koran. If the public school in New York is really non-sectarian, why should it be used for the celebration of the Nativity of Our Lord (great as that day is to Christians), or how, consistently, could the Jews be refused if they were to demand public exercises in the schools in celebration of the Passover or of some other festival of the Old Law?

The truth is that non-sectarianism in the public school is a palpable absurdity as well as a false pretense, and the oftener its inconsistencies are sharply pointed out, the better it will be for the cause of true religion and morality.

New York, to-day, has a Jewish population numbering at least 750,000 souls, and this population is being steadily increased by immigration, especially from Russia. The representatives of that race are to-day strongly intrenched in the Board of Education. Their children are the principal beneficiaries of the twenty-one million dollars of tax-payers' money which is annually spent in the maintenance of the public school system. Jewish school principals and Jewish teachers abound, and the Jewish vote is large and influential enough to be reckoned with by the politicans. Who knows but that in time the Board may vote for the reading of the Talmud either exclusively or in conjunction with the Bible in the "non-sectarian" public school? And at what time if ever, will the Catholics of New York pluck up enough courage to protest against Bible reading to the many thousands of Catholic children now being educated in the city's public schools?

ITALIANS AND AMERICANS

The New York *Evening Post* of February 24th last published a letter from an American lady, a non-Catholic residing in Rome, in which an appeal is made in behalf of the cause of what is termed "humane education in Italy." Whether that appeal successfully impressed the reading public under whose eye the letter fell, we are not just now concerned. But, the sense of sympathy which the writer exhibits, her kindly appreciation of the good qualities of the Italian character, and the inner-relation of the American with the Italian people are gracefully stated in one or two paragraphs which we copy as follows:—

"Yearly a vast army of Italians (chiefly of the poorer classes) invade America, and a scarcely less vast army of Americans (chiefly of the richer classes) annually overrun Italy. The Italian remains, to become our best laborer, rentpayer, and (in the second generation) the ablest of our public-school pupils, and eventually turns himself in, racial root and stock, to the great American mixture, giving America exactly what America m ' needs of art and grace and fineness. The American, after some lingering months or years in Italy, departs, leaving behind him his lavishly spent money, and some valuable traditions of habit, life, and manner, which modify conditions in the 'tourist quarters' of Italian cities, but leave the life of the people essentially unchanged. Other countries the traveller flits through; in Italy he commonly sets up his wandering tent for a long space of the inclement months, at least, and to Italy—her skies, her sun, her color, her art, her outdoor enchantment, and by no means least, her gentle people who have taught him the meaning of 'hospitality to the stranger,' he again and again returns. Rome alone, year after year, receives into her own a second city-full of strangers—an English-speaking city mainly—twenty-five thousand at the lowest computation, and from Sicily to Mentone, from Naples to Milan, every sunny village or picturesque town harbors its 'temporary immigration,' with a warmth of welcome how gracious, a courtesy how complete, let these immigrants say.

"A corresponding flux and interchange, on any such scale, exists between no other countries. Great numbers of

English, for example, visit Italy, but no such extensive wave of Italian immigration reacts in England. The weird Slavonic races of Europe sends us perhaps as enormous hordes as Italy, but Russia, Turkey, and Austro-Hungary have never yet been the favorite play-ground, health-resort, and treasure-house of the Anglo-Saxon. He owes them no such debt as he owes Italy."

In these days when some of our cheap politicians and would-be religious teachers are bewailing the extent of the immigration which annually reaches our shores, and are especially concerned about what they term the ignorance of the Latin races of Southern Europe, it is refreshing to meet fair-minded Americans competent to judge, whose opinions (such as the one we cite) acknowledge the good qualities in the Italian character and the important part which the Italian immigrant performs in the development of our country.

A CATHOLIC CO-OPERATIVE CENTER

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:—

In the CATHOLIC FORTNIGHTLY REVIEW of Feb. 1st, under the heading "A Catholic Co-operative Center", some remarks are made concerning "Brownson (not 'Bronson') House" in Los Angeles, Cal. The information upon which these remarks are based is derived from a rather hastily prepared article in *Charities*, which was contributed by a member of the Brownson House staff, and for which, therefore, the editor of *Charities* is not responsible. Some expressions contained therein, due to the particular purpose for which the article was originally penned, seem to have aroused doubts as to the distinctively Catholic character of the institution in question, and the REVIEW is led to conclude that "it would be worth while to enquire what this movement means and why it claims the distinctive title 'Catholic.'"

In answer, I am happy to be able to state that the Brownson House movement claims the title "Catholic" simply because it *is*, in the fullest sense of the word, distinctively and uncompromisingly Catholic. Its object is truthfully expressed in Art. 1, Sect. 3 of the constitution: "To labor above all as Catholics, among Catholics, for the strengthen-

ing of Catholic faith, for the cultivation of Catholic spirit, the diffusion of Catholic knowledge, and the encouragement of Catholic practice."

Los Angeles has had, and is still having, phenomenally rapid growth, with which for various reasons it has been impossible to keep pace in providing adequate religious accommodations. This has been the case especially in the poorer and more congested districts occupied to a great extent by the foreign element, much of which is Catholic. On the other hand, just among this class of people, there is carried on a very active and aggressive non-Catholic propaganda under the form of settlement work. To counteract this influence and save souls for the Church, it was felt, after due consideration of all circumstances, that settlement work along distinctively Catholic lines would be most efficacious. Hence, several years ago, with the hearty approval and co-operation of Bishop, (now Archbishop,) Montgomery, a number of Catholic women of means and leisure banded together for the purpose and now conduct two such institutions, "El Hogar Feliz" and "Brownson House".

The latter has been especially successful. Through the efforts and generosity of Bishop Conaty it has recently been provided with its own commodious and well appointed quarters. Every Sunday there is holy Mass and catechetical instruction. The children are divided into clubs, each of which has its appointed time during the week for the other features of instruction, industry, and amusement common to such institutions. The institution possesses a choice circulating library. There is likewise a clothing department from which the children may procure clothing at very moderate prices or, in needy cases, for nothing.

Here is the weekly program furnished me by the President:

Sunday: 9 a. m. Mass.
9.45 a. m. Sunday school.
Monday: 3 p. m. St. Cecilia's Sewing Club for girls under 11 years.
3.15 p. m. Choir practice.
Tuesday: 3 p. m. Library open for exchange of books.
3.30 p. m. St Aloysius Club for boys under 11 years.

Wednesday: 3.30 p. m. Physical Culture classes.
3.30 p. m.: Mexican boys.
4 p. m.: Mexican girls.
4.30. p. m. English speaking girls.
Thursday: 3 p. m. St. Rose Sewing Club for girls over 11 years.
7.30 p. m. Study class for working girls.
Friday: 3 p. m. St. Francis Sewing Club for girls under 11 years.
Clothing Department open daily.

The institution is constantly extending its scope. A night school is among the possibilities and a club for older boys will soon be started, for which it is expected that the co-operation of Catholic gentlemen will be obtained.

The children appreciate the interest taken in them and look forward with pleasure to their club meetings. Even non-Catholic children apply for admission and are received, and it is in regard to these that the management avoid "undue interference", with the stress on *undue*. There is a large Protestant institutional church nearby, the director of which has invariably shown himself very liberal and friendly and has on various occasions been instrumental in leading subjects to the Catholic institution. In this, *and this only*, consists the "cordial and effective spirit of co-operation" between the two institutions.

Brownson House has at present on its roll 170 Catholic children (70 boys and 100 girls), besides the non-Catholic children who frequent the place. Its present quarters, though new, will soon be taxed to their utmost capacity, and in the not distant future the movement will have accomplished its logical and desired purpose, the establishment of a regular parish with church and school. It is, therefore, a movement justly deserving encouragement and imitation.

Los Angeles, Cal., Feb. 13, 1906. SACERDOS.

WHAT SOCIALISM IS NOT

Under the above caption an editorial in a recent number of the *N. Y. Independent* (No. 2977) expatiates on the ignorance concerning the true nature of Socialism, which, alas, is

still prevalent among a good many otherwise well-informed people. The *Independent* quite correctly calls attention to the fact that Socialism does not and never did advocate "the lunatic proposition to divide all property equally among all men."

On the other hand the editorial under consideration goes to the extreme of minimizing the claims actually made by American Socialists. We are told that some twenty-five or thirty years ago "it was natural to dream of an organization that should absorb all private enterprise, because, apparently, any collectivism comprehensive enough to promise a general amelioration of the human lot would have to include practically all private undertakings then existing." But, since conditions have been changed; since the great corporations have unified and centralized the chief means of production and transportation, the situation is said to have become radically altered. We are assured that at present "no Socialist with breadth of vision and a saving sense of humor can longer regard private property, in the strict sense of the word, and individual enterprise as inimical to the wage-earning population."

Therefore the *Independent* thinks that for the economic freedom and equality which is the aim of Socialists, it is quite sufficient to control certain strategic forms of wealth. The mining-lands, railways, the franchises to use public streets will be all that is necessary for the purposes of the Socialist enthusiasts. Socialist thinkers, we are told, "will not hereafter waste their intellects on dreams of co-operative commonwealths organized as Colonel Sellers might have organized a universal mill and intercontinental department store. They will be quite content to control, as the corporations control now, by transferring to the public the strategic domains of wealth that are now corporate property, and they will be quite willing to leave the field of private property and individual initiative as wide and untrammeled as it is today."

We are afraid the *Independent's* view of "revolutionary" Socialism is rather too optimistic. The program outlined above is no more than what any "bourgeois" public ownership party might advocate.

It is certainly not the program of the American Socialist party. On the outskirts of that party there may be hangers-on whose ideas have been correctly stated by the *Independent.* But when we speak of Socialism we cannot take into consideration what every Tom, Dick or Harry styling himself Socialist, has to say for himself; we must look to the official utterances of the party leaders, who have declared again and again that the competitive system of production is to be abolished root and branch; we must look to the official party platform, which, though rather chary in its exposition of Socialist principles, is nevertheless sufficiently explicit on this point: "Socialism.....means that the tools of employment shall belong to their creators and users; *that all production shall be for the direct use of the producers; that the making of goods for profit shall come to an end;* that we shall all be workers together: and that all opportunities shall be open and equal to all men."

This is what Socialism really means; these are the tenets of the American Socialist Party, tenets from which it has not been preserved by the "saving sense of humor" of individual Socialists. It is but too true, as the *Independent* remarks, that "Socialism still has plenty of limitations, bigotries, and vices to hamper and discredit it." But in order to be freed from its vices, from its materialistic basis, from the exaggerations of its economic interpretation of history, from its fanatical hatred of revealed religion, from such of its demands as are altogether preposterous, it would have to be stripped of those very characteristics which are peculiar to modern scientific revolutionary Socialism; and it would thus be reduced to the level of a "capitalistic reform party" so much abhorred by genuine Socialists. V. F. G.

THE ATTITUDE OF CATHOLICS TOWARDS DARWINISM AND EVOLUTION

Attitude of Catholics towards Darwinism and Evolution. By H. Muckermann, S. J. 110 pp. With four plates. (St. Louis, Mo., and Freiburg, Baden: B. Herder. 1906. Price, net 75 cts.)

Now-a-days every educated Catholic should be familiar with the theory of evolution, which has become the main

weapon of the enemies of religion to combat the belief in a supernatural revelation. Accordingly it is most desirable to know what systems of evolution are incompatible with revelation and in what form and with what restrictions this theory may be admitted by Catholics. The book of Fr. Muckermann is a welcome help to form a correct judgment in this matter.

The word Darwinism, as is explained in the introduction, may be taken in a fourfold sense.

In its first meaning the word designates the theory of natural selection as established by Charles Darwin in the year 1851.

The second meaning of the word is contained in Darwin's doctrine amplified and generalized into a new philosophical system, into a new world-view. Darwinism, in this meaning, is sometimes spoken of as "Haeckelism", in memory of its founder, Ernest Haeckel.

In its third acceptation, Darwinism applies the principles of Darwin's theory of natural selection to the human species and signifies the theory of man's animal descent.

The fourth and last meaning of Darwinism is a misuse of the term, and in reality identical with the general theory of organic evolution in as far as this is opposed to the theory of constancy, which maintains that the systematic species of plants and animals have been originally created in the form in which they exist at present.

The book is divided into four parts, corresponding to the four meanings just enumerated. The first contains an explanation of Darwin's theory of natural selection and its rejection, both because of its insufficiency and because of its opposition to evident facts. To confirm his statements, the author quotes scientists of international repute, de Vries, Wasmann, Ranke, etc.

The second part explains the second meaning of Darwinism, Haeckel's Monism, as it is appropriately termed. Attention is called to the fraudulent methods adopted by Haeckel to substantiate his assertions, and whatever invectives the author may have allowed himself in this and the following chapters, are in great part at least justified by the unscientific, mendacious procedure of this so-called investigator.

The third part, treating of the application of Darwin's theory to man, is more detailed. Rejecting the idea that

man is but a higher beast, the author points out the necessity of distinguishing between man's soul and body and of the separate proofs required for the establishment ofthe animal descent of either. The impossibility of the human soul originating from that of the animal, is proved by a refutation of Haeckel's assertions. The absurdity of Flechsig's "thought-centers", quoted in this connection, is likewise made evident. The difference between the soul of man and the soul of the animal is shown to be one of *kind*, not merely of *degree*.

As to the animal descent of man's body, an explicit refutation is given of the two main arguments brought forward in its defence. The similarity of man and ape, which Darwinians maintain, as a positive proof of their common descent, is imaginary; and even if admitted, would be insufficient to prove the conclusion which its advocates wish to draw. In fact the very dissimilarity of man and ape may be alleged with equal right as a proof of the contrary.

Secondly, the fossils discovered prove no connecting link. The two chief examples adduced by Haeckel, the skull, femur, and molars of Pithecanthropus erectus, and the Neanderthal skull-cap, are treated at length, and the opinions of the most eminent scientists brought to bear on the question.

In the fourth and last part a modified theory of evolution is set forth in its relation to faith, reason, and the natural sciences. The author does not find any reason to reject this form of evolution on the part of experience, philosophy, or faith, and even considers it supported by some facts which render it more or less probable. He shows that it is not opposed to Holy Scripture by examining the passages of Genesis which refer to the orgin of plants and animals and which, he maintains, remain true whether the different species of organisms were produced *directly* by God or *indirectly*, i. e., "according to the principles of the theory of evolution". For the correctness of this explanation he adduces Fr. Knabenoauer, a better authority than whom he could not well have chosen. It strikes us, however, that the author did not bring forward the same authority in the chapter in which the origin of man's body from the brute is rejected. Perhaps he was afraid of making that chapter disproportionately long. This inconvenience could be obviated by inserting a special chapter on "the human body and revelation." There is no dan-

ger that Catholics will apply the theory of evolution to the human soul; but there have been, and probably still are some Catholic scholars who are inclined to apply it to the human body. Fr. Knabenbauer has clearly demonstrated that the scriptural texts on the origin of man exclude the derivation of the human body from the brute. The author would not only make his work more complete, but render a real service to English readers by making them acquainted with Fr. Knabenbauer's masterly argument for the direct formation of the human body by the Almighty.

Fr. Muckermann does not write as an amateur interested in scientific questions, or as a mere compiler of the testimonies of others, but as one who is equally at home in natural sciences and in Catholic philosophy. His book is a reliable guide for the Catholic student and educated Catholics in general. It will prove no less useful to non-Catholics, to whom it will show the solid grounds on which our attitude towards Darwinism and evolution is based. It is to be hoped that the handsome volume will find a wide circulation.

THE NEW YORK DIOCESAN SEMINARY AND THE SULPICIANS

According to reports which have reached us from New York, clerical circles there have been aroused by the recent happenings at St. Joseph's Diocesan Seminary, located at Dunwoodie in the suburbs of the metropolis, and commonly spoken of as the Dunwoodie Seminary. This institution, which is noted for the magnificence of its buildings as well as for the elegance, if not luxuriousness, of its appointments, was opened in 1896, replacing the former diocesan seminary at Troy, N. Y., which had been found inconvenient by reason of its distance (nearly 150 miles) from New York City.

The problem of finding a staff of professors competent to carry on the work of training the seminarians, had seriously engaged the attention of Archbishop Hughes, under whose auspices the seminary at Troy was founded, and he applied to the Sulpician Fathers in Paris, asking them to take charge. Although this request was urged by the late Cardinal McCloskey (then Bishop of Albany) in person, the Sulpi-

cians were for several reasons compelled to decline, and a staff of Belgian professors was secured, who took charge and directed the studies and training of the seminarians and so continued until the opening of the new seminary at Dunwoodie in 1896. This new seminary was the special and favored work of the late Archbishop Corrigan, who not only required his priests and people to contribute, but himself gave generously from his own private fortune towards its construction. Looking forward to its completion, he determined to renew the effort to induce the Sulpicians to take charge of it.

In a 'Historical Sketch of St. Joseph's Provincial Seminary, Troy, N.Y.,' prepared by its former President, Rt. Rev. Henry Gabriels, now Bishop of Ogdensburg, and recently published by the U. S. Catholic Historical Society, the circumstances which induced this step are told as follows (p. 160): "From the time he succeeded Cardinal McCloskey as Archbishop of New York, Msgr. Corrigan had entertained the idea of entrusting his seminary to the Fathers of St. Sulpice, who had refused to take charge of it in 1863. One of his chief reasons for making the change was the difficulty of recruiting from the secular clergy of the Archdiocese a body of men willing to devote their lives to the education of candidates for the priesthood. As the Belgian professors were advancing in age, he thought that the best way out of this dilemma was to replace them by men who were especially trained to educate the clergy in a congregation established for this purpose and to spend their lives in the direction and instruction of seminary students." Some of the clergy differed with their Archbishop, among them Rev John Talbot Smith, now President of the Catholic Summer School, who in 1896 published a volume on 'Our Seminaries,' in which he ascribed the unsuccessful career of many priests to the lack of proper seminary training and argued in favor of a faculty to be drawn from the clergy of the diocese, whose familiarity with American manners and character and ways of thinking would, he believed, prove of the highest value in training young seminarians for the American mission.

The Archbishop's invitation to the Sulpicians was accepted, and a number of them came and were installed as the teach-

ing faculty in the new seminary, their labors being supplemented from time to time, and as necessity arose, by the services of others of the clergy who were not attached to any religious order. This state of things continued until the month of January of this year, when the fact became known that the congregation of St. Sulpice was no longer connected with the Seminary. This result would appear to have been reached by a somewhat peculiar process. When it became evident that the services of the Sulpicians as a teaching body were no longer desired, one of the fathers was loyal enough to his community to return to it; the remaining five or six Sulpicians became secularized and as seculars they have been retained in the faculty of the institution. What arguments were used, what persuasion, if any, was exerted to induce these reverend gentlemen to desert their community, we know not. Credible report states that they were assured by Archbishop Farley that they would be provided for by the Archdiocese whenever they should cease teaching. As a result, the future clergy of the Archdiocese of New York are now exempt from any influence which might be exerted in the matter of their training by any religious order.

For over 250 years the disciples of St. Sulpice have been known and distinguished as instructors of youth aspiring to the honor of the priesthood. Their system and method of teaching have served as models to the diocesan seminaries of modern times and their services have always been in demand for that especial work. We have heard no complaint that the traditions of St. Sulpice had been abandoned nor that their system of instruction which had stood the test of over two centuries of practice had suddenly been discovered to be inadequate. But unless some fault of this sort exists, unless the clergy of St. Sulpice have fallen away from the standard which has been maintained for so long by their congregation, what interpretation are we to put on the concerted withdrawal of these disaffected members from their community, in connection with the fact that, at the same time, they are retained as teachers in the diocesan seminary?

Catholic truth is the same "yesterday, to-day and forever," and these ex-Sulpicians cannot teach anything more to-day than they might have taught a year ago as members of their congregation, unless, perhaps, some license be al-

lowed to them as seculars which they would not otherwise have.

As to the plea, put forward by those who advocate a teaching staff to be recruited from the diocesan clergy, viz., that such instructors are more competent to train American youth because of their own experience and sympathy with American thought and character, we can hardly regard it seriously. The students in our diocesan seminaries, nearly all Americans either by birth or adoption, are sufficiently familiar with American character to need but little if any instruction on that point. How little the great priests of a century ago knew of the intellectual habits of the people of this country! Men like Cheverus, Bruté, Matignon, Nagot, Tessier, Farmer, Flaget, Varela, Du Bois, and a score of others who might be named, many of them Sulpicians or their pupils, had but scant knowledge of American character when they began their missionary work in this country. According to the modern standard they should have proved unsuccessful; but in truth, since the day of the martyred missionaries, no body of priests in this country ever achieved more successfully the true ideals of the priestly life. Distinguished as they were for their learning and piety, their zeal for religion as well as their spirit of self-sacrifice. which found expression in their daily life, their names have become illustrious in the annals of the Church in this country. American Catholics have the same need as Catholics in other countries of a well trained, intelligent, zealous priesthood. They need the same sacraments to be administered, the same Gospel preached to them, and the same example to be shown them here as elsewhere. And if the young Levite have not a proper training in those branches which are essential to the right performance of his duties, and above all, if he be not trained to the practice of those virtues which mark the true priest, then it matters not how plausibly he may speak nor how much admiration he may win from his non-Catholic neighbors for being a "good fellow." The "popular" priest is not always the best priest. Whether the New York diocese will be able to find among its clergy a sufficient number of instructors competent to train its seminarians and willing, at the same time, to devote their lives to that work, we doubt. That the ex-Sulpicians have been retained does not argue

an oversupply of home talent, and there are indications that the connection of at least one of these gentlemen with the Seminary may not be a lasting one. SPECTATOR.

THE "AMERICANIZATION" OF CATHOLIC IMMIGRANTS

A German American Catholic layman, who himself owes the preservation of his faith to the unselfish zeal of a German pastor long since passed to his eternal reward, writes to the REVIEW in connection with the recent attempt to revive the movement in favor of the par-force "Americanization" of German Catholic immigrants, as follows:

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW.

With all due respect to the exalted position of some of the dignitaries who have recently expressed themselves in favor of the speedy suppression of their mother tongue on the part of our German Catholic immigrants, permit me to suggest that if those gentlemen would be less intent upon "Americanizing" the foreign citizens of the United States and give more attention to the spiritual wants of these people and their children, it were better for the country in general and our holy Church in particular.

It goes without saying that the average foreigner comes to this country to better his material condition. Excepting the English and Irish (the latter having discarded their native tongue in favor of that of their conquerors), few if any of these immigrants can speak any but their native language, which is not understood by the average American. Naturally these immigrants among their new and strange surroundings will depend mainly upon their fellow-countrymen, who usally help them to get work and "settle down." Thus "social groups"* are formed, the influence of which will naturally be felt not only in business relations, but also in domestic and religious life. If these people cannot find a church where they are instructed in the language with which

*"Efforts to concentrate immigrants in social groups and to retard rheir Americanization should be steadily frowned upon." (Archbishop Ireland at Kansas City, Feb. 22, according to a report in the Philadelphia *Record* of Feb. 23.)

they are familiar; if their children, themselves a little more advanced perhaps in the knowledge of "the language of the country," are instructed solely in this language, which the parents do not command: it ordinarily does not take long before all interest in religion disappears and the immigrant, during the process of "Americanization," becomes indifferent and finally antagonistic to the Church in which he once believed.

Whatever may be said in praise of American civilization, practical Christianity in the Catholic sense of the word is assuredly not its strong point. Everything that tends, or is apt, to strengthen the faith of Catholic immigrants, no matter of what nationality or tongue, so long as they are unable to express themselves freely in English, should, in my humble opinion, be not frowned upon but encouraged by those whose chief duty it is to foster religion. Such sentiments as have been recently attributed (incorrectly, it is to be hoped) to two eminent American Church dignitaries, must, if put in practice, prove injurious to the true interests of the Church and the salvation of many souls. It is furthermore clearly in opposition to the views of our Holy Father in regard to the pastoration of the Italian immigrants in the United States. A CATHOLIC LAYMAN.

THE LANGUAGE QUESTION AND CHURCH EXTENSION

TO THE EDITOR OF THE CATHOLIC FORTNIGHLY REVIEW:—

In number 2 of your highly esteemed REVIEW I found an article signed by "A Pastor" about the language question in the Church. That pastor is very modest and altogether too timid in his assertion of a clear right.

The present writer can prove that, some years ago, in a certain Western diocese, the pastor of a Holland Dutch congregation was forbidden by the bishop to preach to his people in the English language. He wrote to the then Papal Delegate, Msgr. Satolli, if he could use the English language to instruct the young people of his parish who did not sufficiently understand the idiom of their parents; and forthwith the answer came over the bishop's head, that he was not only permitted to do so, but that it was his plain duty.

Let me say openly, without fear of contradiction, that that famous decision issued some years ago by the Propaganda, that members of non-English speaking congregations who have a sufficient command of English, are at liberty to join an English speaking parish, is being grossly abused in some places. The writer, who is a poor parish priest in an Eastern diocese, was several times instructed by his ecclesiastical superiors that he had pastoral rights only over the German speaking Catholics of his district. The real Germans have nearly all died, hence he is, theoretically at least, left without a flock and must be satisfied with what he can collect from a few voluntary adherents.

Much has been said of late about the Catholic Church Extension Society, and the movement is doubtless a good one. But should it not really be called and be a Catholic cooperative church extension society? Must we not hang our heads in shame when we consider how sectarian congregations help one another in church work, the wealthier supporting the poorer? The early Christians had everything in common and to-day, in this rich country of ours, how many poor Catholic missions are left to struggle each for itself! Here is good work for revivalists in God's Church. Who will start the ball a-rolling? Unity and harmony and mutal assistance, that is what is needed. Let us drop the "language question" and suppress unholy greed; let us work together for God's holy cause and the salvation of souls!

ANOTHER PASTOR.

THE NEW DUBLIN REVIEW*

The advance announcements of the New Series of the *Dublin Review*, under the editorship of the distinguished and erudite Wilfrid Ward, has awakened great interest. Now that the first number has appeared, we feel certain that the fondest anticipations have been realized. The choice of topics, the range of thought, the endeavor to combine thoroughness of treatment with lucidity of form, the recognized prominence of the editor and the contributors, are points that

*_The Dublin Review_ (New Series). Edited by Wilfrid Ward. Jan. 1906. B. Herder, St. Louis. (Quarterly) Single copies $1.25.

speak for the excellence of the January number. The review of recent books, which is evidently in the hands of competent critics, deserves special commendation.

Four of the articles are from the pen of the editor; they evince his thorough grasp of the subjects. "St. Thomas Acquinas and Mediæval Thought", suggested by Father Rickaby's translations of the *Summa contra Gentiles*, points out how this work of the Angelic Doctor was the outcome of an endeavor to reconcile the two opposite tendencies (at the close of the twelfth and the beginning of the thirteenth century) in theological thought: of too great conservatism on the one hand, and too great liberalism and rationalism on the other. The editor's remarks, at the close of the article, on the value of "higher criticism," are worthy of careful perusal

"The Letters of St. Catherine of Siena" reviews the great part the saint took in restoring peace to the Church "at the dark period of its history," by bringing about restoration of the popes from Avignon and healing the schism that followed. This fact will make the translation by Vida D. Scudder of *Saint Catharine of Siena as Seen in her Letters* a valuable aid to the study of those turbulent times.

Mr. Ward's article on "Manning and Gladstone: the 'Destroyed' Letters" is based on the forthcoming Life of Cardinal Manning by Rev. W. H. Kent, O. S. C. As Mr. Ward suggests, this new biography will be of value in refuting the accusation against Manning of insincerity in his correspondence with Gladstone between the early thirties and 1850. The letters that were supposed to have been destroyed have come to light and will be embodied in the new work of Father Kent.

"The Functions of Prejudice" is a deep, psychological study of Newman's "duality" of intellect and the value of prejudice in determining truth. We refrain from a closer examination of the thoughtful article. We merely wish to express our dislike with the manner in which Newman's name is connected with that of Abbé Loisy. To make our position clear we quote the following: "A great authority on the subject [viz., the demands of advancing science on theology] once said to the present writer, [Mr. Ward] that had Newman been with us he would have entered into Abbé

Loisy's views with special interest, although he would not have adopted them" (p. 112). There is danger in carrying "higher criticism" to extremes, and we believe that Newman was too conservative in theological matters as to enter upon any career of criticism that would end in the sad aberrations of a Loisy. We quote Mr. Ward in confirmation. At the end of the article (p. 118) he writes: "Newman dreaded lest the knowledge of things divine and the traditional Christian spirit should be dimmed or destroyed by ill-judged attempts at a really needed theological reform, etc."

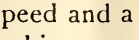
Mr. Lilly's article. "Anglicanism: Old and New", was inspired by the discovery of a preface by Newman to Nelson's *Life of Bishop Bull.* Bishop Bull had been a humble parish priest the greater part of his life and was a typical representative of the Anglican "Via Media," hating "the ridiculous pageantries and fopperies of Catholicism". In contrast to this type of the Old Anglican Church, Mr. Lilly briefly records the life of Father Dolling, who, though Anglican, was "informed with Catholic ideals". The author's competency to write on these two largely divergent phases of the Anglican Church, is well known.

We can give but passing notice to the well-written and scholarly article of Fr. Herbert Thurston, S. J. "The Praetorium of Pilate and the Pillar of the Scourging", and Mr. J. S. Phillimore's "Leonidas of Tarentum: Ivy Berries from the Anthology". The widespread reputation both writers enjoy for their deep learning is in itself a warrant for the excellence of their articles.

"The Church in France: Its Present Position", an able resumé of the question by Abbé Dimnet, written Dec. 1, 1905, would, of course, have to be supplemented by an account of the more recent occurences, some of which have turned out contrary to the Abbé's surmise.

As for Abbot Gasquet's "Impressions of Catholic America" many, we are sure, will feel that it is inadequate to give foreigners any true idea of the life of the Catholic Church in the United States, since many of the most influential forces in education and the social life of the Church are not even been hinted at by the eminent historian.

In conclusion we wish the *Dublin Review* and its new editor a very hearty godspeed and a large number of new subscribers in all English-speaking countries, especially America.



THE BIBLE AT THE CLOSE OF THE MIDDLE AGES

Ever since the days of Luther, thousands have believed that the Catholic Church in the Middle Ages systematically withheld the Bible from the people, and that it was only by the so-called Reformation that the Sacred Scriptures were restored to the honor and the popularity which they deserved.

If this ancient prejudice is gradually passing away, the change in favor of historic truth must be attributed mainly to such scholars as Franz Falk, who has recently published, as the second "Vereinsschrift" of the well-known Goerres Society for 1905, a learned treatise, full of the results of original investigation, on 'The Bible at the Close of the Middle Ages.'*

A number of years ago Dr. Falk proved the thesis, that "the books of both the Old and the New Testament were always and everywhere held in due veneration by the Catholic Church," locally as it were in his 'Bibelstudien, Bibelhandschriften und Bibeldrucke in Mainz vom achten Jahrhundert bis zur Gegenwart' (Mainz 1901). His new treatise is far more comprehensive geographically, but limited with regard to the period treated, inasmuch as it takes in only the fifteenth and sixteenth centuries.

In the first chapter the author briefly sketches the curriculum of Biblical studies in the universities of the time of the Bible Correctorium of the Augustinian friars of Windesheim, and the "ars memorandi" as employed in the service of Bible study. Then he proceeds to set forth the views of such eminent Catholic contemporaries as Thomas à Kempis, Trithemius, Wimpfeling, and others, on the Bible and Bible reading. The fifth chapter describes the various editions of

* 'Die Bibel am Ausgange des Mittelalters, ihre Kenntnis und ihre Verbreitung'. Köln, J. P. Bachem. 1905.

the Bible printed from 1450 to 1520; the sixth the Psalter as a school-book for children and as a prayer-book for young and old. The most detailed, and for the ordinary reader doubtless the most interesting portion of Falk's treatise is chapter the seventh, in which he shows, how the Bible before the Reformation was read by princes and princesses, prelates and clergymen of every grade, by nuns of the different orders, and by laymen generally. He devotes a special chapter each to Bible reading at table, Bible lessons given by the Brothers of the Common Life and by lay persons; to the ancient practice, so ludicrously misunderstood in modern times, of "chaining the Bible" (it was done with many books to indicate that they were not to be taken out, and to prevent thieves from carrying the precious volumes away); and lastly to the manifold ways in which the Holy Book was illustrated and illumined by mediæval artists.

The last chapter contains a number of quotations from the works of recent non-Catholic writers, whence it appears that the ancient prejudice with regard to the Bible in the Middle Ages is surely if slowly passing away. It must die out eventually if books such as this one of Dr. Falk are circulated where they will do the most good.

PARERGA AND PARALIPOMENA

Uncle Sam and Morality in the Panama Canal Zone.—In an article which we published under the heading "Our Panama Scandal" in No. 3 of the current volume of the REVIEW (p. 67), it was stated among other things that, according to the N. Y. *Herald* of Nov. 18, hundreds of abandoned women had been imported into the Panama Canal zone with the consent of the authorities, in order to make the laborers "contented," and that Mr. Poultney Bigelow (in the *Independent*, No. 2979) had directly charged the United States authorities with "importing at considerable expense several hundreds of colored ladies" (harlots). The story was soon after referred to in the official documents of the administration as an "exploded canard," and we have been taken to task for not correcting it. We have not "corrected" it, because the substantial truth of the ignominious charge is demonstrable out of the mouths of the commissioners themselves and their official attachés. Chairman Shonts, in answer to queries by Senator Gorman, admitted that the fare of the women had been paid by the Commission, and that his previous denials of this fact had been made under a misapprehension. He insisted, however, that the women are members of the families of canal laborers, and are mostly employed in domestic service. (Phila. *Record*, Feb. 11.) The report of the Chief of Police of the Canal Zone to Governor Magoon, dated November 21 last, shows that ten of them were single and not employed, while fifty-one were living with men and not married. One hundred and twenty-six of them are returned as married and living with their husbands; but touching the subject of West Indian marriages Governor Magoon says in a letter dated November 16, last:

"I know it is generally believed that in many of the West Indies a great many men and women live together without being married, and it would be difficult to prevent such conduct along the line of the canal—for it will be impossible to secure admissions of wrongful and illegal action among people who do not consider such conduct reprehensible." (Ibid.)

Two-thirds of the entire feminine immigrants into the zone, therefore, Chairman Shonts to the contrary notwithstanding, do not belong to the class of domestic servants; and they are members of the "families" of laborers only in the very liberal sense of the word as it is understood in Martinique. Doubtless, as the isthmian Chief of Police remarks in his report, the bringing of the "families" has tended to make the laborers more contented and orderly; and the whole

transaction might be defnded on grounds of "expediency." The duplicity of the canal authorities and of the administration consisted in trying to make it appear that their conduct in the matter conformed to the standard of Christian ethics and their stigmatization of everybody who dared to say that it didn't.

Alcohol.—Rev. Fr. U. F. Mueller, C. PP. S., of Carthagena, O., asks us to print the following remarks in reply to our recent criticism of his total abstinence plea.

"1. Poison is a very relative term. Much depends on the quantity, mode of introduction into the organism, etc. For instance, water injected into a blood vessel proves highly poisonous. 'Poison inherently noxious', i. e., a substance necessarily poisonous, does not exist.

2. All scientists agree: a) that alcohol is not necessary to the human system: b) that alcohol is to be classed as a poison, though the statement needs to be somewhat modified *de praxi*. Dr. M. Helenius (*Die Alkoholfrage*, June 1903) says: 'There is not a single modern toxicological work in which alcohol is not numbered among the poisons.'

3. Those who defend small doses as non-injurious yet admit that we are better off without alcohol. And those who defend its value as food or an 'adipose saver,' (f. i. Rosemann and Neumann) cautiously add: Alcohol is a food, but on account of its poisonous qualities it should be used as little as possible. (*Archiv für Hygiene*, vol. 38, p. 38).

4. Whoever has read the epoch-making works of Drs. Justus Gaule, Baer, Kraepelin, must come to the conclusion that the proposition: Alcohol is a protoplasm-killing poison, is established on as firm a basis as any inductively found general proposition.

5. The real controversy is as to the following points: a) Is alcohol a stimulant or a narcotic? b) What nervous tissues are first attacked? The sensory or those upon which intellectuality ('consciousness' would be better) depends? g) Does alcohol aid the digestion? h) What is the physiological dose?

That my statements could be but axiomatic summaries, was due to the small space allowed.

The uncertainties obtaining with regard to alcohol justify indeed its use on reflex principles; but at the same time they also justify the numerous cautions which we find in Holy Writ; and these cautions, by the way, are far more numerous than the passages which permit, though they never command, its use."

Another Swindler of Priests.—The disappearance of John G. Whitson, alias Edward R. Kopple, President of the Auto Press Co., New York, has brought out the fact that among

those whom he swindled by giving them valueless stock in exchange for their good money, were a large number of Catholic priests in various parts of the country. We find a partial list of them in the N. Y. *World* of Jan. 23. Whitson had sold his dupes stock in the United Gas and Construction Co. of Watsonville, Cal., of both of which he was the head and promoter. When these enterprises did not yield the promised dividends, the investors began to complain, whereupon Whitson satisfied them for a time by exchanging their stock for shares in his Auto Press Co. With almost every exchange he unloaded a larger number of Auto Press shares, making a cash balance in his favor.

Whitson, who, by the way, has disappeared with another man's wife, is said by the *World* (issue above quoted) to have "had letters of introduction from influential Catholics." In his office there was a model of his "auto press," which was shown to the prospective investors. "One press of working size also was put together and exhibited. It was found satisfactory with one exception—it did not work. The priests and others to whom the stock was sold were told that the auto press would revolutionize the art of newspaper printing."

Those who read the CATHOLIC FORTNIGHTLY REVIEW carefully need scarcely be told that this is only one example out of many, apt to teach priests and investors generally how needful it is in these piping days of stock-watering and general all-around swindling to be exceedingly wary and cautious in investing their savings or funds entrusted to their care.

St. Patrick's Day Echoes.—At one of the prominent St. Patrick's Day banquets here in St. Louis this year, Judge Selden P. Spencer said (*Globe-Democrat*, March 18):

"Henry Clay, in his great speech on the American system, said: 'Of all foreigners none amalgamate so quickly with our people as the natives of the Emerald Isle,' and he might have added that none so quickly secure offices of profit and power or so tenaciously continue therein as the eloquent, loyal sons of Ireland."

Another speaker was a Jewish Rabbi, who is reported to have said, among other things (ibid.):

"Ours are the incorruptible morality of her statesmen and her financiers; we are all responsible in the making of them. Our laws are equal to every man. If he steals $100 we send him to jail for six months. If he steals $1000 we send him to the penitentiary for a year. If he steals $1,000,000 we make him a life insurance president. The revision of the fifth commandment is ours, which, as amended, reads, 'Honor thy sons and thy sons-in-law, that their salaries may be fat in the jobs which the policy holders, thy slaves, shall give thee.'"

The Denver *Catholic Register*, in its special St. Patrick's Day number (I, 32), declared it as its opinion that, "Through being mainly confined to scarce and costly volumes the life of St. Patrick is almost a sealed book even to many of his countrymen;" and then proceeded to give its readers some "Points About St. Patrick." The points consisted in a few short paragraphs giving the data of the Saint's life—not all of them accurate, either—and concluding with this admirable sentiment:

"One prominent authority says that the only thing actually known of him is that he existed. And not a word as to his greatest deed of effectually fixing matters so the sons of the Emerald Isle cannot see snakes!"

On the whole we do not find that the spirit and tone of the conventional St. Patrick's Day celebrations in this country is improving; on the contrary. Why? It seems to us these celebrations are getting less specifically Catholic from year to year.

MARGINALIA

An old missionary, writing to us on the subject of Fr. Mueller's total abstinence plea, says that those who are inclined to go to extremes in this matter should ponder the meditation of St. Ignatius on the two standards.

The same reverend correspondent relates a little incident which happened not long ago in a certain diocese of this country. The Bishop, who is a radical total abstinence advocate, seeing several bottles of wine on the table of one of his parish priests whom he was visiting, angrily flung them out of the window. Whereupon the priest proceeded to do the same with the dishes that were on the table. Being asked why he did so, he blandly answered: "Oh, I thought we were going to take dinner outside."

Mr. P. T. Moran, writing to the *Pittsburg Observer* (VII, 41), thinks that the Catholic press of this country should be endowed, "and to this end it would seem a good thing for the press of the land to get together in urging on the wealthy laity to furnish the sinews of war to this apostolate if we are not to go back to the days of the Roman empire..... The great need of the hour is to awaken the Catholic conscience to the vital necessity of a strong Catholic press that will command national attention; and the quick way to do this is by endowing Catholic journals."

We have ourselves repeatedly dwelled on the need of endowing Catholic daily newspapers to counteract the baleful

influence of the sensational secular press. But the "Catholic Carnegie" will not come to the front.

❦ ❦ ❦

An assiduous reader writes to the CATHOLIC FORTNIGHTLY REVIEW:

Have all dignitaries and diocesan officials holding pastoral office, parochial schools? It might be well to examine the Catholic Directory from this point of view and to publish the result of the examination. A good ruling from Rome would be, in my opinion: 1. No parish can have all the Sundays of the month for itself as long as it has no school; 2. No priest without a parochial school can be elected or appointed to any diocesan office.

❦ ❦ ❦

In regard to the preaching of English in German and other non-English parishes, where the younger element demands and needs it, an old missionary writes to the REVIEW, I do not think that the Papal Delegate will endorse the ruling of any bishop forbidding it. My experience is that it is necessary in many places if the German parishes are to continue; and if the permission is not given to do it, many will gradually stay away from church or join English speaking parishes which have no schools.

❦ ❦ ❦

Ascetical writers tell us that there are three evil spirits that persue and tempt a man during life. The *Ecclesiastical Review* (XXXIV, 3) believes there are four, and that they are specially set to persecute the Catholic clergy. They appear under the guise of either Kentuckian whiskey dealers who send out circulars offering "special rates;" or traveling book agents who make you sign a subscription on things to be published; or solicitors for mining stock and investment companies; or, lastly, "the plating and manufacturing" rascals who carry off church vessels to have them regilt or repaired, after having sold to their victim a new chalice or ciborium which upon close examination turns out to be a worthless piece of base metal, washed with gold.

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"There will be a joint installation of the newly elected officers of the Daughters of Isabella and the Knights of Columbus on—. All members of both organizations are requested to be present." This piece of "Knights of Columbus" news from Wichita, Kansas, elicits an "Oh! Fudge!" even from such an enthusiastic K. of C. organ as the *Church Progress* (XXVIII, 46), from whose columns we have lifted it. We have nothing to add to the *Church Progress*' expressive comment.

Writing to the *Nation* on the subject of Latin as an international language, Prof. E. V. Huntington of Cambridge, Mass., calls attention to the systematic steps recently taken by an Italian mathematician named G. Peano, of the University of Turin, towards popularizing Latin as an international medium of communication. Prof. Peano has submitted a practical plan in a phamphlet 'De Latino sine Flexione', published by Fratelli Bocca in Turin, two or three years ago, and in a 'Vocabulario de Latino Internationale Comparato cum Anglo, Franco, Germano, Italo, Russo, Graeco et Sanscrito', published in 1904. He has also issued his cyclopedia of mathematical knowledge in "International Latin" under the title, 'Formulario Mathematico.'

We are more firmly convinced than ever that if we are to have an international language, it will be Latin, possibly in a simplified form, though we don't see the necessity of doing away with inflections altogether: the simple Latin of the mediæval Schoolmen would serve the purpose admirably in a modern adaptation.

Such papers like the *Independent*, that admire Benjamin Franklin, but cannot find language sufficiently strong to condemn the folly of Christian Science and Dowieism, ought to ponder that extraordinary chapter in their hero's 'Autobiography' which tells how Franklin deliberately put aside all the traditions and experience of the past and undertook to create a brand-new worship of his own, adapted to the needs of the hour. Are not Christian Science and Dowieism and all the lesser brood of newfangled twentieth-century heresies well in the line of Franklin's projected brotherhood of "The Free and Easy"?

We are creditably informed that St. Paul is not the only diocese in the country where the Catholic census ordered by the Propagandá is taken up according to the rule that everybody who was baptized in the Catholic Church is a Catholic, no matter whether he lives up to his religion or not. We again repeat our query: What will the results of such a census be worth? and are not those who are taking it up after the manner mentioned, frustrating the purpose of the Sacred Congregation?

The *Kölnische Volkszeitung* (No. 167) has succeeded in locating that arch-swindler Leo Taxil. His present address, according to Hachette's Directory, is 3 Rue Florian, Sceaux sur Seine, France. So we were right in scouting the rumors that he had entered the Jesuit order or that he had become a Trappist at Gethsemane.

In a recent sermon at the Baltimore Cathedral, Cardinal Gibbons related the following edifying story of the late Chief Justice Taney (*Catholic Mirror*, LXII, 11):

"Fifty years ago, Chief Justice Taney was a regular and devout worshiper in this Cathedral. One of the clergy of the Archbishop's household told me that he always felt a certain embarrassment in preaching before the great jurist. One day he remarked to the Judge himself his sense of trepidation in observing him among the hearers. The jurist replied: 'I always listen to the Lord's appointed with attention and reverence. I regard all sermons as good when Christ is extolled and virtue praised. Indeed, I never heard a bad sermon in my life.' This is an example worthy of imitation."

It surely is. Yet unfortunately not very cultured lay Catholic can summon such heroic patience when his taste is offended at faults of style and delivery, or his better knowledge at theological and scientific inaccuracies from the pulpit. The well-informed and developed brain has to suffer keenly from the pains of boredom whenever it finds itself forced to a thing which furnishes no mental stimulant, and, with all due respect, it will pronounce "flat, stale, and unprofitable" even a sermon that is not a source of new thought and fresh intellectual interest.

LITERARY NOTES

—*Does it Matter Much What I Believe?* A Common Sense View of Religious Indifferentism and the Obligation of Embracing the True Religion. By the Rev. B. J. Otten, S. J. (B. Herder, St. Louis. 15 cts.), is a well-written pamphlet which will do much good at a time when indifferentism and agnosticism are daily gaining ground everywhere. It ought to be spread far and wide among Catholics as well as Protestants.

—'*Where the Road Led and Other Stories.*' 28 stories by 14 writers, $1.25; '*A Double Knot and Other Stories.*' 29 stories by 14 writers, $1.25; '*Juvenile Round Table. Third Series.*' 20 stories by 6 writers. With 8 Full-Page Illustrations. $1.00. (Benziger Bros.) It is a praiseworthy enterprise on the part of the Benzigers to offer to the public such harvest-sheaves of short stories by some of the most distinguished Catholic fiction writers of the day. Quite a number of such books have already issued from their press, and these latest are in no way inferior to any of the previous ones. Most of these stories are thoroughly human,—no more of the goody-goody sort of over-pious tales that some years ago threatened to make the Catholic short story unpopular. Another commendable feature is that much of the material is drawn from the annals of early American history. Owing to the fact that most of the writers are women, there is perhaps a little too much of the feminine air about the stories.

—'*The King's Achievement*,' by Robert Hugh Benson. (B. Herder. 1906) is a highly commendable novel, which in portrayal of character may compete with our best classics. The author has made a happy se-

lection of characteristics and circumstances by which he has chosen to picture the characters of Sir Thos. Moore and Mr. Torridon, King Henryand Cromwell, while the two extremes of worldly and spiritual wisdom find a striking realization in the brothers Ralph and Christopher Torridon. The adventures of Mistress Beatrice Atherton may well serve as a warning example of caution and moral courage in time of danger to those who thoughtlessly jeopardize the precious pearl of faith. Abstracting from the literary value of the book, the fact that the plot is laid in the time of Cromwell, when the faithful children of the Church had to suffer so much for their faith will render the narration of interest to Catholic readers.

—Kegan Paul in London and Herder in this country have published simultaneously a new edition of *The Imitation of Christ* by Thomas à Kempis, that, in the words of the *American Ecclesiastical Review*, which we can do no better than to reecho, "is apt to awaken piety in the most fastidious of beauty and truth loving bachelors. A convenient quarto, in fine 'old style' black type, with initials and tailpieces, reproduced from French originals of the fifteenth century, printed on hand-made paper, and wrapt in a flexible dark brown chamois cover which good old Southey would have loved to fondle, is something that the Catholic book-lover will envy when the five hundred copies to which the edition is limited, have been sold. Rarely have we seen a piece of beautiful handicraft that is at the same time meant for every-day use, such as this book, which will not easily lose its characteristic external charm by much handling." (Price net $6.00.)

—The editors of *Herder's Konversationslexikon*, in a letter from Freiburg, in which they cordially thank the CATHOLIC FORTNIGHTLY REVIEW for its recommendation (XIII, 3, 93—94)of their monumental cyclopædia, call our attention to the fact that the only subject we missed in testing the five volumes so far out—viz., "La Salette," will be treated under S. We had overlooked the foot-note which appears at the bottom of the pages on which subjects beginning with "La" are treated; to-wit: ,,Die hier vermissten Namenbildungen mit dem Artikel *la* sind unter den eig. Nennformen zu suchen." We take this opportunity to state again that in our opinion Herder's Konversationslexikon is superior to any other work of its kind and scope now in the market, not excepting Meyer and Brockhaus, and with regard to brevity, accuracy, and wealth of appropriate illustration is as nearly perfect as human diligence, care, and ingenuity at the present stage of progress could possibly make it. We trust it will receive, not only in Germany but also among German-speaking Americans, especially the Catholics for whom it is mainly intended, the generous support which it merits.

—Prof. George Steindorff, Ph. D., who holds the chair of Egyptology in the University of Leipsic, in the fifth of the 'American Lectures on the History of Religions' (New York: G. P. Putnam's Sons, 1905), describes in broad outline the rise and fall of the Egyptian religion. His final judgment is (p. 171) that "The Egyptian religion contained no deep mysteries; the last word of wisdom was not there spoken, as the Greek thinkers once fondly imagined." The question: Did the Egyptian religion influence Judaism and Christianity? he answers (p. 160) as follows: "It is very possible that, in the poetical portions of the Bible, many an Egyptian phrase may have been preserved, that whole departments of Biblical literature—I am thinking more particularly of proverbial poetry—may bear traces of Egyptian influence in their form. But, on the other hand, it must not be forgotten that there are points of close agreement between the Babylonian and the Hebrew hymns..... what is best in the poetry of the Bible belongs without any doubt to Israel itself."

—The *Familiar Instructions on the Commandments of God and the Church*, by a Catholic Priest, (Fr. Pustet and Co. Price 10 cts.) deserve a wide

circulation. As we are not told by the author just what class of people he is addressing, we conjecture that he has intended them principally for boys and girls on the point of leaving the parochial school. For many a year after graduation, the 'Familiar Instructions' will prove a wise counsellor, a faithful companion, and above all a gentle reminder of the golden lessons learned while attending school, and of the duties the commandments of God and the Church impose upon them, in short, the 'Instructions' will be to them a vademecum through life's early years. They are written in a fluent style. For a possible second edition we have noted a number of desiderata which space forbids us to mention.

—*The Trial of Jesus Christ before Pilate. A Study in Juridical Arrogance and Pharisaical Justice* is the title of an essay by Rev. Andrew Klarmann, A. M. (Fr. Pustet & Co., New York and Cincinnati). The reverend author closely follows the Gospel narrative relating to the Passion of our Lord. The malice of the Pharisees, the effeminacy of Herod, the cowardice of Pilate, the fickleness of the Jewish people, the majestic, awe-inspiring innocence of Christ, are all set forth with sufficient clearness and not without pathos. The essay will not fail to interest many readers.

—*Tales of Foreign Lands*, by Jos. Spillmann, S. J.: Vol. VII. The Shipwreck, a Story for the Young; vol. VIII. The Chiquita Festival of Corpus Christi Day, a Tale of the Old Missions of S. America. (Translated from the German by M. R. Gray. (B. Herder, St. Louis. 45 cts.) The younger boys in our Catholic colleges will read these beautiful stories with great delight and not without strengthening their love for noble deeds. We thank the translator for her work, and the publisher for the exterior of the books.

—We note the following *important articles in recent issues of various periodicals:*

St. Thomas Aquinas and Mediæval Thought, *Dublin Review* No. 270. —Manning and Gladstone: The "Destroyed" Letters, ibid.—The Sacredness of Fetal Life (Harty), *Irish Theological Quarterly*, I, 1.—Der Portiunkula-Ablass (Kirsch), *Theologische Quartalschrift* of Tübingen, 1906, 1.—Zur Erinnerung an Paul von Schanz (Koch), ibid.—Catholic Students at State Universities: A Growing Educational Problem (Cassilly), *Ecclesiastical Review*, XXXIV, 2.—Catholicizing the United States (Heuser), ibid. No. 3—Sexuelle Aufklärung, *Lit. Handweiser*, 1906. 4.—Die sexuelle Aufklärung der Jugend (J. Franz), *Stimmen aus Maria-Laach*, 1906, 1. —Nietzsche-Zarathustra (Sörensen), ibid. 2.—Zur Inspirationslehre(Chr. Pesch), ibid. 1, 2, 3.—Fogazzaros neuester Roman "Der Heilige" (A. Baumgartner), ibid. 2,3.— The Independent's Report on Panama, *Independent*, No. 2989 sq.—Catholics and the American Revolution (Griffin), *Am. Cath. Historical Researches*, 1906, 1.—Der Schulkampf in Oesterreich, *Historisch-politische Blätter*, 137, 5.—Religiöse Erziehung im Protestantismus, ibid. 4, 5.—Die Zahl der Bischöfe auf dem Konzil von Nicäa 325 (Feder), *Zeitschrift für kath. Theologie*, Innsbruck, 1906 1.—Modern Sience and the Origin of Life (Muckermann), *The Messenger*, XLV, 4.—The New Apologetics (Maas), ibid.—The Bellamy Storer Lesson, *Literary Digest*, No. 832.

—Instigated probably by a note under our recent article on "The Children's Crusades in the Light of Recent Researches," (XIII, 6, 165), some kind friend has sent us a copy of a little brochure entitled '*Children's Crusade. Its Tragical History and Result. Written by G. D. H.* St. Joseph's Printing Office, Collegeville, Ind. 1904.—It is a popular treatment of this interesting subject, tolerably correct in its essential statements, but unfortunately not devoid of minor inaccuracies and typographical misprints. The author's final estimate of the tragic movement is sentimental rather than critically scientific.

BOOKS RECEIVED

[*The receipt of every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special attention.*]

The Crux of Pastoral Medicine. The Perils of Embryonic Man; Abortion, Craniotomy, and the Caesarean Section; Myoma and the Porro Section. By Rev. Andrew Klarmann, A. M. (Second Revised and Enlarged Edition.) New York and Cincinnati: Fr. Pustet & Co. 1905. Price net, postpaid, $1.35.

The Catholic Girl's Guide. Counsels and Devotions for Girls in the Ordinary Walks of Life, and in Particular for the Children of Mary. Edited by the Rev. Francis X. Lasance. New York, Cincinnati, and Chicago: Benziger Brothers. 1906. Price $1.00.

The Official Catholic Directory and Clergy List for 1906. Containing Reports of all Dioceses in the United States, Canada, Newfoundland, England, Ireland, and Scotland, and the Hierarchies and Statistics of the United States of Mexcio, Central America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Holland, Switzerland, South Africa, Norway, Belgium, and Japan. Milwaukee: The M. H. Wiltzius Co. 1906. Price bound, for clergymen, $1., for others, $2.

La Providence et le Miracle Devant la Science Moderne. Par Gaston Sortais. Paris: Gabriel Beauchesne & Cie. 1905. Price 2.50 francs.

Oeuvres Oratoires du Père Henri Chambellan, S. J. Tome Premier: Carême, Panégyriques Discours de Circonstances. Paris: Gabriel Beauchesne & Cie. 1905. Price, 4 francs.

Saint Francis of Assisi, Social Reformer. By Leo L. Dubois, S. M. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Price $1 net.

Schuster-Holzammer's Handbuch zur Biblischen Geschichte. Für den Unterricht in Kirche und Schule, sowie zur Selbstbelehrung. 6. völlig neubearbeitete Auflage. Erster Band: Das alte Testament. Bearbeitet von Dr. Joseph Selbst, Domkapitular und Professor der Theologie am bischöflichen Priesterseminar zu Mainz. Mit 130 Bildern und 2 Karten. Freiburg und St. Louis: B. Herder. 1906. Price $3.75 net.

Confession and Its Benefits. By Rev. Ferreol Girardey, C. SS. R. Benziger Brothers. 1906. Price 25 cts.

The Holy Season of Lent. By Rev. Ferreol Girardey, C. SS. R. Benziger Brothers. 1906. Price 25 cts.

The Holy House of Loreto. A Rejoinder. By Rev. Alexander McDonald, D. D., V. G. Antigonish, N. S. 1906.

Studies in Theosophy. By Ernest R. Hull, S. J., Editor of the Examiner (Bombay). Second Edition. Examiner Press, Bombay. 1906.

What the Catholic Church Is and What She Teaches. A Short Guide for Enquiring Protestants. By Ernest R. Hull, S. J. London: Catholic Truth Society.

Notes Suggested by Marmion. Reprinted from the (Bombay) Examiner. 1906.

The Making of Teachers. Reprinted from the (Bombay) Examiner. 1904.

Fortifying the Layman. By Ernest R. Hull, S. J. St Louis: B. Herder. 1905. Price 15 cts.

De Inspiratione Sacrae Scripturae. Auctore Christiano Pesch, S. J. Sumptibus Herder. MCMVI. Price $2.80 net.

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AN INTERESTING REVELATION

An interesting, to many perhaps startling, document, that throws a strong ray of light on what the Germans are wont to call "Kirchenpolitik" in this country, is the letter written in 1900 by President Roosevelt, then Governor of New York, to Mrs. Bellamy Storer, consort of our late minister to Vienna, and recently given out by that lady in her wrath over the rather unceremonious dismissal of her husband from the diplomatic service.

In a statement accompanying this letter, and published together with it in an Associated Press dispatch April 1, Mrs. Storer says it "was written to her so that she might show it to Cardinal Rampolla," at that time the Papal Secretary of State, "in order to convince the Vatican of the friendly attitude of prominent Americans toward Archbishop Ireland's policy." The letter, or a copy thereof, was in fact submitted to Cardinal Rampolla, and there are reasons to believe that it was not the only one of its kind inspired, written, and used for a purpose all too thinly veiled.*

The significant passages of Mr. Roosevelt's letter read as follows:

"I have just received your letter. I need not say what a pleasure it would be for me to do anything for Archbishop Ireland. You know how high a regard I have always felt for him. He represents the type of Catholicism which, in my opinion, must prevail in the United States if the Catholic Church is to attain its full measure of power and usefulness with our people and our form of government.

"I absolutely agree with what Judge Taft says to you in his letter of March 20 with relation to that part of this problem which affects the Philippines, but the problem as a whole affects the United States, as a whole. A reactionary, or in any way anti-American, spirit in ecclesiastical affairs would in America, in the long run, result in disaster, just as certainly as a similar course in political affairs. I may add that the bigoted opponents of Catholicism are those most

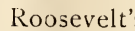
*We have been credibly assured that a letter of like tenor went to Rome about the same time from the late President McKinley.

anxious to see triumph within the ranks of Catholicism this reactionary spirit and the throwing out of men who have shown broad liberalism and Americanism in their policy. Of course, I do not feel justified in interfering in any way, directly or indirectly, in the matter at the Vatican, but it is only fair in response to your letter that I should write you fully and frankly of my great appreciation of Archbishop Ireland and of my firm conviction that the real future of the Catholic Church in America rests with those, who, in the main, work along his lines." (V. St. Louis *Globe-Democrat*, April 1, 1906.)

But Leo XIII. was too astute to be deceived by any such maneuvers. Only a year before he had shown by his Brief "Testem benevolentiae" that the brand of Catholicity which so impressed certain Protestant and Masonic politicians of this country, was not genuine but a new species of Pelagianism, to be relentlessly stamped out in the fair young field of the Church in America. And no political pressure could induce him to stultify himself as it were, by performing any act which might have practically neutralized the effects of that famous dogmatic pronouncement.

On the contrary, not long after, in 1902, he decided to elevate to the cardinalitial dignity that American prelate who stood above all others before the American public as the champion of what was derisively called ultramontane Catholicism and the staunch opponent of the views and policies represented by the school of political wirepullers who were unblushingly attempting to upset the time-honored tradition of this government never to interfere even indirectly in ecclesiastical affairs. And had it not been for the—humanly speaking untimely—demise of the lamented Archbishop Corigan, that personally gentle but dogmatically so uncompromising and in every fibre of his keen intellect and his generous heart so thoroughly conservative prelate, who had more than once declared to his familiars that he "would rather die than raise a finger to obtain the red hat,"—would have been raised to the purple, which he so richly deserved. It has been my privilege to look into some of the more important papers left by His Grace the late metropolitan of New York, and I can promise, when once the gentlemen in charge of these papers will consent to their publication, as

they will not now for reasons easy enough to divine, this REVIEW, without recourse to the Associated Press, will be able to divulge a number of documents which will throw, not only a ray, like Mr. Roosevelt's curious epistle to Dame Storer, but a perfect flood of light upon American "church politics"—how we detest the term, but our language offers none better!—and on the machinations of secular and ecclesiastical politicians alike during the past three lustra.*



THE "LANGUAGE QUESTION"

We fear we shall not be able for some time to come to devote any considerable portion of our valuable space to communications on the "language question." Our own position is so well known that we think we can spare ourselves the doubtful pleasure of reiterating it, as some of our subscribers appear to believe we ought to do, in view of the press discussion which has lately arisen over certain utterances of two Western archbishops.

We note with a degree of satisfaction that the common sense view of the matter which we have espoused from the very beginning is gradually making headway among the spokesmen of the various nationalities that go to make up the body of the faithful in this country.

We think we can safely dismiss the ancient but ever recurring subject for this time by quoting the utterances of three Catholic newspapers appearing in different parts of the country.

**A titre de curiosité* and as indicating the sentiments of Pius X., let us add as a footnote the following Rome despatch, published in the *Globe-Democrat* of March 23:

"ROME, March 22.:—Since the publication by the Associated Press of assertions as to the motives for Ambassador Storer's recall from Austria-Hungary, the Vatican is showing less reserve, and is openly declaring that the women of no other country interfere in ecclesiastical affairs so much as do those of the United States. Thus the case of Mrs. Storer's backing Archbishop Ireland for the cardinalate is typical. Countess Leary of New York is making similar efforts on behalf of Archbishop Farley, and Mrs. Walker of Philadelphia is advocating the claims of Archbishop Ryan. The Pope is much annoyed and has said it is not through such means that the red hat is conferred."

"It is all the same," writes the venerable Father Brockhagen in his *O'Fallon Hausfreund* (IX, 9), "whether our young people prefer to speak the mother-tongue of their parents or English; the reasons for the widely prevailing apostasy among American Catholics are to be sought elsewhere. The most effective of these reasons in our parishes is that English is not generally made the medium, alongside of German, of parochial instruction in those German congregations in which a considerable percentage of the young speak English in preference to German. Especially in our cities the want of English sermons and English religious instruction in German churches is becoming for many of our young people the proximate cause of apostasy."

On the other hand, a widely circulated and much esteemed English Catholic weekly newspaper, the Buffalo *Catholic Union and Times*, emphasizes the danger arising from the opposite tendency in these words (XXXIV, 47):

"Lately we hear much from exalted sources about America and the English language. The great desideratum seems to be to have the English tongue America's language. Why should this be? Is not America the home of the world's oppressed, and should they not find here the simple right to speak their own tongues and learn their Catholic faith in the language which sends its idioms home to heart and brain, to cheer the one and illumine the other? Moreover, is not the English language essentially the language which has been polluted with the garbage of a thousand heresies? Is it not a solemn fact, so closely bound is home and church—faith and fatherland—that the Frenchman or the German, when he neglects his native tongue, loses with it his faith? Or is an English grammar worth an immortal soul?"

It is not at all easy, as many a zealous pastor has found by daily experience, to avoid the one danger without falling into the other.

As far as the public discussion of the so-called language question is concerned,—from the rostrum as well as in the newspaper press, by exalted dignitaries no less than by undignified laymen—it seems to us that little good will accrue therefrom.

"The language question in this country, which has already produced so much bitter feeling and done so much

damage within the Church," we are inclined to think with the Baltimore *Katholische Volkszeitung* (Feb. 24), "would solve itself easily and naturally if no more oil were poured into the fire of discussion. All languages besides the English are doomed as mediums of popular intercourse in this country, for the simple reason that the descendants of the immigrants who spoke and still speak them as their mother-tongue, fail to keep them alive. Under the circumstances common sense would seem to dictate, that all these different tongues be allowed to die a natural death. Compulsory measures with regard to the use of the one or other language have done much harm in European countries. The Catholic Church has always opposed such compulsion, and we all remember that Leo XIII. of happy memory solemnly condemned 'Americanism.' "

IN DEFENCE OF THE PHILIPPINE FRIARS

Apparently certain persons in the United States have suffered serious losses by the departure of the friars from Manila. It seems that some of the friars, regardless of their vow of poverty, used a part of the money which they had received for their lands to pay what debts they had incurred during the four or five years they were compelled to stay in Manila without an opportunity to obtain the means of self-support, to pay for transportation from Manila to Spain and distant South American countries, and start anew their missionary work in countries in which they could look for no resources from State or Church or friends. If the 800 or more who were morally constrained to leave Manila used $2,000,000, that is, $2,500 apiece in this way, they were surely moderate enough to escape censure; $2,500 apiece would be $1,500 for their support for five years in Manila and their transportation, and $1,000 apiece to begin missionary life in a new field. Five million dollars would thus remain to continue the work of the 250 who were left in the Philippine Islands, and this, if invested, would render in an income of $200,000 a year or $800 for each. Very few priests in this country can support themselves and maintain any Apostolic work at $800 a year. And yet the friars are maligned

because they did not leave the entire sum of money which they received, less than $7,000,000, in the Philippines; in other words, because they used some of it to pay debts and expenses, which they were forced to incur in some measure through the machinations of the very men who now malign them.

If they did not deposit or invest their capital in the Philippines or in this country, they had good reason for believing what is now patent to everyone, that between the enemies of the Church in the archipelago and parties in our own country who hoped to capture the fund, it would surely be diverted from the Apostolic purposes to which they are devoting it. They were under no obligation, whether of divine or of human precept, to give up what rightfully belonged to them. There had been no agreement between the Vatican and the United States government, and in the very nature of things there could be no agreement, as Governor Taft stated in his adress at the University of Notre Dame in October, 1904, that this or any other fund should remain in the Philippines or much less be handed over to any other ecclesiastical authorities than to the superiors of the friars themselves. No such agreement was necessary, as both the Vatican and this government would naturally presume that the friars, whatever else had been said against them, were at least honest men. If they saw fit to deposit this money elsewhere than in the Philippines or in this country, it was not because they thought of devoting it to interests outside of the Philippines, but because they could not trust their enemies either here or in the islands.

On this point, we may listen with profit to Father Ambrose Coleman, O. P., who knows the situation thoroughly, explaining in a letter to the Catholic press of the United States why the friars did not and could not distribute this money among the parishes in the Philippines. He thus writes:

"The distribution would mean, in the first place, the immediate closing up of their time-honored and important educational establishments, viz., the University of Santo Tomas and the College of San Juan de Lateran in Manila, as well as the large colleges in Dagupan and Tuguegarao. The education given at the University is practically gratuitous; the colleges, two of which were built within recent years out

of the general funds, though charging a moderate pension, were never intended to be self-supporting, as our colleges at home. Shortly after the American occupation and the restoration of peace, these educational establishments were opened, one after the other, to supply a pressing want, and, in the hope of a happy termination of the negotiations for the purchase of the haciendas, a great deal of money was spent in refitting them and repairing the damages caused by the war, and, moreover, they have been run at a dead loss ever since. Distribution of funds would in this case spell absolute bankruptcy. Again, all American residents in Manila can testify to the noble and dignified manner in which the service of religion, including those magnificent processions through the streets on great festivals, are carried out in the friars' churches in Manila, with which the churches served by the native clergy can stand no comparison. There are no collections; so the heavy outlay for church and convent must come from the common fund which the friars are now asked to distribute.

"This common fund was never intended solely for use in the Philippines. For the last two centuries the missions in China, Tonquin, and Formosa, which have never been self-supporting, have been kept up out of that fund, which is more necessary now than ever for that purpose, as the Dominicans have not only increased threefold the missioners in China since the revolution in the Philippines, but have sent others to Japan. There are five Dominicans missioners also in that little group of islets, the Batanes, belonging to the Philippines, which lie half-way between Luzon and Formosa. For the last five or six years they have had to receive support from the general fund, as the islanders are very poor. Their devoted heroism is apparent from the fact that they are the only white men living in these islets, which are cut off from the mainland by two or three days of dangerous sea voyage."

Meanwhile, we have noted that the bishops who have gone to the Philippines do not complain about lack of funds. Even without the indemnity which they will surely receive for the injury to some ecclesiastical properties and the occupation of others by our troops or authorities, they have quite enough to support themselves and their clergy.

What they complain of is not lack of funds, but lack of men, and instead, therefore, of lending their columns to statements about the friars, which are tantamount to slander, some of our editors would do well to imitate the editor of the *Sacred Heart Review*, whose appeal for the means of transportation for the missionaries, whom the superior of Mill Hill is actually sending to the Philippines, was answered immediately with the amount required. The Philippines need missionaries more than money, and those who helped to diminish the number of friars, the chief missionaries there, owe it to their consciences to supply this need by encouraging Apostolic men to go there; at least to cease maligning those who, but for their machinations, would be still preserving religion there.—*The Messenger*, 1906, 2.

PROTESTANTISM RESOLVING ITSELF INTO UNBELIEF

It was inevitable that Luther's formula of private judgment would revenge itself in the course of centuries. Heresy will out; moreover it will run out. Errors, if let alone end by contradicting, or at least counteracting, themselves. Like equations of a certain kind, they dissolve themselves into a satisfactory 0=0.

Men, with any pretense to consistency of thought, could not or would not go on accepting the supernatural and suprarational on a basis of rationalism. Protestantism as a mode of thought could not be final. It was initial, introductory, provisional, embryonic, propaedeutic. Seeing that it was the beginning, it could hardly be mistaken for the end. Not that those who had control of the beginning could have foreseen, or foreseeing could have controlled, the end. Even if Protestantism in the minds of its founders meant little more than a violent reaction against an exaggerated tone of religious thought, the result of Protestantism must be clearly distinguished from its object. Just as Plato and Aristotle were pagans, yet served to prepare minds for Christianity, so was Luther a bigot in matters of dogma, whilst yet his doctrine was the harbinger of unbelief. Like all organisms it is not merely to be judged as a fact, but as a force; it is what it has or will become. As Protestantism rested on an intellectual basis

of subjectivism, the passage of years would see it dissolve little by little, until the supra-rational *credenda* or dogmas would be eliminated; and with the absence of mysteries would come the disuse, and finally the atrophy, of supernatural faith.

Logically Protestantism meant rationalism. Historically it was fated to beget and pass into indifference.

Three centuries had hardly run their course, when the psychological, or if you will, subjective premises of Protestantism had wrought themselves out to their utter limits of agnosticism and unbelief. Not that unbelief had been able to make itself into an *Ecclesia Negans;* nor yet that the thinkers who disbelieved, agreed in anything more positive than their disbelief. They presented no unbroken front except against the rationality of the act of faith. They were materialists, agnostics, sceptics, positivists, subjectivists, transcendentalists, naturalists, evolutionists, idealists. They could make no common cause except to dispute the supernatural claims of faith. Idealism had no greater enemies than the so-called evolutionists. The cruder forms of evolution found no satisfactory arguments against idealism. It was a chaos of unbelief wildly striving against the cosmos of faith. Things had come to such a pitch of negation and confusion, that the "Pillar and the Ground of Truth" could no longer withhold her guidance; and in 1870 bishops, assembled for the first time in the history of civilization from the four quarters of the world, proclaimed the existence of that supernatural order of truths and faculties which it had been the fatal outcome of Protestantism to deny.—Fr. Vincent McNabb, O. P.*

THE PERSECUTION OF CHRISTIANITY UNDER THE EARLIER EMPERORS

Under the earlier Roman emperors, was there any direct and explicit prohibition of Christianity as such?

Mommsen and others have answered in the negative, holding that such action as was taken against the Christians, came under the general police power of administrative officials, and was not a matter of judicial interpretation or en-

*Oxford Conferences on Faith, pp. 12—15. (B. Herder. 1905. Price net 90 cts.)

forcement of written law at all. This view is accepted by Professor Ramsay, in his volume on 'The Church in the Roman Empire before A. D. 170,' and by E. G. Hardy in his short treatise on 'Christianity and the Roman Government.'

Rev. Dr. Patrick J. Healy, of the "Catholic University of America," in his recent work on 'The Valerian Persecution,'* dissents. A scholarly reviewer of his book in the *Nation* (No. 2104) says that, while he is not without respectable company in his attitude, his dissent is sustained by no conclusive evidence. "It cannot be seriously questioned," says this critic, "that the police power recognized and exercised under the imperial constitution was broad enough to make trouble for a faith so radically at variance with Roman traditions as was early Christianity. Restraint, even to the death penalty, being easily secured without such assistance, the burden of proof lies on him who holds that special legislation was employed, and the evidence so far offered is very far from conclusive. Dr. Healy assumes, for example, that the words used by a number of the early Christian writers, '*Non licet esse Christianos*,' are satisfactorily explained only on the theory that they are the exact words of the law. And yet he tells us only a half-dozen pages later that 'the aim of the apologists, from Quadratus and Aristides to Tertullian, was not to obtain any change in the legislation. They demanded that such modifications be introduced into the procedure followed by the magistrates as would ensure for the Christians a fair trial on specific charges, and constantly complained that Christians were condemned for the mere name without any proof that they were guilty of crime or wrongdoing.' Now if '*non licet esse Christianos*' was positive law, it is strange indeed that the whole strength of the apologists was not thrown into an attempt to change the law, on the ground of its essential injustice. If, however, the prejudice naturally aroused by the irreconcilability of Christianity with prevalent modes of thought and feeling, had led magistrates to the too easy assumption that Christians were as a matter of course disloyal citizens, presumably guilty of any offences popularly alleged against them; then we can readily see that the available point of attack

*It is an abuse, by the way, to employ the proper name "Valerian" as an adjective.

for the apologists was just that which they chose, the mode of procedure."

The view espoused by Dr. Healy has been quite generally abandoned, we believe, by present-day Catholic scholars. "During the first centuries up to Trajan"— says, e. g., Grupp, 'Kulturgeschichte der römischen Kaiserzeit,' II, 80—"the Christians were persecuted only arbitrarily and occasionally, as the opposition between them and the State had not yet become fully accentuated, and the ruling powers were long unable even to distinguish between Christians and Jews. Under Domitian the Christians were still made to suffer from the tax molestations directed against the Jews, and their property was confiscated. It was not until Christianity had spread more widely and its specific nature became more clearly apparent, that the persecution took on a different character, as can be seen from Pliny's report to Trajan."

And Prof. Kirsch says in his new edition (1902) of Hergenröther's standard 'Handbuch der Allgemeinen Kirchengeschichte' (I, p. 123), that in distinguishing between Jews and Christians, a distinction which did not force itself upon the Roman authorities till on towards the end of the first century, the State proceeded practically on the theory that "*Christianos esse non licet.*" But there was no judicial proceeding against them before Hadrian's time (98—117); and (p. 268): "it was not before the middle of the third century, that the relations of the Roman State power towards Christianity assumed other, juridical forms. Till then there had been no general law of the empire against the Christians, but the State merely attempted to suppress them, because they refused to worship its gods and to render the usual cultus to its emperors, and were therefore looked upon as a dangerous element."

Pliny's own letter, which Dr. Healy adduces, disproves his contention. For as the *Nation* reviewer points out, "Pliny knew that he had the right to enforce the death penalty, and had been acting on that right before asking the Emperor for further instructions. If he had had such a positive law as Dr. Healy assumes, his task would have been simplicity itself. But if he was merely using his discretionary police power to maintain tranquillity in his province, and found himself under popular pressure to take stern

measures against a sect in which he could not find anything ordinarily to be branded as crime, but which was indisputably causing various disorders from the Roman point of view, then a man of his kindly disposition might well have been perplexed."

Dr. Healy refers to Trajan's reply to Pliny as the first "special legislation on the subject of Christianity" to which we can point with absolute certainty. Like his critic in the *Nation* we prefer to agree here with Mr. Hardy, who says that "to speak of Trajan's letter as an edict either of proscription or of toleration, is a complete misconception of the facts." Ramsay, too, has strongly expressed his surprise that so many critics have made the mistake of exalting into imperial legislation against Christianity this simple letter of advice to a provincial governor, who was anxious to use his discretion in a purely administrative matter in such a way as to win approval at Rome.

THE CATHOLIC DIRECTORY AND CATHOLIC STATISTICS

During my recent absence in Florida and Cuba the following communication reached the office of the CATHOLIC FORTNIGHTLY REVIEW:

We notice in the FORTNIGHTLY REVIEW, Volume 13, Number 3, an article on Catholic Statistics. While it does not in the least affect our Directory, we wish for your own benefit to call your attention to the fact that by the paragraph in question you have shown yourself to be entirely unacquainted with the state of affairs in Wisconsin, and have again displayed considerable ignorance. You say that the Catholic population of the Milwaukee Archdiocese according to an article in the *Excelsior* is 235,000, and that the Catholic Directory of 1905 has it as 294,000. If you had given the matter any thought, as a writer of ordinary intelligence would, you would have referred to our *1906* Directory and found the Catholic population given as 235,000. Furthermore, while you personally may not be aware of the fact, all the Archbishops, Bishops, Chancellors, Secretaries, Officers of the Dioceses, ninty-five percent of the clergy and *ninety percent of the Catholic editors* are fully aware of the fact that the figures given in our Catholic Directory are not those concocted in the office of the Catholic Directory, but are furnished direct from the Bishop or Chancellor of each and every diocese. Archbishop Messmer has given his personal attention to the statistics and report of his archdiocese, and we are under the impression that His Grace knows what he is talking about. You do not seem to be aware that

the State of Wisconsin was ecclesiastically re-divided, and the Diocese of Superior formed. By this re-division Milwaukee lost 60,000 in population, according to the Archbishop. You go on to say that you may repeat your ancient query, "What about the value of the Catholic Directory's estimate of the Catholic population in general and of the various dioceses in particular?" Editorial writers, as a rule, study their subjects before writing. They do not plunge headlong into this or that without knowing whereof they speak. Such, however, does not appear to be the case with you, for had you given the matter any thought, you would not have written this poppycock. It is immaterial to us whether you turn out additional balderdash concerning the Directory figures, for you are not attacking our figures, but those of the Archbishops, Bishops, Chancellors or Secretaries. No doubt, your poppycock will amuse them and give further publicity to your lack of information. Very truly yours, THE M. H. WILTZIUS CO. per J. H. M.

P. S.—You may print this letter if you so desire.

The Catholic Directory has evidently changed editors of late. The previous editor was a gentleman, who, on more than one occasion, when I had, by criticism or personal effort, aided him in correcting errors, (which are not altogether avoidable in a work of this scope and character), thanked me most cordially and said that, though the mistakes were most of them due to the reverend gentlemen who furnished the figures from the various dioceses, he would take the blame upon himself rather than divulge this fact before the general public.

It seems to be the policy of the present editor to throw the blame publicly upon the bishops and chancellors.*

Of course, this is none of my business. I print the letter of the Wiltzius Co., with their express permission, because I am in the habit—some think it is a bad habit!—of making public both the blame and the praise which it is my lot to receive from time to time from ecclesiastics as well as laymen.

Let me say, to begin with, that the protestation of the Wiltzius Co. with regard to the note in No. 3 of the CATHOLIC FORTNIGHTLY REVIEW is well founded. In commenting upon the divergency in the figures given for the Archdiocese of Milwaukee, the writer of the note had overlooked the

*The *Southern Messenger* (XIV, 45) also publishes a letter signed "The M. H. Wiltzius Co.," in which it is stated: "The figures in our Directory are official, being given by the officials of various dioceses.... the fault, if there is any, lies not with the publishers of the Directory."

fact that the State of Wisconsin, since the publication of the Catholic Directory for 1905—that for 1906, as we distinctly remarked in a foot-note, had "not yet reached us", and did not in fact reach us, until I made special application for it after my return from the South, in the early part of March —had been ecclesiastically redivided, whereby Milwaukee had lost 60,000 Catholics. Hence the REVIEW readily and humbly apologizes for having wronged the Directory compilers in this particular instance.

My oft repeated query, however, "What about the value of the Catholic Directory's estimate of the Catholic population in general and of the various dioceses in particular?" will, I fear, have to stand for yet a while to come, until there is a radical improvement. Lest I be once more accused of writing "poppycock," etc., I shall not refer to-day to the various articles in previous volumes of the CATHOLIC FORTNIGHTLY REVIEW, in which Rev. J. F. Meifuss, myself, and others have time and again proved the Directory's figures to be obviously false; but shall establish my point by quotations—recent quotations, printed since the Directory for 1906 has been issued—from several Catholic American newspapers of acknowledged standing. In order not to extend this article unduly, I shall cite only a few of the criticisms which I have clipped from such newspapers.

There is first of all the *Catholic Citizen*, appearing in Milwaukee, almost within a stone's throw of the office of the M. H. Wiltzius Co. The *Citizen* brands the statistics of the Catholic Directory as "slovenly" (XXXVI, 16) and "stupid" (XXXVI, 13), and says among other things (XXXVI, 13):

"The Catholic Directory for 1903 reported the Catholic population of the New York Archdiocese as 1,200,000.* Between 1903—5, 600,000 Italian immigrants landed in New York, of whom half, most probably, remained there. Yet the Catholic population of New York Archdiocese is reported in the Catholic Directory of 1906, as 1,200,000—showing no increase in three years, despite all the Catholic babies born there and all the Catholic immigrants landed there. A dozen other Catholic dioceses also are kept at the old stereotyped figure they were rated at three and four years ago. *Church Progress* of St. Louis, calls the figures of the Catholic Directory 'positively inaccurate.' They are positively stupid."

*Dr. E. L. Scharf, in a syndicate letter to which I shall refer more specifically further down, says that "according to reliable information the figures for 1906 regarding New York should be 2,650,000"!—A. P.

The *Church Progress*, apparently, has meanwhile received a letter of protest similar to the one we print above from the publishers of the Directory, and it devotes an editorial leader to the subject of "The Catholic Directory and Catholic Population" in its Vol. XXVIII, No. 46.

"That [our recent criticism regarding the positive inaccuracies contained in the so-called official Catholic Directory] was justified," says our contemporary, "there can be no denial. It is substantiated by the like opinions of the most influential and impartial Catholic journals. Moreover, it is unquestionably confessed by the communication of the Directory publishers themselves. We are all quite familiar with the method by which the statistics are gathered. The mere fact that the figures are furnished by the chancellors of the various dioceses does not give the Directory an official character. Neither does it imply an accuracy that is beyond question. If there should be doubt anywhere on this point the assurances of the Directory publishers themselves ought to be quite sufficient to remove it. For they assert that 'even though the figures for some dioceses *were not changed for some years*, the bishops and chancellors had good reason for leaving them as they are.' Yet in the face of this remarkable admission, we are asked to regard the Directory as an official publication and to rely upon it saccuracy in enumerating the Catholic population. Could anything be more absurd? Is anything further necessary to justify the criticisms of the Catholic press?"

With regard to the Directory figures for the South, the *Catholic Sun* said in its edition of Feb. 10 (XIV, 33):

"We know of one Southern diocese which, in 1890, was credited with 100,000 Catholic population. To-day it has only 100,000 Catholic people. During the time, however, it has been found necessary to erect seventeen new parishes and build handsome churches and schools within them. The old parishes are still crowded, and the new churches are being filled. In another Southern city three Catholic churches now exist, but the Directory knows only of one."

The *Catholic Sun's* general opinion of the Catholic Directory (l. c.) is that it "is notoriously and grossly unreliable."

The *Southern Messenger* of San Antonio, on its part (issue for Jan. 18), reviewing the figures given in the Catholic Directory of 1906 for San Antonio, Galveston, and the other Texan dioceses, criticized them as "falling far short of the truth," and, therefore, unreliable. A few weeks later, in commenting upon a letter addressed to the editor by the M. H. Wiltzius Co., the *Messenger* (XIV, 45), while disclaiming any intention to impute blame either to the editors of the Directory or to the diocesan chancellors, reasserted its opinion that the figures for Texas are "too low," hence inaccurate.

The *Catholic Telegraph* of Cincinnati, showed in a recent issue (LXXV, 4) that there has been an encouraging increase in the Catholic population of that city and diocese; but that fact is not known to the Directory-makers.

These quotations are sufficient to show that there is no denying the fact that the Catholic Directory, in its most essential, the statistical, part is notoriously inaccurate. The publishers themselves admit it (v. *Church Progress*, XXVIII, 46); now "inaccurate statistics" are not only, as the same journal rightly observes, "virtually worthless," but in the opinion of the *Catholic Sun* (XIV, 33), which is shared by many others, they render the Directory "worse than useless."

Messrs. Wiltzius & Co., deviating from a rule to which, as we remarked in the introduction of this paper, they have hitherto wisely adhered, now cast the responsibility for the inaccuracies of their Directory publicly upon the bishops of the country and their chancellors. So far as it involves the bishops, the *Church Progress* (XXVIII, 46) "repudiates" this "imputation" in the "absence of positive proof," for the reason that "it implies purposed misrepresentation on the part of the hierarchy, a fact contrary to their own interests." The *Catholic Sun* (XIV, 33), on its part, puts in a good word in defense of the chancellors. "Usually, when the accuracy of the Directory is questioned, its publishers assert that they present the statistics furnished them by the reverend Chancellors of the various dioceses. This would seem to indicate that the chancellors are to blame for the misinformation contained in the book. We cannot speak with regard to all, of course, but we know of three who, in the not-remote past, have asserted that the Directory-publishers have paid no attention to the diocesan statistics furnished from their offices. One of these has gone to the trouble of getting out an archdiocesan directory of his own."

Hence, clearly, it would be both unjust and impossible to apportion the blame for the notorious unreliability of the Catholic Directory before hearing from the bishops and the chancellors. Nor is it our present purpose to undertake this ungrateful task. We fully appreciate the difficulties with which both publishers and diocesan officials have to contend in the preparation of accurate statistics, and whatever we have said in the past, or shall say in future, in criticism of

the Directory, has had, and shall have, for its sole purpose the remedying of a notorious defect which is bound to prove prejudicial to our common cause.

The esteemed *Church Progress* has for some years contended that approximately accurate Catholic statistics can only be obtained if the Catholic population of the country is tabulated according to a definite system under the direction of the hierarchy.

It were silly to deny that such a system, to produce reasonably accurate results, would have to be carefully wrought out and as carefully applied. Mere estimates, based on "the rate of increase," etc., are apt to lead to figures still more unreliable than those given by the Directory. When Dr. E. L. Scharf recently sent out such an estimate in one of his Washington letters to the Catholic press, (No. 409, dated March 5, 1906), the *Intermountain Catholic* of Salt Lake promptly showed that his figures for Utah, Wyoming, and Idaho were positively "freakish."* So that Dr. Scharf has simply furnished a new proof for his own assertion (ibidem) that "accurate results can only be obtained by an actual count of the people."

Why can't we have in this country a regular quinquennial Catholic census, taken up and tabulated for all our dioceses according to a uniform system? ARTHUR PREUSS.

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*"For example, Utah is given 5,958 communicants in 1890, and after the lapse of fifteen years its total Catholic population is but 6,000, a gain of only forty-two, counting infants! What possessed Bishop Scanlan to build the grandest cathedral west of the Mississippi with only that forty-two increase to support the undertaking? Then comes Wyoming with 7,185 communicants in 1890, and only 4,000 Catholic population in 1906—a loss of over 3,000. How did that happen? Surely 3,000 did not abandon the faith and embrace the creeds of the sects. To even up figures it might be claimed that Wyoming Catholics pulled up stakes and now camp in Idaho. Idaho had only 4,809 communicants in 1890, but shows up with an even 14,000 Catholic population in 1906." *Intermountain Catholic*, March 10, 1906.

ONCE MORE THE VATICAN KYRIALE

Cardinal Merry del Val has addressed the following letter to Cardinal Fischer, Archbishop of Cologne:

"The Vatican edition of the Kyriale, as Your Eminence is aware, has given rise to much discussion especially among other editors, so that it is easy to understand that inexact opinions as to its character have been spread abroad. Wherefore the Holy Father has directed me to assure you that the Vatican edition of the Kyriale has been published not for mere temporary use, but is truly and strictly authentic, so that it should be adopted *hic et nunc* in all the churches. But this character of authenticity and its general use at the present time will not prevent, if the Holy See thinks fit, certain modifications to be introduced hereafter, but of this there is no immediate prospect. In the meantime the Sovereign Pontiff trusts that all Germany will conform to the new edition of sacred song, especially as a congress of Gregorian Chant was recently held in that country, at Strasbourg, a congress with which the Holy Father was much gratified."

This letter teaches us: 1. The Vatican Kyriale is really authentic; 2. It was not intended for mere temporary use; 3. Though modifications may be introduced hereafter, this will not be done immediately; 4. It is the ardent desire of His Holiness that the Kyriale should be adopted *hic et nunc.*

This fourth point seems to be directed against those who advocate another edition containing the Plain Chant melodies in stricter accordance with the ancient manuscripts. In behalf of the latter, Rev. Dr. H. Bewerunge of Maynooth publishes a statement in the *Tablet* (No. 3434), from which, for the information of our readers, we will quote the following essential passages:

"The only rational explanation of the situation is this. His Holiness wishes that those who have hitherto used the Mechlin or Ratisbon editions should lay them aside in favor of the Vatican edition, which, though not an exact reproduction of the original melodies, is a close approximation to them. But if we had an edition giving these melodies in their original purity, those who would use this edition would

carry out the Pope's intentions even more fully than those who would use the Vatican edition. Is there any chance, then, of having such an edition? First, as to the difficulty of editing it, there is none. The Solesmes Benedictines could publish it to-morrow. They need only print the copy they supplied for the Vatican edition. But will such an edition get the approval of the Holy See? In his *Motu Proprio* of the 25th of April, 1904, the Pope declares that even after the appearance of the Vatican edition other editions of Plain Chant will be approved, provided their variants are founded on other good Gregorian codices. Now the edition I have in mind would be founded not on the 'other' good codices, but on 'the' good codices. Is it conceivable that Pius X. would withhold his approval from such an edition? I should think not, and I have, therefore, every confidence that before long we shall have an edition of the melodies of the Church in their original purity."

Dr. Bewerunge may be right in his contention or he may be wrong: at any rate, there can not be the slightest doubt that, until further orders from the Holy See, *the Vatican edition of the Kyriale must be adopted in all the churches.* It is, as Mr. Otten pointed out in a recent issue of this REVIEW, a question not of aesthetics or archaeology, but a plain duty of obedience to the Vicar of Christ.

MASONIC BENEVOLENCE

The bait with which Masonry fishes in the pool of life, is charity or benevolence.

It is true that Dr. Mackey, better instructed in real Masonry than most of his brethren, deprecates in his standard work 'The Symbolism of Freemasonry' (p. 301), that "A large majority of its disciples.... arrive with too much rapidity at the conclusion that Charity, and that, too, in its least exalted sense of eleemosynary aid, is the great design of the institution." He labors valiantly to undeceive them and ourselves, by proving that the main object of Masonry is what he is pleased to call Divine Truth. They have caught the bait, but failed to recognize the hook concealed within.

"To relieve the distressed," he tells us in 'The Masonic Ritualist' (p. 64), "is a duty incumbent on all men, but particularly on Masons who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the greatest aim that we have in view."

All this is very pretty in words. What say deeds? The chief object of Masonic benevolence is certainly the chief object of Masonry—the freeing minds from the thraldom of religious error, the freeing wills from the bondage of moral chains. How wide is this benevolence? How far can it or will it go in this illumination?

First, it excludes all but the male sex. Woman, be she wife or sister or daughter or mother, is forever and absolutely excluded.

Secondly, among the male sex it excludes all but the freeborn. The child of the bond-woman can never be a Mason.

Thirdly, even among the freeborn, the person must be of mature age. As Masonry is the worship of our sensual nature, puberty is necessarily a requisite.

Fourthly, even in men of mature age, there must be no serious physical defect. The blind, the halt, the eunuch, the aged, and others diversely afflicted, those that need most the gentle hand of benevolence, are rigorously excluded from Masonry.

Fifthly, even in those that are physically perfect, insanity, mental feebleness, inability to read or write, will still limit the numbers of those to whom Masonic benevolence, in the form of Masonic enlightenment, may be extended.

Sixthly, even when every quality is present, one blackball, the caster of which is not to be known, cannot be questioned as to his motives, will exclude a candidate from membership in a lodge.

All this is clearly stated in Dr. Mackey's 'Masonic Jurisprudence' (pp. 83-121), in treating of the "Qualifications of Candidates."

Would you appreciate the broadness, the universality of Masonic benevolence?

Our author imparts it on page 862 of his 'Encyclopædia

of Freemasonry': "Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law which says, that it is better that ninety-nine guilty men should escape, than that one innocent man should be punished is with us reversed; so that in Masonry it is better that ninety and nine true men should be turned away from the door of the Lodge, than that one cowan be admitted." (A cowan is the Masonic term for outsider.)

And this is the association that is so loud in its protestations of love for humanity! It has no use for the miserable here; it cuts them off from any Masonic beatitude hereafter.

How different from Catholicity, that opens its doors to all alike; for all are equally the children of Christ, its spouse; all equally the purchase of His precious blood; all equally destined for the joys of Heaven. Or, if distinction be made, it is in favor of the very classes excluded by Masonry, following the example of Christ, who gave as proof of His divine mission that the blind saw, the lame walked, the lepers were cleansed, the poor had the Gospel preached to them. The Church is the true mother of our race, and the object of the tenderest care of a true mother is the weak, sickly, deformed child, whose very affliction is the strongest appeal to her love. The harlot may expose or strangle it; the true mother would give her life for it.

But equally narrow is Masonry even in its eleemosynary form,—a form, after all only incidental to it, as we are told in the 'Ritualist.' "Although Masonry," it says, "is indebted for its origin to its religious and philosophic character, yet charity in the ordinary adaptation of relief of the distressed becomes, although *incidentally*, a prominent feature of its teachings. And hence it has been well said, that there is no institution whose laws more strongly enforce or whose precepts more earnestly inculcate, the virtue of charity" (pp. 46-47).

What is essential to an institution is certainly more strongly enforced and earnestly inculcated than what is incidental. But in the doctrine of Christ and of the Catholic Church, Heaven is the price of works of mercy. "I was hungry and you fed me... Come ye blessed of my Father!"

"I was hungry and you gave me not to eat.... Depart ye cursed!" Where are similar words in Masonry?

Besides, Masonic charity is only for its own. And even among its own, only for Master Masons and their families. Apprentices and Fellow Crafts have no right to Masonic assistance. Moreover, the Master Mason must be in good standing. ('Masonic Jurisprudence,' pp. 222 sq.).

And after every limitation is made, here is the rule established for relief:

"'You are not charged to do beyond your ability.' This provision is not inconsistent with the true principles of charity, which do not require that we should sacrifice our own welfare or that of our family to the support of the poor, but that with prudent liberality and a due regard for the comforts of those who are more nearly dependent on us, we should make some sacrifice of luxury out of our abundance, if we have been blessed with it, for the relief of our distressed brethren." ('Masonic Jurisprudence,' p. 226).

Realize, dear reader, why Freemasonry cannot bear the Catholic religious orders, whose members sacrifice home and family and the dearest interests of earth, and not mere "luxury out of abundance," for the wretched and afflicted. However gaudily gilt its charity, it cannot bear comparison with the solid gold of Catholic sacrifice. Realize the sources of the spoliation of poor school and hospital and home for the aged, which has invariably followed in Catholic countries the advent of Freemasonry to power. The objects of Catholic charity have no purpose for the Mason, and the funds expended in supporting them are much better employed in supplying luxuries for the Masonic elect.

[This article, like those we recently published on "Freemasonry and the Human Soul," "Masonic Morality," "Masonic Morality and the Virtue of Chastity," is but a succinct synopsis of a more elaborate paper with full quotations, which will form a chapter of A Study in American Freemasonry, Based Upon Its Standard Works, soon to be published in book form by B. Herder, and for which advance orders can now be sent to the editor of the CATHOLIC FORTNIGHTLY REVIEW. —Our next article will deal with "The Unity of Masonry."]

"AMERICAN CHRISTIAN SOCIALISM"

Within the ranks and on the outskirts of the American Socialist Party there has been started an important movement which calls for careful consideration at the hands of the Catholic clergy and educated Catholics generally.

It is the so-called Christian Socialism. It centers principally about the *Christian Socialist*, a semi-monthly published at Danville, Ill. A number of Protestant ministers are among the editors and chief contributors of this paper. It is sent to most Y. M. C. A. headquarters and enlists a good deal of sympathy for Socialism among a certain class of our separated brethren.

As an indication of the powerful trend towards social reform which, though late, is setting in vigorously in our midst, this Christian Socialist movement may be hailed as a good omen; but in as far as it reveals the existing confusion of ideas, concerning the true nature of both Christianity and Socialism, it must be deplored by every one who has at heart the true welfare of our country.

The *Christian Socialist* has been established with the avowed purpose of converting church members to the teachings of international Socialism, with certain qualifications however. This purpose is thus stated in the issue of Dec. 1, 1905.

"The transpiring social revolution must be guided so that it will avoid the compromises of capitalist reformers on the one hand and the evils of atheistic revolution on the other. Class-conscious, revolutionary Socialism must proceed in the full light of *spiritual* and *moral* as well as *economic* truth. And to the Christian Socialist is committed the tremendous responsibility and undying glory of giving particular voice to this threefold message. The work of this paper is of inestimable importance. Everyone who believes in the essential principles of Christianity as declared by Jesus Himself should unite their heartiest efforts with ours to carry on this vital work."

There it is: International revolutionary Socialism is to be inoculated with a diluted tincture of Christianity, to counteract the virus of atheistic materialism which is too apt to scare prospective adherents; for the rest, the principles of modern scientific Socialism are to be retained. This is the

program of the *Christian Socialist*, and this program it follows out by a judicious mixture of invective against capitalism and of sentimental gush and altruistic platitudes tending to show that Christ was a first-class Socialist and arch-revolutionary and that His ideals of truth and justice will find their full completion in the collectivist organization of society. A fuller discussion of the views detailed by the *Christian Socialist* is reserved for some future occasion. For the present it may suffice to point out the dangers lurking in the endeavors of apparently sincere and honest-minded men. It is pretty plain that doctrines of the nature indicated above will easily seduce certain well-meaning, altruistic Protestants whose acquaintance with the Christian religion is exceedingly superficial. But they are a menace likewise for unwary Catholics. Judge by the following. In his report concerning a recent lecture tour in some eastern states, Mr. E. E. Carr, editor-in-chief of the *Christian Socialist*, thus comments on a Catholic family whom he visited:

"These Logsdons are not only among the oldest American families and whole hearted Socialists, but they are also devout Catholics and thoroughly in sympathy with genuine Christian Socialism,—Socialism with a religious, moral *soul* and a *body* of economic equality and justice—true brotherhood. There are thousands of devout Catholics among the Socialists, and when the priest attempts to interfere they say that the Church is authority in religious matters but not in politics. Meanwhile the number of Socialist priests is steadily increasing. The Catholic people desire economic freedom as earnestly as any other. All anyone needs to make him an enthusiastic Socialist is a thorough knowledge of the subject."

To our mind the greatest danger inherent in the so-called Christian Socialist movement is that it will induce many to join the Socialist ranks who would otherwise stand aloof, and that gradually they will be imbued with the materialistic and godless doctrines which form the stock-in-trade of dyed-in-the-wool Socialists. In fact, one or the other of the prominent leaders of the American Socialist Party has expressed his opinion that such will assuredly be the case. Thus Mr. E. Untermann, one of the intellectual leaders of "scientific" Socialism in the U. S., voices his approval of Christian

Socialism in the following terms (*Christian Socialist*, Oct. 1, 1905):

"At the present historical stage, Christian Socialism..... is of service to the cause of the working class, because there is a class-conscious working class movement marching toward victory. Without this essential factor in the social evolution, *Christian Socialism would be as impotent as all its sentimental predecessors* have been. But under the present conditions, *it helps to round up those stray individuals* on the outskirts of the working class army who, without class consciousness, still have desire and inspiration for social progress from *abstract ideas of right and justice*. With this understanding, the class-conscious proletariat of the world will acknowledge the services which Christian Socialism in America renders to International Socialism." [*Italics ours.*]

This is but saying in other words: Christian Socialism will do for the present to swell the ranks of our political party. Whatever there is of the Christian in it will soon be eliminated, and the class-conscious, proletarian Socialism will alone remain.—

These few remarks may suffice for the present to show Catholic pastors how carefully they should watch the development of the so-called Christian Socialist movement.

V. F. G.

PARERGA AND PARALIPOMENA

Another Method of Endowing a Free Parochial School.—Various methods of supporting a free parochial school have, on one occasion or other, been discussed in the CATHOLIC FORTNIGHTLY REVIEW. Abbot Gasquet, during his recent visit to this country, found in operation one which we believe we have not hitherto mentioned, because it was never brought to our notice.

"At Ogdensburg [N. Y.]," he says, in the course of his very interesting "Impressions of Catholic America," published in the first number of the new *Dublin Review* (No. 276), "Father Conroy has established a system of insurance by which, in process of time, the maintenance of the parochial schools will be secured, without the irksome necessity of continuing to call upon the people. His idea, briefly, was to get members of his congregation to insure their lives for a minimum sum of one hundred dollars, to pay the premium yearly, and to assign the policy to the trustees of the school, so that in course of time the capital sum insured would be received. The scheme was at once well taken up by the Catholics of Ogdensburg, and a capital sufficient to support

the parochial schools will ultimately find its way into the hands of the managers, who are the legal trustees for the parish."

Criminals Who Assume Irish Names.—The student of criminal statistics, and the Catholic public in general, will be interested in the revelation made by the United Irish Societies of New York, after a careful study of the records of the criminal courts of that metropolis, that prisoners accused of crime frequently adopt Irish Catholic names. We quote a few particulars from the New York *World*, by way of the *Catholic Record* (No. 1429):

At the time of the murder in the Paul Kelly dive recently, the discovery was made that nearly all the tough young Italians who compose the "Paul Kelly," the "Five Points," the "Monk Eastman," and other gangs, masqueraded under Irish names. This, it was found, was also true in Harlem and the Tenderloin. Dozens of pickpockets, thieves, crooked gamblers, shoplifters and disreputable women with unpronounceable names have taken on easier of enunciation Irish aliases. Facts picked up here and there induced the United Irish Societies to go into the question of the adoption of Irish names by criminals of other nationalities. In the course of its investigation the committee appointed for the purpose had occasion to visit the Tombs. Inside of an hour they found half a dozen inmates of the prison appearing on the records with pronounced Irish names whose accents would have made Dave Warfield turn green with envy.

The Conversion of Princess Ena of Battenberg has created a great deal of comment in newspapers, Protestant and Catholic, all over the world. The sanest utterances on the subject which we saw anywhere were printed in the leading Catholic paper of Germany, the *Volkszeitung* of Cologne. Annoying as the Princess' conversion must have proved to Catholics, said that eminent journal in its edition of March 22, we can only hope that the future has not still more annoying things in store for us Catholics. The first rumors of the proposed conversion began to circulate last January. On March 8, Princess Ena was received into the Catholic Church. It was the business of the ecclesiastical authorities to decide whether within this brief space of time she had acquired a full and firm conviction of the truth of the Catholic religion. We can well understand, however, the complaints of Protestants that the conversion was due to political reasons. Should this be true, then it must of course be condemned. The attitude of the British royal family, who failed to be present at the ceremony, but attended the banquet which followed, was certainly not very impressive, and almost leads one to conclude that their consent was given for political reasons purely. King Edward, in ascending the

throne, had to take a terrible oath against "Popery" and quietly did take it in spite of the protests of his Catholic subjects. Now he helps his niece to become a Catholic when the Spanish crown is in sight.—

In a previous edition (Feb. 1), the same journal had said in substance: No wonder Protestants are alarmed at seeing their princesses change their creed like a cloak to become Greek Catholic, Orthodox or Roman Catholic queens and empresses. Catholics entertained identically the same sentiments when, in 1830, they saw Elizabeth of Bavaria turn Protestant to become queen of Prussia. A conversion from such a motive is pitiable indeed from the religious point of view, and surely it cannot impress Catholics favorably. Personal conviction is the only cause that can justify a change of creed. Any exterior motive, be it even a crown, is altogether insufficient. If, according to the dictum of the late Emperor William I., "the people must be kept in the faith," then the reigning dynasties above all should guard against trifling with it. We are not at all surprised that such examples have terrible consequences and that the good people Catholic as well as Protestant, condemn such conduct most sharply. By taking this point of view in judging Catholic princesses, we fully justify the attitude of believing Protestants towards the princesses of their own creed. Of course, we cannot pass judgment as to the instruction of a Protestant princess, and if or not in any individual case it has resulted in full conviction of the Catholic truth; neither do we presume *post factum* to doubt the sincerity of any convert. But even if she is sincere, we must say it were better if all grounds for suspicion had been avoided.

The Case of Father Tyrrell.—The noted French Jesuit review, *Études*, in its issue of March 5, under the form of an editorial note headed "Lex Orandi, par le P. Tyrrell," says that this now notorious publication of the then celebrated English Jesuit, which appeared early in 1904, has unfortunately been praised by certain Catholic reviews, although it attacks the very substance of dogma and cuts at the root of all Christian faith. "We were not unaware that the *imprimatur* obtained in England was due solely to a regrettable error and that the ecclesiastical authority had never been asked to examine the different pamphlets or confidential letters circulating secretly, which, giving the key to the system adopted by the author, flung an unfortunate but dazzling light on the very grave errors hitherto enveloped in the cloudy haze of mystic and ambiguous formulas." This implies that Father Tyrrell was not honest and straightforward. Error never is. The *Études* confirms the news that Father Tyrrell is no longer a member of the Society of Jesus, which never approved his dangerous and erroneous doctrines, and which, after ex-

hausting all conciliatory means, has felt itself in duty bound solemnly to repudiate responsibility for such teaching.

With this solemn repudiation the *Northwest Review* (XXII, 25) confronts Father Tyrrell's own explanation, written to the London *Daily Chronicle*, saying that "this letter is fully in keeping with that fondness for ambiguous phrases, catchwords with double meanings, and vague but specious generalizations which has made Father Tyrrell so popular with people who do not analyze. For instance, he is careful to hint in general terms at 'the so-far irreconcilable antitheses with which the Church is wrestling in a period of transition,' but he wisely refrains from any special example of these supposedly irreconcilable antitheses, lest he should promptly be met with the proof that it is quite reconcilable. He is thus enabled to pose as a victim of 'fidelity to one's principles' and to 'the rigor of law,' while at the same time handing out bouquets to his quondam brethren."

Fr. Tyrrell's letter to the *Daily Chronicle* reads as follows: "I learn with regret that more notice has been taken in your columns of my ecclesiastical difficulties than they really deserve. I do not know in detail what has been said. But I wish to say briefly, once for all, that the conflict, such as it is, has been one of tendencies, not of persons; that the separation has been the result of mental and conscientious necessities on both sides and of the so-far irreconcilable antitheses with which the Church is wrestling in a period of transition; that however harsh the consequences of fidelity to one's principles may seem, yet they result from the rigor of law rather than from personal rancor. Let me add that while I am most grateful to those who take up the cudgels for me, I had far rather be left defenceless than that anything should be said to offend my Jesuit and pro-Jesuit friends, who are very many and very dear; or that would seem to refuse to the opinions and tendencies of others that broad tolerance which, in the name of Catholic liberty, I claim for my own."

An Urgent Appeal to the Catholics of America is made by a French correspondent of the Texas *Catholic Messenger* (XIV, 50):

"The Catholics of America..... owe a debt of gratitude to the French Catholics who sent them in years past so many zealous missionaries and devoted sisters. They have now a splendid opportunity to acquit themselves of that debt. Let them hold, in all the principal centers, indignation meetings to denounce the uncivilized methods of persecution used by an atheistic government against the Catholics of France. Let them then cable their indignant resolutions to some of the leading papers of Paris, the *Libre Parole*, *La Croix*, *L'Eclair*, etc..... The effect in France will

be immense, coming from the great Republic in which 'Liberty' is not merely a name, as it is here. America has protested in favor of the Jews in Russia; let her protest in favor of the French Catholics now assailed by a fierce Judæo-Masonic persecution. Americans, help us; we are in sore need of your sympathy!"

Can American Catholics turn a deaf ear to this pathetic appeal?

A New Holy-Water Font.—According to the *Southern Messenger* (XIV, 49), P. J. Dinn of Boston has invented a form of holy-water font, which is designed to do away with all danger of infection from germs. The water is stored in an air-tight and dust-proof receptacle, and each person desiring holy water simply touches a double-acting valve, which instantly discharges a few drops of holy water upon the fingers. The valves are so constructed that no water escapes except when the knob is pressed, and then only a sufficient quantity.

A Warning Against the Gramophone "Gregorian Records" advertised in this country is published in the *New World* (XIV, 23) by Rev. F. H. Zabel of Bunker Hill, Ill. "Whatever may be their merit," says Fr. Zabel, "they are not the genuine article—they were not taken from the Roman singers alluded to, nor honored with a pontifical brief, nor presented to Pius X. By common agreement between publishing companies, the genuine articles cannot be imported to the United States, nor the American spurious articles be exported to England. The spurious articles bear not the mark of the Gramophone and Typewriter Company, Lt., of London. This I know from experience."

The "Gregorian Records" sold in this country, Fr. Zabel insinuates, are sold under false pretences. That is of course to be condemned. But what about their merits? which would seem to be the main question for the purchaser. Do these records actually reproduce the Gregorian melodies as approved by the Holy Father?

Protestant Christians Against Secret Societies.—The Lutherans are not the only Protestant sect that is vigorously opposed to secret societies. We note from the Philadelphia *Record* of March 14, that the Pennsylvania State Convention of the National Christian Association recently passed a set of strong resolutions of which the following is a summary:

"They condemn secret fraternities because they are alleged to entice men from the church, and they call upon all Christian patriots to take a stand against lodges. They affirm that in time of peace secrecy is not required for any good purpose. Attention is called to the deceptive nature of lodges, and they are charged with baiting traps to en-

snare young men. They note with alarm that drunkenness, debauchery, and attendant evils are all encouraged by the social side of secret fraternities, dances, banquets and the like. They are charged with selfishness and lack of benevolence. The high-sounding titles and gaudy regalia of lodge men ore condemned as not tending to make men humble. The increasing spread of the lodge tendency among members of labor unions is noted with regret. Lodge influence is charged with interference with domestic relations and causing the spread of divorce. It is charged that the courts cannot deal justice when there are men on the bench who have taken the oaths of secret fraternities. Lastly, the National Christian Association pledges financial support for the extermination of such organizations."

"The Gospel According to Spencer."—In a critical review under this title, of Dr. C. W. Saleeby's book 'Evolution, the Master Key,' a writer in the New York *Evening Post* of March 10, among other things, says:

It was once remarked by a dear old lady that she had a clear enough notion of how the astronomers learned all the rest about the stars, but that for the life of her she could not see how they "found out their beautiful names." We can see that this need of names is fundamental in the human mind, but few discern how large a part it plays not only in common affairs, but even in our philosophies; how, if the name of a scheme for explaining the universe be catching, it may give popularity to a creed which less fortunately dubbed might have passed unnoticed. So it was with the Spencerian explanation of all things. If it had been descriptively entitled "a supposed law of procession from the undifferentiated to the differentiated," a select few would have studied it critically, noted its measure of truth and error, both as large, and passed it to its place on the shelves, where lie the host of man's accountings for the universe; the general public would have cared no more for it than for Kant's 'Critique of Pure Reason,' or Hegel's marvellous enlargement on the thesis that "Being and not being are the same." Give it the name of *Evolution*—that truly celestial word—and all the uncritical attend it as a revelation, for it carries faith on its winged sound.

The American Brand of Catholicity does not stand so high in the estimation even of some of those who have more or less favored "Americanism," as one should think. Witness this passage from one of Father Phelan's editorials in the *Western Watchman* (Sunday edition, XIX, 9):

"There are those who would Americanize our religious orders and communities. We have more than once expressed ourselves on this subject. When it comes to a show-down between American and French Catholicity; or between Amer-

ican and Spanish Catholicity; or American and Italian Catholicity; or between American and German Catholicity; give us the French, or Spanish, or Italian, or German article every time. We have in this country done many things, well; we have built churches and filled them with devout worshippers; we have defended the Pope and the Church against the virulent ignorance of heretics. But we have yet much to learn from the older Catholic lands. We must tarry longer at their knee, and learn obedience and reverence."

A Jesuit on Lourdes.—Benziger Brothers publish a "new edition" of *Lourdes: Its Inhabitants, Its Pilgrims, and Its Miracles. With an Account of the Apparitions at the Grotto, and a Sketch of Bernadette's Subsequent History. By Rev. F. Richard Clarke, S. J.* (224 pp. Price $1.)

This was in 1888, when it first appeared, and probably still is, the best book in English on Lourdes; but in issuing it in 1906, the publishers should have insisted that it be revised and brought up to date.

Father Clarke is rather "a minimizer in the matter of the miracles of Lourdes" (p. 73) and believes that an attitude of watchful caution and a disposition to examine critically into the claims of any cure claimed to be miraculous, tend more to the honor of the Holy Mother of God than too ready an acceptance of alleged miracles (ibid.).

A protracted stay at Lourdes convinced him that the percentage of those who are completely freed from their maladies there is very small indeed,—not five per cent of the sick who go thither (pp. 80—81). But he says the investigation on the spot is severely critical, and that among the cures wrought there are a few which seem to be absolutely inexplicable on any other hypothesis except that of a miracle.

The correct attitude of Catholics in regard to such things is very concisely and luminously stated by him as follows: "The disposition of a good Catholic will combine a loyal readiness to accept any well-attested miracle with a prudent reserve and suspicion where the miracle shows signs of weakness" (p. 110).

It is with regard to the evidence, be it remarked, that opinions differ; and since there "has been no decision respecting the miracles of Lourdes which binds the conscience of the faithful" (p. 111), many continue sceptical, though of all books published on the subject hitherto that of Fr. Clarke here under review is probably best calculated to shake that scepticism and to establish the conclusion in the minds of even the most pertinacious doubters that "there is some supernatural agency at work [at Lourdes], over and above the ordinary laws of nature."

"C'est Shocking!"—Mlle. Therèse Vianzone, who spent several months in America two years ago, recently published *Impressions*

d'une Française en Amérique (Paris: Librairie P'on. 1906.) As a Catholic she devotes considerable attention to Church affairs and Church leaders here. Her "impressions" on these subjects are rather amusing. In a certain Catholic educational institution she finds a portrait of Cardinal Gibbons and right opposite it another of a young woman scandalously décolletée, and she exclaims: "Je m'étonne, c'est shocking!" Her attendant smiles and explains the relation of the offending portrait to a certain benefaction.

The *New York Times*, by the way, which quotes this passage from Mlle. Vianzone's *Impressions* in its "Saturday Review of Books" for March 31, adds: "Alas! the Protestant pot may not call the Catholic kettle black on this score. We have heard, however, that a great university of the Far West has found a solution of the problem by honoring such personal mementoes of benefactors with a special room, the key of which is not always to be found during the presence of visitors whose sense of fitness might be shocked."

Speaking About Church Fairs, for which, as our readers know, we have never had much use, here is a good joke clipped from a secular paper:

The pastor of a church in Virginia made an urgent appeal to his congregation for funds necessary to pay for repairs. The result of this appeal was disappointing, for not more than half the money needed was given.

The next day at a meeting of the vestrymen the pastor referred to the discouraging result and asked advice in the matter of securing funds.

"Well," said a vestryman, "we have failed to get the money honestly; so I suppose we'll now have to see what a church fair will do for us."

K. of C. Notes.—1. Under the caption, "Forty-three German," the Syracuse *Catholic Sun* (XIV, 40) says:

"A Knights of Columbus council has been organized in New Ulm, Minn., that is a history maker. Of the fifty-three charter members, forty-three are of German origin or descent. Strange to say, however, the new body has adopted the name of St. Patrick's Council, and seven of the officers, including the Grand Knight, Dr. R. J. O'Donnell, are of Irish birth or ancestry.

2. In a "Letter From Augusta, Ga.," in the New Orleans *Morning Star* (XXXVIII, 22) we read about a K. of C. "exemplification":

"Our fourth degree exemplification was a grand success, ritualistically and personally. Bishops Northrop and Keiley were present on the occasion. Bishop Northrop headed our ranks, marching to the hall of initiation. He took the degree."

3. Mr. Adolph B. Suess, of East St. Louis, Ill., writes to us: "The good pastor who in No. 7, p. 214, of the CATHO-

LIC FORTNIGHTLY REVIEW is quoted as asking, 'But what could I do?' could, I make bold to reply, have stood unflinchingly for fulfillment of duty, as dictated by his conscience, and as peremptorily demanded by the pernicious method that the K's of C. employ to lessen faith by frequent Sunday excursions. In the Diocese of Belleville the synodal statutes forbid Sunday excursions, yet the Knights of Columbus have had several such in the recent past. That they do not desire 'close affiliation' with parish churches is fully testified by the erection of their 'own individual temples,' built as a rule, by the rich members, and paid out of the funds of the local societies. All this would not be so censurable, perhaps, were it not an open secret that the K's of C. love to place themselves at the head of the procession by their frequent use of such boasts as, "We embrace only the very élite of Catholicity,' 'Our membership comprises the best elements of the parish,' etc. *ad nauseam.* That these excellent moral virtues and superior qualifications are not possessed by many I stand ready to prove. Only recently, I instanced, in a communication to this REVIEW, one flagrant example of moral decrepitude among the leaders of local 'knighthood;' still another may be adduced in the recent elopement and marriage, before a justice of the peace, of one of the shining lights of K. of C. circles in this city. The moral lapses are, perhaps, excusable in the rank and file of workaday Catholics but scarcely so in those who pose as 'enlightened Catholics of a highly spiritualized brand'. The good pastor above referred to should not only sever his connection with the K's of C., but in thunder tones remind the male members of his parish who absent themselves so frequently from divine service, of their obligations toward their holy religion and its Divine Founder."

4. "Ever since a letter appeared in our issue of February 17 from 'A Tipperary Man,' sharply criticizing a vulgar song that formed one of the numbers of an entertainment previously given by the Damen Council of the Knights of Columbus, we have been subjected to brutal attacks. One K. C., a notorious boodler, the trail of whose graft may be traced from Texas to the Chicago City Hall, surpassed all others by his savage truculence. We desire at length to warn him that if he does not back water his keel will soon run aground on very rough bottom. We have not criticised the Knights of Columbus, although they are not above criticism..... We generally and of set policy reserve our ammunition for the enemies of the common household of the faith. But we have enough lotus eaters in the Catholic Church whose innocent lethargy is doing much to paralyze her energies without tolerating malignant interference from grafting and greedy self-seeker whose wolfish instincts leave no place in their miserable souls for the blessed influences of the Holy Catholic

Religion. Had the Knights of Columbus not let down the bars our friend would not be able to write K. C. proudly after his name."—*New World,* Chicago, XIV, 30.

5. From the Wichita (Kas.) *Catholic Advance*, VI, 52: "The Knights of Columbus held a meeting at Parsons last Sunday participated in by members from all sections of the country and showed themselves loyal to their Catholic principles by observing the Lenten regulations in properly omitting the usual banquet. By the way, why the necessity of selecting the time of Lent for these initiations? If Dr. Preuss hears about it he will require another flyblister to assuage the pain, and possibly put off his own initiation which we are prayerfully looking for. We are still feeding that goat for the ceremony."

MARGINALIA

What became of the money contributed by American school children for the proposed heroic monument to Gen. Lafayette in Paris? It is asserted that, though nearly six years have passed since this monument was "officially presented to the French Republic," the bronze statue is not yet on its pedestal, but in its place stands a "counterfeit" weather-worn, dilapidated plaster cast." If we remember right, Archbishop Ireland was a member of the committee. He is now in Europe. Perhaps he will look into the matter and let us know.

Commenting upon the way in which the daily papers, especially those of New York, advertise Mr. Rockefeller, Jr., and his ridiculous "Bible class," the *Evening Post* (March 19) demands that prostration before money merely as such, which has become a particularly crying evil of our day and country, cease. In a democracy zealous for "the equality of human worth" every newspaper worthy of its high mission ought indeed sternly to insist that a man be judged by what he is, and not by the abundance of his material possessions. Everything which seems to imply that a rich man's ideas, sayings, doings, are important simply because he is rich, should be frowned upon as anti-social and immoral.

There has been some talk recently in the St. Louis press, secular and religious, of the future of German churches after the German tongue dies out and young and old prefer English. German and other non-English parishes in this diocese, as in many others, are nearly as numerous as the

English speaking ones, and in not a few instances the churches are close together. Here we have what the *Western Watchman* (Apr. 1) calls "a difficult problem." The natural solution would seem to be to make the German etc. parishes "mixed," until English would rule supreme. But the *Watchman* thinks this would not be fair to the purely English speaking congregations, because "if they [the German churches] are to be open to all nationalities, the English speaking churches should be also." Would not the simplest way be, to let the pastors of German and other foreign congregations, when it becomes necessary, preach English to their own people, over whom they would also retain parochial rights; while Catholics of Irish and English descent would remain members of the existing English speaking parishes? But it will probably take twenty years yet before this problem is ripe for a general solution.

A foot-note in the latest volume of Dr. Ludwig Pastor's monumental *Geschichte der Päpste seit dem Ausgang des Mittelalters* (IV. 1. B. Herder, 1906) informs us that the liberality with which the Holy See has thrown open the Vatican archives has not extended, and does not yet extend, to the archives, of the Inquisition. Dr. Pastor was refused permission to examine the documentary treasures there stored up. ("Eine wissenschaftliche Benutzung des genannten Archivs [der Inquisition]," such are his own words, l. c. p. 247, n. 1, "ist allerdings auch mir trotz wiederholter Bemühungen nicht gestattet worden.") To our limited understanding it would seem that pretty much the same reasons which moved Leo XIII. to open the Vatican archives, would also render it advisable to make the archives of the Inquisition freely accessible at least to such scholars as Dr. Pastor.

A chemistry professor in a seminary one day asked a student: "Suppose you were summoned to the side of a patient who had accidentally swallowed a heavy dose of oxalic acid, what would you administer?"

The student who, studying for the ministry, took chemistry because it was obligatory in the course, replied: "I should administer the last sacraments."

In connection with some of the subjects occasionally treated in this REVIEW, it may be well to quote the following words from Bishop Hedley's latest work: "We can learn two important lessons on this subject from the so-called scientific spirit. One is not to force our own pious opinions upon others, and the second is to cultivate greater caution than our forefathers, considering the age in which we live.

As to the second, it may be said without fear of failing in spiritual learning, that in these days piety is intended to be more *hard-headed* than it formerly was. To be cautious is not to be less pious; it is only to be on the side of not allowing your piety to spread itself over too much ground."

M. Joseph Bonnet, the Rome correspondent of *La Vérité Française*, says (No. 4509) that Archbishop Symon, who recently toured this country to examine into the schism among the Polish Catholics, "not satisfied with bringing back a goodly number of schismatics to their religious duties, has drawn up for the S. Congregation of the Propaganda a list of just complaints of the Polish Catholics against the American episcopate, and asked that the causes for these complaints be removed."

M. Bonnet gives us no inkling of Msgr. Symon's conclusions and suggestions. But he communicates an important bit of (we believe hitherto unpublished) news when he adds that Archbishop Symon has founded in Cracow a seminary for the training of priests for the Polish missions in America.

We have a Polish seminary with forty-two clerical students in Detroit, which, an outsider would be inclined to think, on general principles, could do better work in this regard than any foreign institution.

That verdict rendered by an Ohio jury against a dismissed schoolma'am, on the ground that "girls in love are not competent teachers," looks like an insidious attack upon our public school system.

Referring to the latest of a long list of scandals in the administration at Washington, beginning with postal frauds and ending with the revelations of the debasement of the consular service, the Hartford *Times* says: "Any private enterprise in the country would be bankrupted in a year by the sort of management which pervades the public service of the United States. And yet there are a lot of people, with Mr. Roosevelt as their spokesman, who would largely increase its functions."

The undersigned begs to announce his intention of filling engagements for the summer months July 1 to Sept. 1—to either substitute for organists and choirmasters wishing to take a vacation, or instructing choirs in Plain Chant and Church Music in general, as demanded by Pope Pius X. in his Motu Proprio.

Appliction should be made not later than June 15.

For particulars address

OTTO A. SINGENBERGER,

Catholic Normal School, St. Francis, Wis.

LITERARY NOTES

—*Meditations on the Mysteries of Faith and the Epistles and Gospels for each Day and the Principal Feasts of the Year.* By a Monk of Sept-Fonts. Translated by the Religious of the Visitation of Wilmington, Del. Revised and Edited by Rev. Ferreol Girardey, C. SS. R. St: Louis: B. Herder. 1906. 2 vols. cloth; net $4.—These Meditations are remarkable both for solid piety and orthodox doctrine. They abound in numerous Scriptural texts appropriate to the different subjects and are well calculated to teach practically mental prayer—that great and indispensible means of perfection. The result, evidently, of many years of meditation on the part of their learned and pious author, they are well adapted to the spiritual wants of all: priests, religious, and lay people. Priests may cull from them ample matter for preaching, and confessors especially will find them of assistance in drawing souls nearer to God. The late Bishop Becker of Savannah wrote to the translators: "These very thoughtful meditations suit every believer. Their beauty is incomparable, for they are simplicity itself. We have been both edified and instructed whilst merely reading the translation. It is given in terse English. We highly recommend the work." To adapt the English edition better to our present wants, the reverend editor has added from the Meditations of Fr. Bronchain, C. SS. R., a man of prayer well versed in spirituality, thoughts for the first Friday of each month and also for the feasts of the principal saints canonized in latter times.

—Rev. Wm. J. Weis, S. J., Professor of history in St. John's College, Toledo, O., warns the Catholic reading public in the Toledo *Catholic Record* against *Garner and Lodge's History of the United States*, which he proves to be unfair and superficial.

—Father Herbert Lucas, S. J., has issued a second, revised edition of his scholarly biographical study, based on contemporary documents, of *Fra Girolamo Savonarola.* We have reviewed this work (XXXII & 474 pp. B. Herder. Price $1.50 net) at some length upon its first appearance, in THE REVIEW of November 2, 1899. "With faithful care and infinite patience," we said then, "does Fr. Lucas unravel the tangled skein of evidence regarding the Friar's contumacy toward the Pope, giving with every fact its palliating or incriminating circumstances. He shows how Savonarola's conduct in the crisis of his life can only be condoned on the score of his being in good faith. The error of judgment is not to be denied." In this second revised edition, which, though printed from the same plates, contains a considerable number of emendations and additions, the author, while taking account of everything of any importance that has been written on the subject since 1899—particularly by Mr. Armstrong, Dr. Schnitzer, Fr. O'Neil, and several reviewers (Barry, Bellesheim, our own "Tychikus", etc.)—adheres substantially to his original conclusions, which, based as they were upon an impartial investigation of all available documents, seemed to us "to be final" already upon the occasion of the appearance of the first edition, and indeed, have not been shaken in any essential particular since.

—Rev. A. Hemmersbach, of Mt. St. Joseph, O., writes to the CATHOLIC FORTNIGHTLY REVIEW: "It will interest many of your readers to know that Father Leo Manzetti, chairmaster at the Cincinnati Cathedral, has just finished his accompaniment to the Solesmes Requiem. (Price 50 cts. Apply to Rev. L. Manzetti, 325 W. 8th Street, Cincinnati, O.) His accompaniment to the Kyriale (Papal Edition) will be shortly published by Fischer of New York."

—*The Catholic Girl's Guide. Counsels and Devotions for Girls in the Ordinary Walks of Life, and in Particular for the Children of Mary.* Edit-

ed by the Rev. Francis X. Lasance: (New York, Cincinnati, and Chicago: Benziger Brothers. 1906. Price $1.) This little book (5¾x4in., 679 pp.) consists of conferences, adapted from the German of P. Celestine Muff, O. S. B., devotions, prayers, and pious exercises; to which are added Father Clarke's meditations on the life of Mary for the month of May. To pastors it will supply material for suggestive exhortations; to directors and prefects of sodalities it will lend assistance by its many practical hints; to the Children of Mary in particular and all Catholic girls in general it will furnish good spiritual reading and also serve them as a complete prayer-book, specially adapted to their various needs. We heartily recommend the booklet, because we are sure it will prove useful to those for whom it is intended.

—The *Athenæum* prints an interesting note on Newman in France. M. Henri Brémond, it appears, has just brought out an "essai de biographie psychologique" on him, having already issued volumes on 'Newman, le Développement du Dogme Chrétien'; 'Newman, Psychologie de la Foi,' and 'Newman, la Vie Chrétienne.' He is further preparing 'Newman Hagiographe' and 'Newman Educateur.' The *Athenæum* queries whether any modern religious mind was ever before the subject of such elaborate and many-sided analysis, and wonders what must be the indignation of the shade of Thomas Carlyle at this homage paid to one who had by his account, "the brains of a rabbit."

—Rev. V. F. Gettelmann, S. J., writes to us from Valkenburg, Holland: "Anent your remark on page 63 of the current volume of the REVIEW, concerning '*Denzinger's Enchiridion*,' I am happy to tell you that, since the copyright of the book has passed to B. Herder, one of our Fathers here is preparing an up-to-date edition of that useful manual, which will embody many new and practical features."

—*Cross and Chrysanthemum*, by Rev. Jos. Spillmann, S. J. (B. Herder, 1906. $1.00). This English edition of 'Kreuz und Chrysanthemum' appears about one year after the death (Feb. 23, '05) of the distinguished author, who has done yeoman's service in the field of Catholic fiction. It is a historical novel, one of the best that Fr. Spillmann has written. The persecution of the Christians in Japan between 1598 and 1614 forms the groundwork of the narrative. Relying for the main historical facts upon the authentic 'History of Japan' by P. Charlevoix, S. J., the author has succeeded in weaving a thrilling tale in which innocence and political craft, covetousness and justice, sensual love and divine charity, apostasy and heroic martyrdom, Christianity and paganism, are strikingly contrasted and brought into conflict with each other. Most pleasing to note is the religious tone which pervades the whole of this very interesting book. No one, whether young or old, will read it without being made better.

BOOKS RECEIVED

[*The receipt of every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special attention.*]

Geschichte des deutschen Volkes vom dreizehnten Jahrhundert bis zum Ausgang des Mittelalters. Von Emil Michael, S. J. IV. Band: Kulturzustände des deutschen Volkes während des dreizehnten Jahrhunderts. Viertes Buch: Deutsche Dichtung und deutsche Musik während des dreizehnten Jahrhunderts. Erste bis dritte Auflage. Freiburg und St. Louis: Herder sche Verlagshandlung. 1906. XIV & 457 pp. $2.40 net.

Manual of the Sodality of the Blessed Virgin Mary and Prayer Book. Revised Edition Compiled from Approved Sources. New York: Fr. Pustet & Co. 12mo. 156 pp.

Meditations on the Mysteries of Faith and the Epistles and Gospels for Each Day and the Principal Feasts of the Year. By a Monk of

Sept-Fonts. Translated by the Religious of the Visitation of Wilmington, Del. Revised and Edited by Rev. Ferreol Girardey, C. SS. R. St. Louis: B. Herder. 2 vols. cloth. Net $4.

Privilegierte Massenvergiftung des deutschen Volkes. Trutzbriefe eines Unverantwortlichen. Von Dr. Otto v. Erlbach. Dritte Auflage mit einem Anhang: Parlamentarische Erörterungen über die Bekämpfung der Pornographie. München: Verlag von Dr. Armin Kausen. 1906. (Pamphlet.)

Fra Girolamo Savonarola. A Biographical Study based on Contemporary Documents. By Herbert Lucas, S. J. Second Edition—Revised. London: Sands & Co.; St. Louis: B. Herder. 1906. XXXII & 474 pp. Price $1.50 net.

Catholic Church Hymnal. With Music. Edited by A. Edmonds Tozer. New York: J. Fischer & Bro. 1905.

Probabilismus Vindicatus ab Augustino Lehmkuhl, S. J. Friburgi Brisgoviae: Sumptibus Herder. MCMVI. (St. Louis: B. Herder). 126 pp. Price 75 cts. net.

Organum Comitans ad Kyriale seu Ordinarium Missae, quod juxta Editionen Vaticanam harmonice ornavit Dr. Fr. X. Mathias, Organista Eccl. Cath. Argentinensis. Sumptibus Fr. Pustet. MDCCCCVI. Price $1.75.

The Mystery of Hornby Hall. By Anna T. Sadlier. Benziger Brothers. 1906. Price 85 cts.

Round the World; A Series of Interesting Illustrated Articles on a Great Variety of Subjects. With 109 Illustrations. 215 pp. Benziger Brothers. 1906. Price 85 cts.

P. Heinrich Denifle O. Pr. Ein Wort zum Gedächtnis und zum Frieden. Ein Beitrag auch zum Luther-Streit. Von Dr. Hermann Grauert. Zweite, vermehrte Auflage. B. Herder. 1906. Price $0.50 net.

Encyclical of Pius X. to the Prelates, Priests, and People of France. The Catholic Truth Society, 562 Harrison Str., Chicago, Ill. (Pamphlet.)

Cana: or Little Chapters on Courtship, Marriage, Home. By Charles Alfred Martin, of the Ohio Apostolate. 30th Thousand. 53 pp. St. Louis: B. Herder. 1906. 10 cts.; per 100 $4. (Pamphlet.)

Forty-Seventh Annual Report of the Superintendent of Insurance of the State of New York. Part I: Fire and Marine Insurance. 55 pp. Albany, N. Y. 1906.

A Book of the Love of Jesus. A Collection of Ancient English Devotions in Prose and Verse. Compiled by Robert Hugh Benson, M. A., Priest of the Diocese of Westminister. 227 pp. London; Pitman & Sons; St. Louis; B. Herder. Net 75 cts.

Histoire Critique des Évènements de Lourdes: Apparitions et Guérisons. Par Georges Bertrin, Agrégé de l'Université, Docteur ès lettres, Professeur à l'Institut Catholique de Paris. 8me édition, revue et augmentée; illustrée de 20 simili-gravures. 573 pp. Paris: Librairie V. Lecoffre. 1906.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann. The Popes During the Carolingian Empire. Leo III. to Formosus, 795—891. Vol. II.: 795—858. 336 pp. London: Kegan Paul, Trench, Trübner, & Co.; St. Louis: B. Herder. 1906. Net $3.

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OUR SECOND LITERATURE

A recent article in the *Literary Digest* revealed to its Anglo-American readers the existence in this country of "a second literature," American in spirit, German in form and language. For its illustrations the article was indebted to the tasteful anthology of Dr. G. A. Neeff, entitled *Vom Lande des Sternenbanners.* One hundred and three poets and writers of verse are represented in this book, all of them living in the United States, not a few sprung from American soil, and all truly American writers in the second great language of their country.

Neeff's book, however, is but an anthology. Many of the authors represented therein by three or four, and never more than six, poems, have published perhaps as many volumes in verse and prose. Again, only living writers found admission. There are other anthologies culled from the writings of poets "dead and gone" who have sung Columbia's praise in German accents. Then we have a mass of valuable prose, literary, historical, and scientific, forming as it were a substantial body for the elusive spirit of beauty dominating the poets. Now, these various writings are sufficiently numerous and important to be styled a literature. It is a literature second only to that of which Poe, Longfellow, and Hawthorne are the acknowledged chiefs; a literature instinct with the life, thoughts, feelings, and aspirations of five millions of German-Americans.

Quietly but steadily, as all natural growths; this literary movement has assumed ever-widening proportions. To-day our German-American literature can boast of an epic poem in the grand style, Schaele's "Die Hohenstaufen," of classic tragedies as those of Henrici, Zündt, and Lochemes, and of a number of really meritorious collections of every form of lyrical poetry, equal at least, if not superior, to the songs of the Anglo-American muse.

Among the song-birds gifted with poetic insight and the true lyrical élan, I would specially mention Rev. Michael J. Lochemes,* whose *Gedichte eines Deutsch-Amerikaners* have

*For a number of years rector of the Catholic Normal School and Pio Nono College at St. Francis, Wis.—(A. P.)

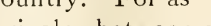
recently been published by the M. H. Wiltzius Co. of Milwaukee. Father Lochemes, who is a native of New York but has grown up in Wisconsin, has of course, a thorough mastery of the English language, in which he has written a book of travels. He is as patriotic a lover of this country as you will ever find between the plains or "Our Lady of the Snow" and the hills of "Our Lady of Sunshine." Read his poems "Lincoln," "Mein Vaterland," "Nord und Süd," and others: they are full of true American sentiment. But whilst America is the home of his heart, the language of his heart was and is and ever will be the dear, noble German of his forbears. Father Lochemes' German is pure and unalloyed, clear, strong and melodious, such as is used by the best writers of Germany. And what is more, Father Lochemes is no mere verse-maker but a genuine poet. Like "the grand old name of gentleman," the word poet "has been soiled by ignoble use." The true poets, who of necessity must be few, have suffered by the multiplicity of obtrusive rimesters. "*Corruptio optimi pessima.*" Father Lochemes is a true maker of song, full of the gentle melancholy of our Indian summers, yet ever conscious of a secret Presence in all the changes and vicissitudes of earthly things. No wild spirit breathes over the flowers of his song. A subdued strain of homesickness after the better land, like that of the lyrics of our own Longfellow, is characteristic of his best songs and ballads. Father Lochemes has been styled "the American Uhland." Readers of Longfellow will remember that some of the finest things in this great poet's works are translations from the German of Uhland. Longfellow is, to a certain extent, a German poet in American dress. Neither intellectually nor ethnologically can he be called Anglo-Saxon*.

German thought is now dominating the intellectual world.

*"An Deutschland," says P. Alexander Baumgartner, S. J., in his admirable volume *Longfellow's Dichtungen: ein Literarisches Zeitbild aus dem Geistesleben Nordamerikas* (Herder. 1887. Vorwort, p. vi), "knüpft den Dichter [Longfellow] mehr als ein freundschaftliches Band: nicht bloss längere Studien auf deutschem Boden, Bildung an deutschen Mustern und Uebersetzungen aus dem Deutschen, sondern auch die Bearbeitung deutscher Stoffe und mehr noch eine Geistesrichtung, welche aufs innigste mit derjenigen Uhlands und der Romantiker verwandt ist."—(A. P.)

Still books remain dead unless a kindred spirit will read and interpret them. It would seem to be the mission of German-American literature to fuse into one the thought of Germany, deep, thorough, sincere, with the spirit of freedom and progress of our country. Therefore we hail with joy and hope the appearance of every book by a German-American. May they grow in number and importance and may they be read by an ever-widening circle! The extinction of the German language in America would be not only a sad calamity in as far as German-Americans are concerned, but also a great loss to our common country. For as "competition is the life of trade," so friendly rivalry between several groups has been and must ever be productive of greater energy, enterprise, and success in all the walks of life.

Fredericktown, Mo. (Rev.) JOHN ROTHENSTEINER.*



THE UNITY OF FREEMASONRY

Whoever makes bold to assert that Freemasonry is one and the same throughout the world, must be prepared to face a storm of denials, and from Masons who assert that they know whereof they speak.

There are different rites, we are told, different jurisdictions and grand lodges, different spirits; where then is the alleged unity?

Dr. Mackey will tell us in his 'Encyclopedia of Freemasonry' (p. 844):

"Variations in the phraseology of the lectures, or in the forms and ceremonies of initiation, so long as they do not trench upon the foundations of symbolism on which the science and philosophy of Masonry are built, can produce no other effect than a temporary inconvenience. The errors of an ignorant master will be corrected by his better instructed successor. The variation of the ritual can never be such as to destroy the *true identity of the institution*.....Uniformity of work may not be attained, but uniformity of *design* and uniformity of *character* will forever preserve Freemasonry from disintegrating."

*Rev. Father John Rothensteiner (a native of St. Louis) is himself a German-American poet of high repute, and the REVIEW hopes to be able in the near future to do justice to his own recent valuable contributions to German-American literature.—(A. P.)

The differences, therefore, that exist in the various lodges and rites and jurisdictions, are accidental differences, not essential ones. They affect the phraseology of the lectures, the rites of initiation, and similar matters; but they do not touch the "science and philosophy of Masonry," "the true identity of the institution," "the uniformity of design and uniformity of character" of the Craft.

Thus mankind itself is of various sizes and ages and weights and colors and manners and juridictions; yet ever the same and essential humanity, in spite of all these differences; it is one amid non-essential variations.

This is what we assert, with our author, of Freemasonry.

In the first place, we search our author's volumes (and they are, as our readers know, the acknowledged standard works of American Freemasonry) in vain for any indication of an essential difference between American Freemasonry and foreign. He is ever treating of Masonry and Masons. The American rite, as he tells us ('Lexicon of Freemasonry,' p. 412), is "a modification of Masonry in which, *the three ancient degrees and their essentials* being preserved, there are varieties in the ceremonies and number and names of the additional degrees.... Some of these rites lived only with their authors and died when their paternal energy in fostering them ceased to exert itself. Others have had more permanent existence, and still continue *nominally* to divide the Masonic family. I say only *nominally*, for the fact that they are all, no matter what be their *unessential* differences, based upon the three ancient degrees, enables a brother of any rite to visit a symbolic lodge of all the other rites. A master Mason is *in all rites and countries*, acknowledged as such, and entitled to all the privileges which that sublime degree confers. The following are the names of the rites of Freemasonry now practiced in Europe and America."

He then proceeds to enumerate seventeen: the York, French or Modern, Ancient and Accepted Scotch, American, Swedish, etc., etc., dividing up the world.

Hence it is that Dr. Mackey always speaks of the "Masonic system," the "Masonic family," the "Masonic brethren," the "Masonic world."

Here is what he himself says expressly on the subject with which we are just now concerned:

"The universality of Masonry is not more honorable to the Order than it is advantageous to the brethren. From East to West, from North to South, over the whole habitable globe, are our lodges disseminated. Wherever the wandering steps of civilized men have left their footprints, there have our temples been established..... The Mason indigent and destitute may find in every clime a brother, and in every land a home." ('Lexicon,' p. 455).

"The evidence of these assertions," he continues, "will be found in the following table of the countries in which Freemasonry is openly and avowedly practiced by the permission of the public authorities." These countries cover Europe, Asia, Oceania, Africa, and America.

In his 'Encyclopedia' (p. 846), under the heading: "Universality of Masonry," he treats the same matter:

"The boast of the Emperor Charles V., that the sun never set on his vast empire, may be applied with truth to the Order of Freemasonry..... Masonry is not a fountain giving health and beauty to some single hamlet and slaking the thirst of those only who dwell upon its banks, but it is a mighty stream penetrating through every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the poor, the widow, and the orphan of every land."

Masonic beneficence, as we have seen (CATHOLIC FORTNIGHTLY REVIEW, XIII, 9. 276 sq.) is highly tinged with the poetic; the essential oneness of Masonry, however, is most real.

"But American Masons," says the *New Age*, a magazine devoted to the interests of the Scottish Rite, (Jan. 1905, p. 77), "are not very familiar with Freemasonry in France. For many years we have been forbidden to hold Masonic intercourse with French Masons. The cause of this severance of fraternal relations was the change made by the Grand Orient of France in the great 'Landmark' of the Order. American and English Masons cannot be atheists. We require a belief in the existence of God, but the Grand Orient only demands of its members a belief in a 'Principe Créateur' (Creative Principle). The Grand Lodge of Peru followed

France in this course, but when the Masons there discovered its effect, they withdrew the objectionable declaration."

The Grand Orient of France has only declared explicitly what, in dealing with the God of Masonry, the CATHOLIC FORTNIGHTLY REVIEW has shown to be clearly contained in the principles of the Craft. It may be inexpedient in England and America, for the moment, to make a declaration objectionable on account of its "*effect;*" it may be inexpedient to hold open intercourse; but is the Masonic persecution of the Catholic Church in France reprobated by English and American Masons? The woes of a Dreyfus move a world; the infamous persecution of the Church in France, where not openly lauded, is passed over by American Masons in contemptuous silence.

Whence the cause? Expediency works wonders in the Masonic conscience. It was expedient that Masons should profess the religion of the country in which they were: they were ordered to profess it. Expediency ceased: they showed their true colors. The standard works of American Masonry can be trusted when they assure the brethren that the essentials of Masonry are everywhere the same, and the "Principe Créateur" need shock no Masonic conscience at all versed in the real doctrines of the Order.

CATHOLIC STUDENTS AT STATE UNIVERSITIES

It is well indeed that the editor of the *Ecclesiastical Review* has issued in leaflet form the Rev. Francis B. Cassilly's, (S. J.), paper, published in the February number of that worthy magazine, under the above title. For the figures Fr. Cassilly has gathered indicate a new and serious "educational problem."

Few of us have realized how great a number of Catholic students ar attending the (theoretically "nonsectarian," practically godless and infidel) State universities today. From a table compiled by Fr. Cassilly we learn that there are at least 2,000.

Father Cassilly, while not denying that something might be done towards diminishing this number, yet takes the ground that, do what we may, it will be impossible to draw

any large number of them from the State institutions into our Catholic colleges and universities. The reasons, he thinks, which brought these students into the State universities, are apt not only to keep most of them there, but to increase their number, no matter what we may do to prevent it. These reasons may be briefly stated thus: The State universities are magnificently equipped by the commonwealth and so the expenses of the students are naturally reduced to a minimum. Moreover, they have courses which appeal to many, (such as, e. g., agriculture, architecture, engineering, mining, sociology, etc.), some of which are not taught at all in our Catholic universities, while none of them are taught in many. Again, these State universities are so numerous and conveniently located that they naturally absorb a large Catholic student body from their own neighborhood.

Hence the chances are that, despite all our efforts to the contrary, Catholic students will be found in the State universities in ever increasing numbers for years to come.

The problem to which Fr. Cassilly invites attention is: How may these Catholic students be spiritually provided for? For notoriously many of them are falling away from their faith.

Fr. Cassilly has no doubt that the wisdom of the bishops and pastors of the Church will apply suitable remedies; but the very article from which we quote appears to indicate that he considers the Catholic press also has a duty in the premises, that, namely, of showing forth the necessity for prompt and effective action.

One means already in operation at some of the State universities (California, Illinois, Minnesota, Pennsylvania, etc.) are Catholic students' clubs. Such clubs ought to be started wherever there is a sufficient number of Catholic students. Then, again, Fr. Cassilly suggests, "a vigorous and scholarly priest, appointed as a chaplain to the students in the large universities, could accomplish untold good," not only to the Catholic students, but "to the whole university." Another plan would be to have a Catholic chapel with resident priest adjacent to the university grounds, either in connection with the local congregation, or independent from it. Still another, the establishment of dormitories for women students under the supervision of nuns, or even the foundation of Cath-

olic colleges at State universities, where lectures on Catholic philosophy, history, and kindred subjects could be given.

Fr. Cassilly holds that "the university faculties are not hostile to Catholics, and as they nearly all feel the sore need of some religious influence in their work, they would in general gladly welcome the advances of the Church."

The objection that, by taking special interest in these students, we should be putting the seal of approval on State university education, and so open wide its doors to all Catholics, he meets with the argument that this is not true; just as little as the establishment of special instruction classes by a zealous pastor, for children who attend the public school, directly or indirectly sanctions public school education in itself. "The Church excludes none of her children from her care or love, and least of all the ambitious young man or woman, who, if rightly cherished, will become an ornament to the Church and a leader unto good in the days to come." We have got to meet conditions as they exist *in concreto*, and if we cannot change them, do our best to counteract their evil effects.

This is all very true, and we reproduce the gist of Fr. Cassilly's paper for the reason that we perceive its timeliness and desire to aid, so far as in us lies, in solving the important problem to which he calls public attention.

But we cannot suppress a sigh that, with so many excellent Catholic colleges scattered over the land, with "our glorious Catholic University" at their head, such a deplorable condition of affairs should have developed. *A qui la faute?*

IS A CENSORSHIP OF THE PRESS OUR ONLY SALVATION?

The battle against the yellow-press, which the CATHOLIC FORTNIGHTLY REVIEW has always considered one of its most important missions, is gradually enlisting more valiant knights among the Catholic newspaper editors of America.

Speaking of the daily press in Chicago, Capt. J. F. Finerty recently said in his *Citizen:*

"There are published in Chicago and printed in the English language about ten daily papers, morning and evening, of the first class. They are all owned and edited by Chris-

tian [?] gentlemen. Day after day, week-days and Sundays, their columns reek with suggestive outlines or shocking details of crimes natural and unnatural, committed in this city and throughout the country..... Young people, particularly, who read this loathesome style of 'literature,' cannot help being more or less influenced toward evil by it. The publications arouse curiosity and lead to criminal experiment. The newspapers that publish the revolting stuff are so many crime germs floating in the moral atmosphere and producing an epidemic of horrors. Is it necessary for the commercial success of these great newspapers that they shall print the lustful, morbid, unhealthy stories that surround the commission of the very vilest of human crimes? Is there no way in which such filthy tales can be modified or eliminated? What good, from any standpoint, can their publication effect? Some minds are so constituted that example has a deciding influence upon them. The publication of the details of one atrocious murder leads to the commission of many more. So also with suicide and crimes against nature. All these should be either briefly and colorlessly alluded to in decent newspapers that enter the family, or entirely suppressed. The diabolical murder of a married lady, near her own home on the North side, which was attended with incidents of indecency too vile to be even hinted at in our columns, received the widest publication in all the Chicago dailies. The result has been that, since then, boys, some of them scarcely in their teens, have committed crimes almost equal in atrocity and, no doubt, others will follow their depraved example. Two prominent Protestant clergymen of this State have, within two weeks, been accused of practices which brought the wrath of God on two ancient cities of Judea. One of them killed himself and the other tried to, but failed. Did the publication of their bestiality do any good to mankind? Did it not, rather, add to the public demoralization which the daily newspapers, perhaps unwittingly, are doing so much to develop? It is simply impossible of late to take up and read a daily newspaper without danger of moral defilement. What between publishing the details of shocking crimes, the theories of wild 'reformers,' the vagaries of eccentric clergymen, the ravings of godless scientists, and the iniquities of unnatural human brutes, the daily newspapers have

become as foul and rancorous as the horrid London pits into which thousands of plague victims were thrown to fester and pollute the atmosphere with the bacilli of Black Death."

Father Deppen, of the Louisville *Record* (XXVIII, 7), in commenting on the same social pest, undertakes to point out a remedy, by which at least our Catholic people can, in a measure, be protected against the "Black Death" of the yellow press.

"In the discharge of our duty as editor of a Catholic journal," he writes, "whose mission is to instruct and to upbuild, and to safeguard Catholic interests, Catholic faith and Catholic morals, we necessarily come in contact with the secular, and more especially with the secular daily, press. We must, and we say it to our regret, wade through its filth, and cannot always close our eyes to its evils; for amid its rank cockle, is always some salutary wheat. We see and read of dangers that confront the Church, of perils that menace faith and morals, that undermine the sanctity of home and family, paganize our people, and sap their very belief in God. Being, as it were, on the watchtower, we read and see what our bishops and priests do not and cannot always read and see. And thus reading and seeing, we feel it our bounden duty to say to them that, unless they more actively and more authoritatively encourage, extend, and support their Catholic press, that is to say, their weekly Catholic papers, they will have to answer before God for neglect of pastoral duty."

Most assuredly the Catholic weekly press should be encouraged, extended, and supported. For it is a powerful antidote against the virus of yellow journalism, and may do much good if employed in conjunction with another precaution recommended by Capt. Finerty in the article from which we have already quoted: "A man with a sincere regard for the morals of his family [should] censor and scissor his morning or evening paper before allowing it to go into the hands of the young, inquiring and impressionable."

But even by employing both these precautions we cannot do more than protect our own families from the awful contamination.

As Catholics who share in the charity of the Master

("Misereor super turbam") *ought* we not to do more? *Can* we not do more?

That we *ought* to do more, there is no question. As to what we *can* do more, opinions differ.

Mr. Finerty seems to think that by some concerted action on our part, in union with honest and decent non-Catholics who feel as we do in this matter, we might possibly be able, here and there, to prevail upon "the proprietors and editors of the great dailies [to] get together in conference and resolve to stop the nauseating publication of foul murder and nameless crime which is blunting our moral sensibilities and making incipient, if not fully developed, criminals, of thousands of our unfortunate youth."

No doubt, concerted and energetic action to this effect in Chicago and some other big cities, where Catholics are numerous and strong, might result in bettering the tone of a portion at least of the secular daily press. And no doubt it is a duty for Catholics, cleric and lay alike, to use whatever influence they can possibly wield to bring about such betterment.

But in the long run it may well be questioned if this method of procedure would stamp out the "Black Death."

Establishing clean Catholic dailies would be another means of doing much good. But here there is the same stubborn fact to contend with, that only the select few, and those mostly of our own number, could be reached by this instrument of purgation, while the masses would remain in the bondage of the yellow press.

No wonder that there is already talk, here and there, of a public censorship of the press as the only effective means to accomplish the necessary end. A public censorship of the press is abhorrent to American ideas of liberty; but the question is nevertheless worth debating: Would not a public censorship be decidedly preferable to the monstrous evil wrought by the existing uncensored press in propagating the ever extending leprosy of immorality and crime in our metropolitan cities and beyond them in every nook and corner of this great "Christian country"?

THE INSURANCE SYSTEM OF THE "KNIGHTS OF COLUMBUS"

It is strange that some advocates of fraternal insurance cannot compare that system with the regular old-line or reserve plan without resorting to misrepresentations. Thus in the January number of the *Columbiad*, the official organ of the "Knights of Columbus," a Mr. J. J. Thompson is sharply called to book by the financial secretary of that order for some misleading statements published in the October issue of the same journal for the purpose of booming the K. of C. insurance feature. Mr. Thompson grudgingly admits in his reply, published together with the secretary's letter, that Brother Secretary is correct, and promptly modifies his table of comparison. But does he correct it? No! He deliberately misquotes the rate charged by his order, reducing it by 34 per cent. to make the desired point in his calculation.

Such methods are hardly effective in making insurance agents or organizers (or whatever else Mr. Thompson may please to call himself) popular with fairminded men. In this particular case misrepresentation is really not necessary for success, since the insurance plan of the "Knights of Columbus," as explained in the same number of the *Columbiad*, is scientifically correct and, through its low initial cost, particularly attractive.

This order has adopted the step rate system, so-called, giving term insurance in 5 year periods, increasing the rates per $100 for every 5 years of membership, until age 60, when the rate remains stationary for the remainder of the member's life. A well-known actuary furnished the figures, and there is no doubt, if they are strictly adhered to, the "last man" can be paid as well as the present losses met.

Whether the operation of the plan will be satisfactory as the members grow older, is another question. For instance: a man entering at age 25, pays for $1,000 insurance twelve monthly premiums a year, starting with

$0.80	or	$ 9.60	a year,	paying	in	5	years	$48.00,	increasing to		
$0.85	"	$10.20	"	"	"	5	"	$51.00	to age	35,	then
$0.90	"	$10.80	"	"	"	5	"	$54.00	"	40,	"
$0.99	"	$11.88	"	"	"	5	"	$59.40	"	45,	"
$1.14	"	$13.68	"	"	"	5	"	$68.40	"	50,	"
$1.41	"	$16.92	"	"	"	5	"	$84.60	"	55,	"
$1.85	"	$22.20	"	"	"	5	"	$111.00	"	60,	"
$2.65	"	$31.80	"	"	"	5	"	$159.00	"	65.	

This man in 40 years thus pays $635.40 for $1,000 insurance, with the privilege to continue paying $31.80 a year for every remaining year of his life, in order to leave $1,000 as a death benefit to his family or other beneficiaries. Should he drop out of the order before he reaches the age of 60, he will get no returns whatever; or, at best, very little, as the order does not accumulate any reserve worth mentioning for members below age 60.

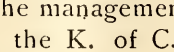
The numerous old members of various assessment insurance societies, who are now protesting against an increase of of rates, are pretty good evidence that a large percentage of insurers wish to continue their policies in force until the end of life. Catholics most likely will be no exception to this rule. Yet the K. of C. has deliberately adopted a plan which, while offering very low rates to young and middle-aged men in the full possession of their earning powers, (which may lead to over-insurance), taxes them most heavily at a time when most people prefer to have no financial obligations at all. Will it not later appear like a cruel "freeze-out" to many of the members, who under the influence of smooth-tongued organizers are now entering the K. of C. without paying much attention to the details of the plan?

The "Witwen und Waisen Fond" of the German Catholic Central Verein now furnishes at age 25 $1,000 of insurance, at a level premium of $16.46. In 40 years this amounts to $658.40, a few dollars more than under the K. of C. contract. But after age 60, $16.46 a year will be easier to pay than almost twice that amount. Moreover after three annual payments the W. and W. policy provides for cash loans, cash values, paid up or extended insurance in case of lapse; while the K. of C. cannot return anything worth mentioning before a member is 60 years old.

The much-maligned "old-line" insurance companies, conducted on a strictly business basis, will give a man at age 25 $1,000 insurance for 20 annual payments of about $25 or $500 in all (non-participating). At age 45 the policy is paid up, good for $1,000, and no more payments are required. It looks easier to pay $25 per annum from age 25 to age 40, than to keep on paying over $30 annually after age 60.

The explanation given by the K. of C. for preferring the step rate to the level premium plan was, that "investing

the large funds accumulating under the latter system is a difficult and risky matter for a fraternal organization." No enemy of Catholic fraternal insurance could have pronounced a severer judgment on the management of our mutuals, than was thus expressed by the K. of C. in adopting the step rate plan for such a reason.



OUR CATHOLIC INDIAN SCHOOLS

Are we Catholics going to add another chapter to "The Century of Disgrace"?

The Director of the Bureau of Catholic Indian Missions reports (*The Indian Sentinel*, 1906, p. 23), that the "Preservation Society," upon the progress of which depends in a great measure the fate of our Catholic Indian schools, instead of growing from year to year, appears on the contrary to be declining. Its receipts have fallen in one year (from 1904 to 1905) to the tune of $3,751. "If this rate of decrease continues," says the Director, Rev. W. H. Ketcham, "it is very easy to foresee the outcome in the near future of the Preservation Society and the Catholic Indian schools."

Fr. Ketcham is at a loss what is to be done. "The attention of the public has again and again been called to the needs of the Indian missions and to the Preservation Society, and the Catholic Indian Bureau has constantly employed an able and zealous priest to devote his time to the promoting of the Society in various parishes by lecturing and otherwise. But with all this the results are anything but encouraging.... There seems to be no escape from a retrenchment of our Indian work, next year, either by closing some of the schools or cutting down in all of them their already limited attendance. Poor Indians! poor remnant of an afflicted people! It seems that they not only have lost their temporal inheritance! Because some of them were permitted to pay for the education of their children in Catholic schools, out of their tribal moneys, the whole country was in a state of excitement and alarm. There will be no excitement or alarm when all of the Indian children are turned out of the Catholic schools. But *if the white Catholics of this country permit such a lamentable thing as this to take place, what assurance can they*

have that the day will not come when their own children shall meet the same fate? 'For with what judgment you judge, you shall be judged and with what measure you mete, it shall be measured to you again.'"

It seems that the recent agitation has borne its fruit. Though Congress did not change the status of the tribal funds, nor interfere with the policy of President Roosevelt, which permitted these funds to be used for the education and support of Indian children in mission schools, the contracts entered into last year between the government and the Bureau in favor of certain schools have not yet been renewed for the present year, and probably will not be, or at best, will be considerably cut down.

The only rift in the clouded sky is the Marquette League, which, according to Fr. Ketcham, "seems ever to wax stronger in numbers and warmer in zeal." We have already recommended membership in this League to our readers. Its headquarters are in the United Charities Building, Fourth Avenue and Twenty-Second Street, New York.

Bequests for the Indian missions should be made as follows: "I hereby give, devise, and bequeath unto the Bureau of Catholic Indian Missions, a corporation created and existing under the laws of the State of Maryland," etc.

PROTESTANT PAROCHIAL SCHOOLS

In these piping days of growing religious indifference and infidelity, when the conviction is daily growing, even among educated and thinking Protestants of different persuasions, that our only hope is in religion, and that religion cannot regain its hold upon the minds and wills of men unless it be made the essential and informing part of education both at home and in school; it is interesting though, at the same time discouraging, to be told by such a well-informed Protestant journal as the *Independent* (No. 2983) that "there are practically no Protestant parochial schools in this country except those maintained by the Lutherans;" and that "among Lutherans only those congregations that do not speak English, maintain such schools;" so that the conclusion is almost inevitable, that it is not love of God, but "the pride of lan-

guage which keeps up the [Lutheran] parochial school, even when they [the Lutherans] stoutly declare that it is for a purely religious purpose."

The statistics, as quoted by the *Independent*, seem to bear out this conclusion:

"There are 65 synodical organizations of the much divided American Lutheranism. They have 4,795 parochial schools, with an attendance of 239,941 pupils. But not all Lutheran congregations maintain such schools: they are almost wholly confined to such as speak other languages than English. About three-fourths of the 1,846,610 reported Lutheran communicants, speaking German, Norwegian, Swedish, Danish, etc., support schools in which their children learn the language of their parents as well as their catechisms. There is a single English speaking body of Lutherans—the English Synod of Missouri—that supports schools, and it finds it difficult to maintain them, for of its 74 congregations, with 10,380 members, only 19 report schools. In some of the larger German and Scandinavian synods almost every congregation maintains a school of its own. Thus the greatest Lutheran body in the country, the German Synod of Missouri, which has 2,367 congregations, large and small, has 2,110 parochial schools, and the smaller ones taught by the pastor of the church. The purely English sections of the church have no schools of the kind. The General Synod, with its 25 smaller synods, has not a single church school to report; and the same is true of the eight English synods comprising the United Synod of the South. In the East there are practically no schools of this kind. Even the old 'Mother Synod,' that of Pennsylvania, with a membership of 136,495, has only 31 such schools."

The *Independent* goes on to say that, while "the advocates of the Protestant parochial school protest loud and long that the preservation of a foreign language has nothing to do with the maintenance of these schools;" "the fact is that they are dropped as soon as their supporters come to prefer the English language."

The English Lutherans, and the other Protestant denominations that have no parochial schools, try to "supplement parental instruction" (which in most cases amounts to practically nothing) by the Sunday school, that is to say, a half

hour's or an hour's religious nstruction given to such children as are sent by their parents—they are often the minority of the congregation!—on Sunday.

Under this system—we state a notorious fact which no sane observer of American affairs will dare to deny—we are degenerating into a godless and irreligious people.* And when the Lutherans will all be "Americanized"—which is but a question of half a century at most—the Catholic Church will be the only positive agency left in the United States to train up believing and practical Christians.

In other words, the Catholic Church will have to save America if America is to be saved from infidelity.

THE WRITINGS OF ST. FRANCIS

Father Paschal Robinson's fine English translation of the writings of Saint Francis (*The Writings of Saint Francis of Assisi Newly Translated into English With an Introduction and Notes by Father Paschal Robinson, of the Order of Friars Minor.* Philadelphia: The Dolphin Press. 1906. XXXII & 208 pp. Price $1 net), already briefly announced in our No. 5, deserves more than a passing notice. It is not only a new, but, we believe, the first complete critical translation into English of the authentic works of St. Francis, which, according to the standard Quaracchi edition, are the following: the Admonitions, the Salutation of the Virtues, the Instruction on the Blessed Sacrament, the First and Second Rules of the Friars Minor, the Testament and Regulation for Hermitages, some fragments from the Rule of the Clares, Six Letters, the Praises of God, the Salutation of the Blessed Virgin, the "Chartula" containing the "Laudes" and Benediction for Brother Leo, the prayer "Absorbeat," and the Office of the Passion.

Fr. Robinson gives a literal, and, so far as we are able to judge, an accurate and thoroughly idiomatic translation of these, the Latin writings of St. Francis, as they stand in the Quaracchi edition, and also of the famous Canticle

*"Statistics from a Protestant source [Dr. H. K. Carroll] show that of eighty million people only thirty-one profess Christianity." About one-half of these are Catholics. (Syracuse *Catholic Sun*, XIV, 34.)

of the Sun, which does not figure in the Quaracchi edition, because it is composed in the Italian vernacular.

While St. Francis' writings afford us little if any information as to the life of their author, it is none the less true, as Fr. Robinson points out in his admirable Introduction (p. X), that "they bear the stamp of his personality and reflect his spirit even more faithfully than the Legends written down on the very morrow of his death by those who had known him the best of all." Which "is but another way of saying that they are at once formidably mystic and exquisitely human; that they combine great elevation of thought with much picturesqueness of expression"..... "St Francis had the soul of an ascetic and the heart of a poet. His unbounded faith had an almost lyric sweetness about it; his deep sense of the spiritual is often clothed with the character of romance. This intimate union of the supernatural and the natural is nowhere more strikingly manifested than in the writings of St. Francis, which, after the vicissitudes of wellnigh seven hundred winters, are still fragrant with the fragrance of the Seraphic springtide" (p. X, XIX).

But Fr. Robinson's translation is important for still another reason. His aim in making it has clearly been, among other things, to show a certain class of readers that devotional literature is not necessarily divorced from scholarly associations. To judge how successfully he has accomplished *this* aim, one need but peruse the lucid critical treatment, in his general Introduction, of the various questions bearing on the writings of St. Francis, their authenticity, date of composition, style, etc.; or dip into the bibliographical lists or the scholarly notes which betoken a wide and intimate knowledge of the original MS. authorities and a combination of fine critical acumen and conservative scholarship unfortunately all too rare as yet among Catholic writers in America.

For the rest, if, as has truly been said, we Catholics need to work hard to rescue St. Francis from the usurpations of modern Rationalists and others, there is certainly no more effective way of doing it than the one chosen by Fr. Robinson. For after all the best refutation of Sabatier's theories is in St. Francis' own written words. Here we see him not as others saw him, but as he *was*. And surely no one who reads these writings with an unbiased mind can find in them

any trace of that anti-papal spirit which a new school of writers would fain attribute to the wonderful Poor Mann of Assisi.

The Dolphin Press has issued this volume in beautiful style with a photogravure frontispiece of Della Robbia's famous statue, made from the cast taken of the Saint's face after death, and facsimiles in photogravure of the autograph letters to Brother Leo and of the Assisi MS. No. 338; and we are very glad indeed to learn that the book so far is meeting with the success it most undoubtedly deserves.

"QUONIAM IN RE BIBLICA"

is the title—derived, as is customary in such cases, from the initial words—of a new Brief of His Holiness, Pope Pius X., on what is called "the Biblical question." This Brief is dated March 27, 1906, and treats of the study of the Sacred Scriptures in our seminaries.

In the introduction, the Holy Father, recalling the encyclical "Providentissimus Deus" of his illustrious predecessor, Leo XIII., emphasizes the necessity, in our day, for theological students of a thorough grounding in Biblical lore, so that they may be enabled to defend the inspired writings against the attacks of those who deny the very fact of divine revelation.

I. As subjects of special study in every seminary the Pope designates the inspiration, the canon, the original text, and the translations of the Bible; the rules of hermeneutics; the history of both Testaments, and an analysis of the single books constituting them.

II. The syllabus of Biblical studies, he ordains, is to be distributed over the whole seminary course, so that no candidate for holy orders be dismissed from the seminary without having gone through a complete course of exegetics.

III. Professorships for Biblical study are to be established in each seminary according to its condition and resources; the students must everywhere be afforded the means of acquiring the Biblical knowledge necessary to a priest.

IV. However, since it is impossible even in such an extended course, to treat all the books of both the Old and

the New Testament in detail, His Holiness directs that at least an introduction be given to each book, discussing the most important questions involved, according to its comparative importance.

V. In Old Testament study there are to be treated, with special regard to the results of modern research, principally the chronology and the relations of the Jews to the other Oriental nations; likewise the Mosaic legislation and the Messianic prophecies.

VI. The explanation of the Psalms must receive special attention.

VII. With regard to the New Testament the authenticity and characteristics of the four Gospels is to be specially dwelled upon, and the nexus between the various parts of Gospel history and the teaching of each separate book are to be brought out.

VIII. Those passages of both Testaments should be studied with particular care which pertain to faith and morals.

IX. The professor is to arrange his teaching with special reference to the mission of his pupils to preach the Gospel.

X. The more talented students should be instructed in Hebrew and Biblical Greek, and also, so far as possible, in some other Semetic language, such as Syriac or Arabic.

XI. In seminaries empowered to confer academic degrees in theology, the number of exegetical lectures must be increased, so that general as well as special questions can be gone into more deeply. More time is to be devoted particularly to Biblical archaeology, geography, and chronology, to the theology of Holy Writ and the history of exegesis.

XII. Unusually gifted students should be induced to prepare themselves for taking degrees in Sacred Scripture before the Biblical Commission.

XIII. The professor of Biblical science must consider it his sacred duty never to depart in the least from the general teaching and traditions of the Church. While making his own all real progress in science and all the discoveries and researches of modern scholarship, he must avoid the temerarious assertions of innovators and treat only such questions as aid in understanding and defending the sacred text, govern-

ing himself in his teaching by the prudent rules laid down in the encyclical "Providentissimus Deus."

XIV. The students of theology are admonished to supply by private study the lacunæ of the Biblical course, to read attentively each day for themselves, at a set hour, passages from either Testament, together with explanations of them from some good commentary.

XV. Before ordination they must pass an examination in Sacred Scripture as well as in the other branches of theology.

XVI. Applicants for degrees in theology must be ready to answer certain questions in Holy Scripture, regarding both the historical and critical introduction, and exegesis.

XVII. Theological students should be exhorted to read, besides translations, approved writers on matters of Biblical science, on the history of both Testaments, the life of Christ and the Apostles, etc.

XVIII. To enable them to do this, each seminary should provide for the use of its students a library of approved books on all these subjects.

LOEB'S "HELIOTROPIC AUTOMATONS"

It seems to be beyond all doubt that some kind of sensitive cognition determines the animal, when acting instinctively. Nevertheless, there are some modern scientists of no small reputation who follow the example of Descartes and maintain that instinctive actions are in no wise influenced by sensitive cognition, but are of a merely mechanical nature. One of these scientists is Prof. Jacques Loeb[1]) of the University of California, well known on account of his experiments regarding artificial parthenogenesis.[2]) Loeb boldly asserts: "What has been taken for the effect of 'will' or 'instinct' is in reality the effect of light, of gravity, of friction, of chemical forces, etc." And so he speaks of *helio-*

1) *Studies in General Physiology*, by Jacques Loeb, Chicago, 1905, vol. 1. pp. 1—114.

2) We may note here that these experiments have nothing to do with the great question of primo-genesis. For, all experiments of Loeb suppose life and there is none among them that could be interpreted as having any connection whatever with spontaneous generation.

tropism, when the direction of the rays of light determines the direction of the movements of an animal or its orientation; of *geotropism*, when gravity, or of *stereotropism*, when contact with solid bodies determines the orientation, and so forth.

Heliotropism, geotropism, and stereotropism may be positive or negative. They are positive, if the animal's motion is towards the light, the earth, or a solid; negative, if it is in the opposite direction. In further description of his purely mechanical theory, Loeb uses the following altogether "unequivocal" phrases: "By the help of light the botanist controls the orientation of a plant at will. Why should he maintain that the 'will' or 'instinct' of a plant [!] cooperates with the rays of light when the orientation is determined solely and unequivocally by the latter? The movements of an animal toward the light are, however,..... identical point for point with the movement of a plant toward the light. Wherever the orientation of plants has been satisfactorily controlled experimentally, light has indeed been considered the sole determining factor; but in the case of animals, in which in similar experiments light is without doubt also the sole determining factor, 'instinct' and 'free will' [sic!] have still been considered to play a rôle."

Loeb grants that life-phenomena are not dependent *solely* upon the external causes acting upon the organism at a given moment, but upon these and upon the conditions present within the organism taken together: and the latter conditions are in themselves variable."

But this does not affect in any way the mechanical character of his theory. The manifestation of heliotropism changes, but it remains pure and unequivocal heliotropism. Thus "a large number of animals become positively heliotropic, when they are left in the dark for a long time. If they are brought into light of sufficient intensity, they become negatively heliotropic after a time and this the more quickly the more intense the light." "We do not therefore always meet with simple conditions in analyzing the causes which determine the voluntary movements of an animal; but however complicated they may be, the voluntary movements of animals are nevertheless, as our experience indicates, always unequivocally determined only by such circumstances

as determine also the movements of bodies of inanimate nature."

On what facts does Loeb base his theory? Let us give at least one characteristic example.

The caterpillars of *Porthesia chrysorrhoea* pass the winter in their nests in fruit-trees and bushes, which they leave as soon as it becomes warm. Then they creep up to the tips of branches to the small buds which serve as their food. Now, as Loeb expressly states, it is merely positive heliotropism and negative geotropism which compels the caterpillars to creep upward, where they are held fast on the small buds by contact-irritability. For you can make the caterpillars starve by the aid of light in close proximity of food. "The animals move to the window-side or to the top of a test-tube in which they are kept. If, then, a branch, covered with buds, is pushed into the test-tube on the room-side, the animals nevertheless remain where light and gravity have compelled them to go and are holding them. If, however, they once are on the buds, the latter act as a stimulus which may be even stronger than light. It is in such a case impossible to draw the animals away from the food by means of light." Besides these animals retain their positive heliotropism only as long as they have not yet eaten anything. "As soon as they have eaten and are about to moult, their irritability decreases and at the time of moulting it is almost impossible to show any effect of light or gravity upon them."

We believe that Prof. Loeb's explanation contains his refutation. For, if his theory would be correct, all caterpillars were doomed in consequence of positive heliotropism. Caterpillars usually commence eating the buds of the highest twigs, and having devoured all in their reach above them, they rest for some time, until all is more or less digested. Now in order to get new food, they must necessarily creep down to another twig or tree. But this is impossible. For, their "stomachs" being empty, the caterpillars are positively heliotropic, and consequently they will all die on the spot. This, however, is directly opposed to the facts. There are no caterpillars in nature that die in consequence of heliotropism or geotropism. As long as they are hungry, they creep from one branch to another and in all possible directions, until they find the desired food. That they did not do so in case of

Loeb's test-tubes is merely due to the fact that they were not aware of the food, since this was at an altogether unusual and dark place. Hunger, and nothing else but hunger, is the cause which impels the animal to follow the guidance of its senses in order to appease that craving. This is the sole reason why, as soon as the caterpillars have eaten, and at the time of moulting, "it is almost impossible to show any effect of light or gravity upon them." It is not heliotropism, but hungertropism, or, to speak still more scientifically limotropism, that accounts for the caterpillars creeping upward.

Loeb takes the liberty of sneering at the use of words like "instinct" to designate causes of movement, and says that such causes stand upon the same plane "as the supernatural powers of theologians, which are also said to determine motions, but upon which an engineer could not well rely." He moreover declares the method of Scholastic thinking a "handicap" which, by phrases like "instinct" serves to ignore or conceal the true problem involved.

Mr. Loeb forgets that there are two kinds of problems to be solved: the one referring to the more remote and ultimate causes of phenomena; the other pertaining to their proximate causes and relations. Both are objects worthy of the intellect of man, and neither is opposed to the other. But while the second is of interest to the specialist only, and has no bearing on the great questions of human life, the other is of interest to every man who is anxious to study the foundations upon which his relations to his fellow-creatures are based and on which his final destinies depend. Indeed, if Mr. Loeb would take the trouble to study the definition which St. Thomas gives of the *vis aestimativa* in animals, he would find more wisdom in that one definition than in the hundred and more pages which he has written about heliotropism. But his ignorance of the Scholastic method of thinking is the very handicap which makes him conceal the problem beneath the veil of a few Greek phrases.

H. M.

HUMAN VIVISECTION

In a pamphlet entitled *Illustrations of Human Vivisection*, published by the "Vivisection Reform Society," we read some shocking instances of the cruelty practiced by unscrupulous

physicians upon poor patients in public hospitals. "Inmates of public hospitals, charitable institutions or asylums" are subjected "to experiments involving pain, distress, mutilation, disease or danger to life, for no object connected with their individual benefit, but for scientific purposes." For many years there has been a stupid outcry against animal vivisection, even when it was practiced within due limits for the benefit of human beings and the advance of medical science. But now we have well-authenticated instances of cruelty towards our own kind, and strange to say—there has as yet been no strong organized movement to stamp out such criminal conduct. The secretary of the "Vivisection Reform Society," Mr. Sidney Richmond Tabor, of Chicago, rightly says that "such absolute condemnation of this hideous practice by the leading medical associations of the United States as shall stamp the human vivisector [he means one who subjects human beings to vivisection] with ignominy and disrepute," is necessary to put a stop to the outrage. Mr. Tabor also states that the grewsome instances of human vivisection presented in the pamphlet "may be found recorded in medical books or journals printed in the English language, to which reference is made."

The Society already numbers several distinguished officers, among them Cardinal Gibbons, and has enlisted the cooperation of many physicians, who hold it their duty to stir up public opinion against the abominable crime. Experiments with poison upon hospital patients are fully set forth, especially those of Dr. Sidney Ringer of England, who in his *Handbook of Therapeutics* boldly describes his experiments with such poisons as salacine, gelsemium, muscarin, nitrate of sodium, etc., upon human subjects in the University College Hospital of London. In almost every case there resulted violent symptoms and signs of severe pain in the poor patients. In fact, Dr. Ringer's scientific enthusiasm was so great that he could not forbear making experiments upon hospital patients with a poison for which there appears to be no recognized medical use, and so rare that he was obliged to have it specially manufactured for the occasion."

The interesting pamphlet concludes with the following words: "An awakened public sentiment must demand that experiments like these upon the poor, the defenceless, the

ignorant and the weak, shall no longer be permitted, but shall constitute a crime in every American commonwealth. To this end we invite the cooperation of all into whose hands this pamphlet may fall." Do we need to suggest that those in charge of, or having authority in, our Catholic asylums and hospitals, as well as priests attending public institutions open to such abuses, should lend their support to the fight against this crying evil?

AN IMPORTANT PAPAL DECREE ON THE TRIDENTINE MARRIAGE LAW

The Council of Trent, as our readers are aware, by it decree "Tametsi," made clandestinity a diriment marriage impediment. This law, enacted for the double purpose of protecting both the sacrament of matrimony and the persons contracting it, was to have no invalidating effect in any parish till after its promulgation in the same; and as a consequence, it has not yet any such effect where it has never been promulgated. In England, Scotland, and most of the United States, for example, a marriage contracted between two baptized Catholics without the observance of the legal formalities required by the "Tametsi" (presence of the parish priest of either party and of two or three witnesses),* though, of course, an unlawful and sacrilegious act, is yet a valid marriage and a sacrament.

In the United States, e. g., the Tridentine decree is held to be in force only in the provinces of New Orleans and San Francisco, including all of Utah, with the exception of the territory east of the Colorado River; in the Diocese of Indianapolis (formerly Vincennes); in the city of St. Louis and the towns of Ste. Geneviève, St. Charles, and St. Ferdinand of the Archdiocese of St. Louis; and in Kaskaskia, Cahokia, French Village, and Prairie du Rocher in the Diocese of Belleville.

*In connection with this question it may be of interest to note (see the *Messenger* XLV, 5), that "according to the opinion of Father Langoque, a consultor of the 'Commission for the Codifying of Canon Law,' the parish priest required by the decree '*Tametsi*' to be a witness of the marriage is not necessarily the parish priest of either or of both of the contracting parties, but may be any parish priest."

A similar condition of affairs has hitherto, to the great detriment of ecclesiastical discipline, existed in the various States and provinces constituting the German Empire; the "Tametsi" being in force, for instance, in Silesia, Posen, Westphalia, the Rhine Province; parts of Hessen-Nassau, of Hohenzollern, and of Bavaria, Württemberg, Baden; etc., but not in Hanover, Pomerania, Brandenburg, and other parts of the Empire.

For fifty years prominent German canonists, in the *Historisch-politische Blätter* and elsewhere, have advocated a unification of discipline with regard to the impediment of clandestinity. In the eminent review just mentioned, Prof. Hollweck only recently (CXXVII, 2) pointed out anew the necessity of such unification and suggested that the *modus publicandi* of the "Tametsi" be set aside by the Supreme Pontiff and the decree made binding upon all the Catholics of Germany.

It seems the hierarchy of the Empire recently petitioned the Holy Father to this effect, who on January 18, 1906, issued a Constitution, "Provida," by which the Tridentine decree is extended to all the Catholics in every part of the German Empire:

"Declaramus, decernimus ac mandamus:

I. In universo hodierno Imperio Germaniae caput Tametsi Conc. Trid. quamvis in pluribus locis, sive per expressam publicationem, sive per legitimam observantiam, nondum fuerit certo promulgatum et inductum, tamen inde a die festo Paschae, i. e. a die 15. Aprilis huius anni 1906 omnes catholicos, etiam hucusque immunes a forma Tridentina servanda, ita adstringat, ut inter se non aliter quam coram parocho et duobus vel tribus testibus validum matrimonium celebrare possint."

But the "Tametsi" applies to such marriages *only* in which *both* contracting parties are Catholics. Marriage being an indivisible act, in mixed marriages the non-Catholic party communicates his or her exemption from the law to the Catholic party, so that every mixed marriage, if there be no other diriment impediment, is to be looked upon as valid, even though it be contracted clandestinely *extra faciem ecclesiae*:

"II. Matrimonia mixta, quae a catholicis cum haereticis vel schismaticis contrahuntur graviter sunt manentque prohibita, nisi accedente justa gravique causa canonica datis integre, formiter utrimque legitimis cautionibus per partem catholicam dispensatio super impedimento mixtæ religionis rite fuerit obtenta. Quæ quidem matrimonia dispensatione licet impetrata, omnino in facie ecclesiae coram

parocho ac duobus tribusve testibus celebranda sunt, adeo ut graviter delinquant, qui coram ministro acatholico vel coram solo civili magistratu vel alio quolibet modo clandestino contrahunt. Imo si qui catholici in matrimoniis istis mixtis celebrandis ministri acatholici operam exquirunt vel admittunt, aliud patrant delictum et canonicis censuris subjacent. Nihilominus matrimonia mixta in quibusvis Imperii Germanici provinciis et locis, etiam in iis, quae juxta Romanarum Congregationum decisiones vi irritanti capitis Tametsi certo huiusque subjecta fuerunt, non servata forma Tridentina jam contracta vel (quod Deus avertat) in posterum contrahenda, dummodo nec aliud obstet canonicum impedimentum, nec sententia nullitatis propter impedimentum clandestinitatis ante diem festum Paschae huius anni legitime lata fuerit, et mutuus conjugum consensus usque ad dictam diem perseveraverit, pro validis omnino haberi volumus, idque expresse declaramus, definimus atque decernimus."

There has been a divergency of opinion among canonists as to the question whether the marriages of *non-Catholics* fall under the Tridentine decree or not.* One of our latest and best authors, Jos. Laurentius, S. J., says (*Institt. Iuris Eccles.*, p. 446): "The rule obtains that (a) non-Catholics are not subject to the 'Tametsi' in those places where they had their own parishes (ubi acatholici iam distinctum coetum cultus religiosi efformant) before its promulgation; but that (b) they are subject to it wherever they have immigrated into a district after the Tridentine decree has been promulgated there.

In the Constitution "Provida" the Holy Father, without regard to the traditional practice that "ecclesia dissimulat matrimonia acatholicorum inter se inita," decrees that, in Germany at least, whenever such a case for some reasons comes before an ecclesiastical court, a marriage between non-Catholics is to be treated as valid:

"III. Ut autem judicibus ecclesiasticis tuta norma praesto sit, hoc idem iisdemque sub conditionibus et restrictionibus declaramus, statuimus ac decernimus de matrimoniis acatholicorum, sive haereticorum sive schismaticorum, inter se in iisdem regionibus non servata forma Tridentina hucusque contractis vel in posterum contrahendis; ita ut si alter vel uterque acatholicorum conjugum ad fidem catholicam convertatur, vel in foro ecclesiastico controversia incidat de validitate matrimonii duorum acatholicorum cum quaestione validitatis matrimonii ab aliquo catholico contracti vel contrahendi connexa, eadem matrimonia ceteris paribus pro omnino validis pariter habenda sint."

*For a full discussion, *vide* J. Schnitzer, *Katholisches Eherecht*, 5th ed., pp. 165 sqq.

It is believed, not without good reason, that before long His Holiness will see fit to extend the Tridentine legislation to every country of the Catholic world in which there still remain parishes where it has not been duly promulgated, and will also make a general law substantially identical with that laid down in paragraphs II. and III. of the "Provida", regarding mixed marriages and marriages between non-Catholics all over the globe.

It is an important step in advance and shows once again that Pius X. is indeed a "Reform Pope" in the best and truest sense of the term.

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SUGGESTIONS FOR CATHOLICIZING THE UNITED STATES

are made by Rev. Dr. H. J. Heuser in the *American Ecclesiastical Review* (XXXIV, 3).

The features that, in Dr. Heuser's opinion, should be prominent in our modern apologetic warfare, or, better said, in our popular propaganda for the Church in America, are:—

1. That we deal with the present rather than with the past, both in the matter of exposing errors against the faith, and in matters of history illustrating Catholic truth. Let there be less of condemning the errors of Protestantism and more of Christian action; less of Luther and more of Christ.

2. That in explaining the Catholic position, we hold more to the simple statements of revealed religion, and also to sound reason based on the manifestation of God's mind in nature as well as in positive divine law, than to the testimony of authors and to statistics.

3. That we deal more with truth than with error, to the extent even that we admit the historical evidence which makes against the responsible administrators of the Church, at the same time strictly distinguishing between these and the Church as a divine institution.

4. That, where it is necessary to explain errors in order to set forth truth, we confine ourselves to the erroneous statements and not digress to an analysis of the character of the erring person, since the latter tresspass is both unsafe, and even if true, still offensive.

5. That in speaking of the Protestant Bible, we should remember that, as a book teaching heresy, the thing belongs

to the past; that even those who still read the old King James Bible, containing the most important alterations of the first "reformers," attach but little if any importance to them as expressions of sectarian belief; that the difference between the Bible used by Protestants and the Catholic Bible is one which rests almost wholly with the interpreter; and that, therefore, Catholic doctrine may, in almost all cases, be as conclusively demonstrated from any one of the several new English translations of the Bible, as from the Douay version; finally that, since it must be assumed that any Protestant who has read the Bible loves it, not as a sectarian text-book, but as the word of God, which on the whole it remains, we should not inveigh against its use as if it were a poisoned well, but, having demonstrated from it that the Church of Christ is the Catholic Church, we should consistently refrain from disparaging the book apart from the malicious interpretation of its doctrine.

Coming from such an authority as the Rev. Dr. Heuser, these, in part somewhat startling suggestions deserve the serious consideration of all who are engaged in apologetic work.

PARERGA AND PARALIPOMENA

Curious Sidelights on American Life.—1. At Salinas, Cal., recently, according to the Salinas *Index*, twenty-five "healthy hobos" took possession of a railroad train, and it required a sheriff's posse to dislodge them.

2. An Amador County (Cal.) jury, according to the Watsonville *Pajaronian* (Jan. 21), presented a "bill of necessities" which contained the following items: "Six bottles of wiskey, $6; Sherry wine, 70 cts.; Cards, 90 cts.; Papers, $1.75; Three gallons of whiskey, $11.25; Medicine 50 cts.; Total, $21.10." Counting only the whiskey, this would make three brimful glasses a day for twelve days for each juror. The local paper does not see "just why whiskey should be furnished to a jury in a trial of a man for murder."

3. On East Seventeenth Street, New York City, according to the *Evening Post* of March 14, two hundred women formed the office of Julius Benjamin, a "divine healer," who was getting rich quickly. Some of the women had paid Benjamin as much as $200. He posed as a Jewish rabbi who had power from God to heal sick persons and could influ-

ence juries by magnetism. He was arrested but failed to "disgorge" his booty.

4. Under the caption, "A Faithful Friend and Servant," the N. Y. *Evening Post* published in its edition of April 13, the subjoined touching communication:

"In these days when one hears people talking about 'de good ol' times befo' de wa'," when colored servants were so faithful and devoted, it is not always easy to prove that such devotion still exists. It does, however. To-morrow there will be laid away to rest, with falling tears, a little negro woman, deformed from her childhood, physically, but with a sweet and symmetrical soul. Not many of her own color will follow her to her grave, but three generations of white friends will do her honor. The grandmother of the group took this colored woman when she was a mere child, out of pity, into the nursery of her own rapidly growing children. She trained her with the years into an accomplished nurse, her deformity not interfering with her health. Through sickness and sorrow, through gladness and distress, through marriages and births and deaths, she has been the close companion and friend of the family, the constant sunbeam, the patient nurse, the diligent servant, the trusted friend. Forty-four long years has the relation lasted, till every one had come to think of 'Delie' as immortal. Death was never associated with her, and now, when it has come swiftly and unlooked for, those who have long known and honored her are glad to pay tribute to her rare character, her constant fidelity, and her true friendship.—ISABEL C. BARROWS. New York, April 12."

Reform the Reformers.—The zeal for reform that is making itself felt all over the country to-day, is highly commendable, but it is merely skimming the surface of our latter-day civilization. "Before any real reform takes place in America," rightly says Mr. Ernest McGaffey in the St. Louis *Mirror* (XVI, 8), "there will have to be a radical change in the character of the average American. The curse of graft was always apparent here, as in every other country, the only difference between this and former eras being that at present grafting is epidemic. But there are all sorts of shades and degrees in grafting, and most rampant of all is a sort of pseudo-graft or half-graft, which is extremely popular, especially with the reformers. The citizen who will perspire diligently while logrolling for a railroad pass, will almost burst with indignation at the illegality of railroad rebates. The scheming 'sucker' who takes 'a flyer in stocks', trying to get 'something for nothing', burns with justifiable indignation as he reads the recitals of stock 'juggling' by unscrupulous financiers. The client who seeks illegal advantages through dishonest attorneys is loudest in demanding the disbarment

of lawyers who have been 'caught in the act.' And the smug churchman, practicing religion one day in the week and commercial piracy the other six days, brings up the tail of the ignoble procession. Present conditions mirror forth faithfully the lack of moral stamina in the American people. There is either a cringing to wealth and power or a tacit acceptance of wealth and power as the insignia of success. There is also a national cynicism, as well as a national selfishness, which is slowly corroding the popular conscience..... Such being the facts, the reformers themselves must reform. There is no escape from it. We have had horrible examples enough to satisfy the nation. As we are all collectively responsible for them, by neglect, if for no other reason, it is incumbent for us all to lend a hand to the bettering of conditions as they stand. It is never too late to mend. Let every man commence with himself."

Another Letter From the Bishop of Tarbes.—In reply to the remarks with which we printed the recent communication of His Lordship the Bishop of Tarbes (see the CATHOLIC FORTNIGHTLY REVIEW, XIII, 4) we have received from that worthy prelate the following letter:

"N. D. de Lourdes, April 4, 1906. My dear Mr. Preuss: I hasten to thank you for the good grace with which you have published in your esteemed REVIEW the corrections I sent you with regard to some statements that had been made about Lourdes. It goes without saying that the apparitions of the Blessed Virgin and the miracles wrought at Lourdes are not, and, properly speaking, cannot be, the subject matter of an article of faith. But since these facts are established by incontestable evidence and are, moreover, recommended to the piety of the faithful by the ecclesiastical authorities, a serious historian, even if he be not a Catholic, and all the more so if he be a Catholic, will—as you justly say—refer to them with respect. In order to enable you to form for yourself a just opinion of Lourdes—which will, I hope, coincide with mine—I send you the latest work written on this beautiful subject; it is by a very distinguished university professor, M. l'Abbé Bertrin. I have no doubt that your readers will be pleased to look into this book, if you will have the kindness to offer them some extracts therefrom. Meanwhile, hoping soon to have the pleasure of seeing you personally at Lourdes, I pray God, dear Mr. Preuss, to bless you through the intercession of the most Blessed Virgin, and I bless you myself in His name. Sincerely yours, † F. XAVIER, *Bishop of Tarbes.*"

His Lordship inclosed in this exceedingly gracious letter a souvenir of the Grotto of Lourdes with an autograph dedication.

We should be rude indeed, did we not thank him sin-

cerely for his kindness, and promise to read the Abbé Bertrin's work, (which we but lately tried in vain to purchase through the offices of an American book firm) in the spirit of its generous giver, and, if possible, to present suitable extracts therefrom to the readers of the CATHOLIC FORTNIGHTLY REVIEW, which, it is hardly necessary to repeat, while insisting staunchly on its right to form its own opinion in matters open to dispute, is always ready to hear both sides of every question and to be convinced by sound arguments.

Two Catholic Indian Papers.—Fr. Ketcham in the *Indian Sentinel* for 1906 gives an account of the two Catholic journals published in the U. S. for the benefit of the Indians in their own tongue—one in the Chippewa and one in the Sioux language.

The *Anishinabe Enamiad*, or Praying Indian, has been in existence for thirteen years and circulates among the Chippewas, Ottawas, Algonquins, Montagnais, and Creeks. It is edited by Rev. Chrysostom Verwyst, O. F. M., and has from 700 to 800 subscribers. The publication office is at Harbor Springs, Michigan.

The Sioux publication, the *Sinasapa Wocekiye Tacyanpaha*, or the Herald of the Blackrobe's Prayer, is published by Rev. Jerome Hunt, O. S. B., of Fort Totten, N. Dak. It was founded years ago under Bishop Marty, and though it did good work, had to be suspended for lack of financial support; but P. Hunt has revived it. The Episcopalians publish for the Sioux their *Ampaokin*, or Morning Dawn, and the Presbyterians their *Iapi Oayi*, or Wood-carrier, and it is necessary to offset these strongly anti-Catholic journals, to supply the Catholic Sioux with a Catholic paper in their own language. Unfortunately, while the Episcopalians have a fund from which they can make up deficiencies, Fr. Hunt is obliged to make both ends meet, which is extremely difficult.

The Curious Survival of Some of the Entombed Courrières Miners for twenty days (one was found alive and in comparatively excellent physical condition twenty-five days after the terrible catastrophe), illustrates the possibility of maintaining life without that imperious necessity for food that is usually considered indispensable. "In many of the minor affections, especially those which involve the digestive tract," says the *Independent* (No. 2993) in commenting thereon, "abstinence from food is the most important indication, and this simple measure alone would often prove eminently curative. Most people, however, are persuaded that such abstinence would so weaken them as perhaps to encourage the further progress of their ailment. As a consequence, the digestive tract is asked to continue its labors when it sadly needs rest for reparative purposes. Perhaps the fact that food is not a primal necessity for days, if there is good reason for ab-

stention, may thus be brought home to sufferers, who, during the summer especially, could often effectually treat their ills by a little courageous fasting."

A Proper Sunday Observance and the So-Called Puritanical Sunday are by no means identical, and one can well be in favor of the former, without advocating the latter. We notice that Archbishop Moeller of Cincinnati, in a letter to Fr. O'Boylan of the *Synoptic* (III, 17), defends the newly elected Mayor of his episcopal city, Mr. Dempsey, for refusing to make an attempt to enforce rigorously the Sunday laws which require that all saloons and theaters be closed on Sunday. "The Mayor feels," says His Grace, "that these laws are not only too rigorous, but also that they cannot consistently be enforced. Besides in all probability the legislature at Columbus will take up this matter and change the Sunday observance law. Mr. Dempsey will do all he can to have the Sunday religiously observed without going to the extremes that the ministers demand. Their request is opposed by the best and most respectable people of Cincinnati. "As regards myself, I feel that the laws regarding the observance of Sunday are of too drastic a nature. I see no objection to allowing persons, after they have performed their religious duties, to go to a respectable theatre in the evening. Nor would I be opposed to keeping the saloons open a part of Sunday, say Sunday afternoon for the convenience of the public, but, of course, the business ought to be carried on in a more respectable* way than it is at present. Still I maintain, and have made the statement publicly, that the laws, even if distasteful, must be observed."

MARGINALIA

The CATHOLIC FORTNIGHTLY REVIEW, which, as its readers are aware, has always taken a determined stand against so-called charity balls, is glad to be able to quote in confirmation of this stand, so severely criticized by some, the following paragraph from a Lenten circular recently issued by His Grace Archbishop Bruchesi of Montreal: "We condemn and absolutely forbid any and every sort of dance organized for charitable purposes. Amusements of this kind offer many dangers, and are far from being in line with the teaching of the Gospel and the Church on love for the poor and on the manner of coming to their aid."

*The text has "respectful," but the Archbishop doubtless wrote "respectable."—(A. P.)

An appeal is made for public support of a bill for the relief of the California Indians, who, it appears, have been "marooned" on small arid reservations and, to the number of ten thousand, are now in distress. (N. Y. *Evening Post*, March 24.) The Northern California Indian Association, who make the appeal, recommend the purchase of small arable allotments for these Indians, in order that they may become self-supporting. It is high time indeed that what the *Nation* justly calls "the long, shameful history of the looting of the native tribes of the Pacific slope," should be closed.

Dr. Scharf of the Catholic News Agency, in his syndicate letter No. 410, reports the sale recently, in Alabama and Virginia, along with other chattel, of several negroes. These surviving cases of slavery, however, seem to be entirely voluntary; in the Virginia case, at least, (where the purchasers were "Massachusetts Yankees",) Dr. Scharf says, the colored slave was perfectly satisfied, and was in fact afraid that his sale would not be consummated and that he would be sent adrift into the cold world.

It is significant to note that *Herder's Konversationslexikon*, that splendid Catholic reference work now in course of publication (see this REVIEW, XIII, 3, 93) and which presents the ripest results of modern Catholic scholarship in every field of science and art, in its fifth volume, lately published, treats the legend of the Holy House of Loreto not merely as doubtful but as untenable. "According to the well-known legend," we read there, *s. v.* Loreto, "which started in the second half of the fifteenth century and spread widely in the sixteenth and seventeeth the house enclosed by the basilica was the dwelling place of the Holy Family at Nazareth (la santa casa), transported by angels in 1291 to Tersato in Dalmatia and thence in 1295 to Loreto; late researches have shown this to be an error due to confounding the ancient miraculous image of the Blessed Virgin, brought by pious Christians from Tersato to Loreto, with the old country church in which the image was placed."

The statements lately made in some secular newspapers and also in a Catholic journal, the daily *Étoile* of Lowell, Mass., about the new home to be erected in Washington for the Apostolic Delegation, are far from being true. The present residence used by the Delegate is in a dilapidated condition, and as it would cost almost as much to repair it as to build a new residence, the archbishops of the country have decided to have a new building erected for the Holy Father's personal representative. It is not true that this new home for the

Delegation is to be of marble or that it is to cost an immense sum; the house is to be built of brick, and the archbishops have fixed the amount to be expended upon it and the annexed chapel at less than sixty thousand dollars.

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The *Difesa* of Venice, which of all Italian newspapers stands closest to the Holy Father, communicates to the world the interesting intelligence (we quote from the Paris *Vérité*, No, 4514) that Pius X. refused to accord an audience to the members of Buffalo Bill's "Wild West Show" who gave performances in Rome during the latter part of March; for the reason that he was of opinion that they were led to apply for an opportunity to kneel at the feet of the Sovereign Pontiff not so much by motives of faith as by the desire to add another drawing-card to the many which they already use in advertising themselves.

Whence it appears that not even Yankee smartness can get the best of the unassuming but shrewd incumbent of the See of St. Peter.

❦ ❦ ❦

Some Lutheran ministers in one of our middle Western States have lately taken to erecting altars in their churches, and a Catholic altar-builder to whom one of them applied, is authority for the following characteristic story: After he had set up a Gothic altar in his church, Mr. Minister felt that he ought to have a statue of our Lord to adorn it; so he applied to the aforesaid Catholic altar-builder, who showed him various models in a catalogue. The minister finally pointed out a statue of the Redeemer exposing His Sacred Heart and said, "I'll take that one, but you'll have to remove the heart."

What involuntary irony! Is not Protestantism itself a sort of Christianity without the heart?!

❦ ❦ ❦

A certain Dr. Cant, an oculist, is traveling about the middle West with a number of first-class recommendations, among them one from Rev. P. J. Weber, pastor of St. John the Baptist's Church, Earl Park, Ind. Father Weber begs us to state that on account of certain charges which have since been lodged with him against the said Dr. Kant, he desires to withdraw his recommendation. Further particulars can be had from Fr. Weber directly.

❦ ❦ ❦

Eminent Organist and Magister Choralis with letter of recommendatian from Dom Pothier, is open for an engagement. Apply to this office.

LITERARY NOTES

—Marion Crawford, in conjunction with Count Soderini and Professor Clementi is engaged in the preparation of a life of Leo XIII. on the basis of hitherto unpublished documents, which were personally handed over to Count Soderini by the late Pontiff. The work will fill four volumes, and, according to preliminary reports of those who claim to be acquainted with the project, will put an altogether different face on the relation of the last two popes to the question of Italian unity.

—We are pained to learn from a circular recently issued by Mr. Joseph Schaefer, New York, that want of adequate support has compelled him to reduce the content and price of the English edition of his excellent monthly magazine *The Christian Mother*. Instead of thirty-two pages, as hitherto, it now has only sixteen; but the subscription price being reduced to fifty cents, there surely can no longer be any excuse on the plea of expensiveness for not subscribing to the magazine. Mr. Schaefer, having formerly been a school teacher, has devoted himself to the advancement of the home training of children, so sorely neglected among us, and to the improvement of Christian family life. The Holy Father himself has cordially blessed his efforts, and it would be a shame indeed were he compelled to suspend the publication of the *Christian Mother* because his modest means will no longer enable him to continue the financial sacrifices he has made for it for more than two years. Mr. Schaefer, whose address is 9 Barclay St., New York City, is always ready to furnish specimen copies of both editions of his valuable periodical (German and English) free to any one who will take the trouble to apply for them.

—That keen and outspoken literary critic, Dr. Alexander de Menil, speaking in the current number of his quarterly magazine, the *Hesperian*, (which we always peruse with interest and profit), of the Munsey publications (*Munsey's Magazine*, the *Quaker*, the *Argosy*, etc.), which are reported to be "falling off in sales," voices our own sentiments and those of thousands of others when he says that this fact "is not to be regretted, as every publication that has ever borne the Munsey imprint has been characterised by a general bankruptcy of brains."

—Rev. Thoms. E. Sherman's *Purgatory* is a mission tract published by the Catholic Truth Society of Chicago. The Catholic doctrine of purgatory is clearly and eloquently shown to be consonant to reason and Scripture.

—The *Devotions for the Way of the Cross*, published by Pustet & Co., contain besides a brief historical sketch of the Stations and a summary of the indulgences attached to them, two formulas for use at public services and two others for private devotions. The considerations and prayers are full of piety and couched in good language.

—*Harvard University and Historical Truth* by O. Dee contains "Notes and Comments on Professor Emerton's Introduction to the Middle Ages and Mediæval Europe." It is a reprint from the Boston *College Stylus* While referring the reader to Fr. Donnelly's article in the *American Catholic Quarterly Review*, Oct. 1904, for Emerton's misrepresentation of Catholic doctrine, the author of this pamphlet merely calls attention to the Professor's unscientific methods, and points out a number of works which for the Catholic public of Boston, and in particular for the Professor's Catholic students at Harvard, are invaluable as corrective of his misstatements. The refutation is ably done, but there is an occasional flippancy of tone in it. Besides, why bring Harvard University, in the title, into such glaring contrast with historical truth? Let Emerton answer for his own follies. On page 27 read "Grisar" instead of "Granderath."

—Already previously I had read some queer articles from the pen of the Very Rev. Alexander McDonald, D. D., Vicar-General of Antigonish, Nova Scotia, on the Holy House of Loreto. It were, of course, foolish and unjust to demand that he be in any wise prevented from expressing his conviction on this or any other subject. But if he insists on acquainting the public with his views *à tout prix*, and undertakes to establish these views scientifically, one has a right to demand that he employ scientific and methodically correct arguments. This he has not hitherto done; nor does his latest pamphlet (*The Holy House of Loreto. A Rejoinder.* Antigonish, N. S.: The Casket Printing & Publishing Co., Ltd. 1906. 36 pp.) contain even the shadow of a scientific argument. It is merely a reproduction of Fr. Bertrand E. Conway's recent article in the *Catholic World* Magazine with some rambling comments thereon by Dr. McDonald. If the Reverend Doctor were even moderately acquainted with historical literature, he would certainly not have cited Msgr.—later Cardinal—Bartolini, who is anything but an authority on the Santa Casa. Nor would he have adduced the petrographical examination made in 1857 by Professor Razzi of the Sapienza; for any one at all informed on the subject must be aware that said "examination" (Prof. Razzi "examined" a stone from the Holy House and "found" that the species to which it belonged does not occur in Italy but that its habitat is the district of Nazareth) was, as I have already noted in this REVIEW, one of the greatest scientific humbugs of the nineteenth century. The restless activity of Cardinal Bartolini in the Congregation of Rites, by the way, is the chief reason why the present unscientific and faulty state of the Breviary, about which there is so much just complaint and which is admitted freely in Rome, led to the institution of the Biblical Commission, to the members of which belong —*proh dolor!*—the leading representatives of the "new school of Catholicism" which Dr. McDonald attacks so furiously (p. 18): Msgr. Duchesne, Msgr. Wilpert, Msgr. Giovanni Mercati, P. Ehrle, S. J., and Professor Benigni. Dr. McDonald draws a picture of the destructive rationalistic criticism engaged in by the Protestant school of theology in Germany, and then proceeds to attribute their views and methods to Catholic historians who professedly adhere to the principles of historic criticism. I have no parliamentary expression to qualify such conduct. The manner in which Dr. McDonald makes use of papal documents and their contents to bolster up his pet notions, might be pardonable in an undergraduate college student; but for the sake of his own reputation, it is to be deeply deplored that a man in his position is so absolutely and innocently unaware of the most elementary notions of historical criticism. Had I time I should proceed to show up one by one the historical and logical blunders and fallacies which go to make up his pamphlet. As it is, I must content myself with recommending to his attention the forthcoming work on the Holy House of the famous Canon Ulysse Chevalier of the Académie Française, and with expressing, in conclusion, a degree of mild surprise at the way in which, in his correspondence with the editor of the *Catholic World*, reprinted in this brochure, Dr. McDonald sees fit to hale before the public his Bishop, the venerable Msgr. Cameron of Antigonish. It is bad enough if a vicar-general comes out with a pamphlet full of this kind, without needlessly lugging in his bishop.—(Msgr.) PAUL MARIA BAUMGARTEN, D.D., Rome, Italy.

BOOKS RECEIVED

[*The receipt of every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special attention.*]

Der Judasbrief. Seine Echtheit, Abfassungszeit und Leser. Ein Beitrag zur Einleitung in die katholischen Briefe. Von Friedrich Maier. (Biblische Studien, XI. Band, 1—2. Heft.) VIII & 188 pp. 8vo. Price, unbound, net $1.20.

Die Ursachen der Selbstmordhäufigkeit. Von H. A. Krose, S. J. (Ergänzungshefte zu den *Stimmen aus Maria-Laach.* 91.) VII & 169 pp. 8vo. Freiburg und St. Louis: B. Herder. 1906. Price, unbound, 80 cts.

Psallite Sapienter. Psallieret weise! Erklärung der Psalmen im Geiste des betrachtenden Gebets und der Liturgie. Dem Klerus und Volk gewidmet von Dr. Maurus Wolter, O. S. B., weiland Erzabt von St. Martin zu Beuron. Dritte Auflage.—Erster Band: Psalm 1—35. XX & 614 pp. 8vo. Price net $2.65.—Zweiter Band: Psalm 36—71. 710 pp. 8vo. Price net $2.85.—Dritter Band: Psalm 72—100. 574 pp. 8vo. Price net $2.65.—Freiburg und St. Louis: B. Herder. 1904—1906.

Geschichte der deutschen Nationalkirche in Rom, S. Maria dell' Anima. Von. Dr. theol. et hist. Joseph Schmidlin, ehemal. Vizerektor der Anima. Mit 30 Bildern. 815 pp. 8vo. Freiburg, Wien und St. Louis: B. Herder. 1906. Price net $5.

Schillers Werke für Schule und Haus. Mit Lebensbeschreibung, Einleitungen und Anmerkungen. Herausgegeben von Prof. Dr. Otto Hellinghaus. Gymnasialdirektor. Drei Bändchen 12mo. B. Herder. 1906. Price $2.50 net.

What Catholics Have Done for Science. With Sketches of the Great Catholic Scientists. By Rev. Martin S. Brennan, A. M. Third Edition. Benziger Brothers. Price $1.

—The new *Encyclopedia Americana* in sixteen volumes (Published by the *Scientific American* Compiling Department, New York), we are pleased to be able to say, is not only a first-class and up-to-date reference work from the purely secular coign of vantage, but also generally liberal and accurate on matters Catholic. Its editors have evidently spared no pains to make it thoroughly acceptable to the Catholic public. (In fact we happen to know personally that they have adopted every reasonable suggestion which came to them with regard to the treatment of Catholic subjects.) The result is that scarcely any important subject of interest to Catholics has been omitted, and all Catholic and historical articles, so far as we can see, have been either composed or revised by competent Catholic scholars. Going broadcast among all the people the new Americana must prove of immense benefit to the Church. Both to reward the publishers for their good will, and in order to get the best general reference work now on the market, we advise those of our coreligionists who contemplate the purchase of an encyclopedia, to subscribe for the Americana.

The Catholic Fortnightly Review, Literary Comment, Jan 1, 1906.

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FATHER DENIFLE AND HIS WORK

EW works in the controversial and historical literature of the last four or five decades have aroused such wide interest, stirred up such heated discussion, and called forth such divergent criticism as the Dominican Father Heinrich Denifle's epoch-making *Luther und Luthertum*.* It completed, or rather took up on new lines, the critical investigation begun years ago by Döllinger, and afterwards continued by Janssen, of the German "Reformer's" religious development ("religiöser Entwickelungsgang"). The work has, perhaps, determined for all time the true position of Luther in the great religious upheaval of the sixteenth century. Its bold, incisive analysis of the process whereby the former Augustinian friar became the apostate and implacable enemy of the papacy and of the Catholic Church, summoned the keenest critical minds of Protestant Germany to the defence of their champion. Harnack, Seeberg, Kawerau, Koehler, and others entered the lists against the learned Dominican.

Catholic critics, on the other hand, were not unanimous as to the final value of Denifle's monumental "Quellenwerk" on Lutheranism. Not only did all of them deplore his violent language, but some of them also confessed, that his undisguised horror for Luther's life and doctrine led him to overlook certain redeeming traits in the "Reformer's" character. From the standpoint of objective historical criticism, this is a serious blemish in P. Denifle's book, and has given his critics their chief point of attack. Dr. N. Paulus, Sebastian Merkle, Martin Spahn, and Franz Xaver Funk are some of the Catholic scholars who candidly recognized these shortcomings in Denifle.

Apart from these defects, however, Denifle's *Luther und Luthertum* will remain the most authentic interpretation of

**Luther und Luthertum in der ersten Entwickelung. Quellenmässig dargestellt von P. Heinrich Denifle, O. Pr.* Zweite durchgearbeitete Auflage. Erster Band (I. Abteilung.) Mainz: Kirchheim. 1904. Erster Band (II. Abteilung): *Quellenbelege: Die abendländischen Schriftausleger bis Luther über 'Justitia Dei' (Rom. 1. 17) und 'Justificatio.' Beitrag zur Geschichte der Exegese, der Literatur und des Dogmas im Mittelalter.* Mainz: Kirchheim. 1905.

that vast religious revolt which stands out as one of the world-movements of modern history. For this reason, if for no other, some details regarding the life and work of the author, whose untimely death Catholic scholarship deplores, are appropriate. In this review we gratefully acknowledge our obligation to an excellent brochure of Professor Grauert, of Munich,* one of the best appreciations that have thus far appeared, of the life and work of the illustrious Dominican.

The story of Denifle's life may be briefly told. It was a religious life—a life of persistent, untiring, and splendid effort in the cause of historic truth and Catholic scholarship. He was one of those strong intellects whose capacity for work increases with every new task which their bent for research places before them. Grauert speaks of his "stupender Gelehrtenfleiss", "gewaltige Arbeitskraft," and "staunenswerte Belesenheit," which are especially in evidence in the study of Luther's life and doctrine.

Denifle was a native of the Austrian Tyrol, where he was born in 1844. He pursued his philosophical and theological studies at Graz, Rome, and in France. In 1870 he returned to the first-mentioned city, where he held a professorship for ten years. His first essays in the field of historic research, devoted to the German mystics of the fourteenth century, already showed the remarkable critical acumen and thoroughness that mark every subsequent work of his in history, biography, and hagiography. One of the notable incidents in his life is his friendship, dating from the year 1880, with Father Ehrle, S. J., a scholar of similar bent and pursuits. Father Denifle had at that time taken up his residence at the house of the General of the Dominican Order in Rome, having been called thither as "Definitor Generalis" of the German Province of his Order. Here he increased his collection of original manuscripts and documents relating to the history of German mysticism. Father Ehrle, who had dwelt in Rome since 1878, had also gathered a mass of hitherto unedited material on mediæval history. The two religious happily resolved to combine their labors for the pursuit of their historic studies, and, in 1885, founded the

*P. Heinrich Denifle, O. Pr. Ein Wort zum Gedächtnis und zum Frieden. Ein Beitrag auch zum Luther-Streit, von Dr. Hermann Grauert. Freiburg und St. Louis, Mo. 1906. B. Herder, 50 cts. net.

widely known and much esteemed *Archiv für die Literatur und Kirchengeschichte des Mittelalters*. This collection is a veritable mine of information on the development of theologic and learned studies in the Middle Ages. Of its seven volumes the last appeared in 1900, after an interruption of eight years, and was exclusively the work of Father Ehrle. Father Denifle took a chief part in the first six, which contained some of his most valuable contributions to the history of mediæval universities. In recognition of their splendid work, the University of Cambridge decided to confer upon both scholars its highest academic distinction. The honorary doctor's degree was to be given them on June 14, 1905. But in the Providence of God, Father Denifle was called to a higher and a better reward for his unselfish labors. While on his way to Cambridge, he was stricken down by the hand of death, and died in Munich on June 10. Father Ehrle, however, attended the University Convocation. It is with a feeling of profound regret for the untimely death of this learned Dominican that we read the closing words of the brief Latin address which had been prepared for the conferring of the degree: "Duco ad vos virum doctissimum, reverendum Patrem Henricum Denifle." In this address, published in Grauert's booklet, mention was also made of D.'s volume on Luther, "qui ab eodem (Patre Henrico Denifle) ad fidem monumentorum nuper depictus." Cambridge thus desired to honor him for this contribution of his to the history of the Reformation. In fact, the volume on Luther constitutes one of his chief claims upon the gratitude of future ages. Even in the opinion of Theodor Brieger, one of his severest critics, Denifle, especially in the "Quellenbelege" to his *Luther und Luthertum*, offers a rich abundance of new material which no other scholar could have unearthed at the present time. His work was the splendid result of his prolonged researches in the principal libraries of Italy, France, England, Austria, and Germany.

The wonder is that Denifle, being engaged with the investigation of Luther's life and doctrine and with the controversies that followed his publications in this field, should have devoted his energies so successfully to researches in entirely different realms. His writings on the German mystics of the fourteenth century, notably his studies on *The Friend of God and Nicholas of Basle* and *The Poems of Rulman*

Merswin, threw a flood of light on an important phase of mediæval life.

In the course of his studies on the teachings of the Abbot Joachim, Denifle was led to investigate the history of the University of Paris, which in the Middle Ages was the centre of many theological controversies. In 1885 he published the first octavo volume—814 pages—of *The Universities of the Middle Ages to 1400*, in which he again showed himself especially as a "Quellenforscher."

He was not permitted to complete his work on the universities, originally planned to comprise five volumes. But in collaboration with Emile Chatelain of the University of Paris, he published four quarto volumes of the *Chartularium Universitatis Parisiensis* and two volumes of an *Auctuarium Chartularii Universitatis Parisiensis*. The French government furnished the funds for publishing these splendid tomes, which appeared from 1889—1897. The introductions, in classical Latin, are all by Father Denifle. All six volumes contain a mass of authentic information on the history of Church and State, of political institutions and theological controversies.

An outgrowth of Denifle's researches in this field was his work *La Désolation des églises, monastères, hôpitaux en France vers le milieu du XV. siecle*. Denifle wrote French with almost the same facility as his native German. It may give some idea of his phenomenal powers of research to know that in the preparation of the *Chartularium* he worked through three hundred folio volumes of the Vatican Archives, each one containing six hundred or more pages. The material gleaned in this labor resulted in two stately tomes on the desolation of the French churches at the end of the Hundred Years' War between England and France. They contain no less than 1063 documents, most of them never before edited. And yet in the Preface to the first volume Denifle speaks of this enterprise merely as a "travail accessoire".

His numerous publications won for Denifle the high esteem of scholars both on the Continent and in England. His contributions to the *Zeitschrift für Deutsches Altertum* caused his name to become favorably known especially at the German universities. Friedrich Zarncke, the famous philologist of

Leipzig, years ago asked the young Dominican whence he had taken the method by which he produced such splendid results in the field of German mysticism. He was not a little surprised to hear that it was the Aristotelian-Scholastic method applied to history. Yet this adherence to the conservative and rigid forms of philosophic reasoning did not narrow Denifle's spirit of research. His scholarship was broad and sympathetic. His religious convictions did not interfere with his bold and fearless investigation of any point of history or controversy. Hence such Protestant scholars like Professors Georg Waitz and Friedrich Paulsen of the University of Berlin entertained the highest respect for him. Thus the Spiritus Sapientiae abides today in the Church of God even as of old, and aids her children to bring forth fruits of learning and scholarship for the glory of Catholic truth.

ANOTHER BOOK ON THE RELIGIOUS CRISIS IN FRANCE

Ch. Bota.—La Grande Faute des Catholiques de France. Un volume in—16, 406 pages, prix fr. 3.50, franco. Perrin et Cie, Editeurs, Paris.

Another book on the religious crisis in France! Yes, and one most sane, timely, and conclusive. It is for this reason that we feel justified in giving it more space than we now generally accord works on this overworked subject. Like Msgr. Delassus, who surveyed the same field, M. Bota cites from official documents in proof of his statements. Like him, he also traces the beginning of the warfare against Catholicity in France to the "fameux mot d'ordre" of Gambetta at the conclusion of his speech in the Chamber, May 4, 1877: "Le clericalisme, voila l'ennemi!" This, he says, is the beginning, "le point de départ du Culturkampf français."

An excellent "table de matières" enables one to take a rapid survey of the well ordered work of M. Bota. The first part gives a sketch of the religious persecution since 1878. He shows how the Concordat has been constantly violated by the government and how at other times it has been misconstrued in order to justify the spoliation and oppression of the Church. Of the many iniquitous laws against the freedom of the Church it may suffice to mention the military law of July 15, 1889, which was passed in order to

place an obstacle to vocations to the priesthood. Its supporters saw in it a "coup funeste" to such vocations, "en forçant les seminaristes a faire à la caserne un séjour d'un an."

And what was the main object of the edicts against the religious congregations? It was to strike at Christian education. "Voila le point vers lequel ont toujours convergés les mouvements d'attaque de nos adversaires."

And why have the enemies of the Church been so successful in France? M. Bota gives the reason in his preface. It is because the French people are not sufficiently alive to their sacred duty of protecting the interests of the Church. The future historian, he declares, will say that these outrages have been heaped upon the Church of France because it had no wise and strong defenders; because the Catholics of the time "n'etaient pas de la race des hommes par qui se fait le salut d'Israel." Yet, continues Bota in his final chapter, though the history here written is sorrowful, it should not be discouraging. Hence the second part outlines "La défense catholique." Here he speaks of Catholic lay activity, and blames the want of union in the Catholic press, among the bishops and among the religious congregations. The third part shows how the Catholic forces may be organized in the present crisis and thus withstand further hostile measures on the part of the government. "La grande faute" of the Catholics of France has therefore been this "manque d'union." But the ancient faith is not dead; it is only dormant. Hence M. Bota's last paragraphs voice a note of hope. "Let us trust in God and ourselves," he says; "the spirit of Catholic heroism which animated Joan d'Arc is not extinct and may yet raise up men, Christian patriots and heroes, who will rally to the defence of the Catholic faith."

The result of the May elections, we regret to note, shows no signs of an awakening; "la grande faute—manque d'union"—is unfortunately still at work.

Quousque tandem? O eldest daughter (that *was*) of Holy Mother Church ?!?

FREEMASONRY: A SUMMARY

In the series of papers which has been running for some time in the pages of this REVIEW, we have undertaken to

answer the question: Why does the Catholic Church condemn Masonry and forbid her children to join it?

We have supposed the question to be put honestly and seriously, and, as so put, have given the answer.

In answering, we have drawn on no Catholic sources of information; but have proved all our statements from the works of Dr. Albert G. Mackey, which are acknowleged to be standard works of American Freemasonry. And this we have done, as well because these works are more complete than most others, as also because they deal with Freemasonry as it is among us here in the United States. We wished to avoid the common subterfuge, "What you say may be true of European or Spanish American Freemasonry; but United States Freemasonry is something entirely different."

We started from the evident principle that, if there be anything inconsistent with Catholic doctrine or morals in Freemasonry, the Church must necessarily condemn it and forbid her children to join it. No other course is consistently open to her.

Examining American Freemasonry, therefore, we have found, *first*, that it has all the paraphernalia of religion: altars temple, priesthood, worship, ritual, prayers, ceremonies, hymns and anthems, religious festivals, consecrations, and anointings, creed, morality, theory of God and of the human soul, its own deity. Not one of these is Catholic or pretends to be Catholic; the Catholic Church consequently must forbid her children to have part in them.

We have found, *secondly*, that, though in some places Masonry denies that it is a religion, its denial is offset by the most positive admission that it is. Or, if you wish to have in the clearest form the Masonic theory: Masonry is not *a* religion, but *the* religion of mankind; in other words, it is the basic, primitive religion of the race, of which all the various forms, Greek, Roman, Jewish, Catholic, etc., are modifications and corruptions. It alone knows the nature of God and of the human soul. It alone can impart the knowledge of such nature. The imparting of divine truth is its prime object and the search after this truth the only purpose worthy of a Mason. This is the theory that the Catholic Church is asked to allow her children to embrace!

We have found, *thirdly*, that the models and ideals of Masonic religion are pagan. The Masonic student seeks in the pagan mysteries the true explanation of the symbols of the Craft. He practices pagan ceremonies; is introduced to Phallic worship; is inoculated with pagan ideas; finds Christian explanations too sectarian; destroys the one personal, intelligent Jehovah and substitutes for Him a mere common name, Supreme Deity, which is equally verified in Venus, Adonis, Baal, Isis, Jupiter, Christ. All are equally modifications of the idea of Supreme Deity, merely different incarnations and impersonations of it according to difference of time and human culture.

We have, *fourthly*, developed more fully the direct anti-Catholic and anti-Christian spirit of Masonry, despite assertions to the contrary. But this is consistent with invariable Masonic practice, which proclaims revolution in the name of liberty, and, when successful, immediately turns around to fetter and destroy the Catholic Church. Its corner-stone is not and cannot be Christ; Christian asceticism is, for it, to serve heaven by idleness; Christian prayer, unprofitable thought; Calvary, a place of refreshment; the day and hour of Christ's death, the time at which the Craft receives its wages; the I. N. R. I. on the Cross of the Redeemer, an expression of Phallic worship.

We have examined, *fifthly*, the pretended reverence of Masonry for the Bible and have found that Bible, square, and compasses must ever go together in the Lodge as one whole; the square signifying the female generative potency; the compass, the male. The Bible, therefore, for the Mason, is the material book, inasmuch as Masonry can read into its text its own sensual meanings; and the Bible stands exactly on a par, as God's revelation, with the Koran, the Vedas, and any other sacred book of any other religion.

We have studied, *sixthly*, the nature of the Masonic deity, and we have learned that, though Baal has been preferred by many American lodges to Jehovah, Jehovah is the omnific, the all-producing word. It is the ineffable, unspeakable word: first, because its true pronunciation is unknown; secondly, because modesty forbids its plain, explicit mention. Jehovah is to be read backwards. It is the hermaphrodite

deity of paganism; the object of Phallic worship; the he-she; the sexual faculties of human nature.

Examining, *seventhly*, the human soul, we found that, according to Masonic doctrine, it is an emanation of this deity: and this logically follows from the theory that the universe is nature, of which the deity, the prolific, formative forces, are a part. Masonry is, therefore, pure naturalism. The noblest faculty of the soul is material sight. The noblest science is geometry. The noblest part of animated nature is visible light. The material senses, especially seeing, hearing, and touching, are revered and canonized.

Passing on, *eighthly*, to morality, we have found it what it must be with such a God and such a soul. The Ten Commandments are not binding on a Mason as a Mason. He has no use for a supernaturally revealed law. He needs a broader path which does not interfere with his Phallic worship. The moral chains that limit the relations of sex have been struck from him. He can rejoice in his sinlessness, for without a law-giver there is no sin.

We have considered, *ninthly*, the narrowness of Masonic benevolence, both as regards its pretended charity in enlightening mankind, since it excludes essentially the greater part of our race; and its still greater narrowness in its eleemosynary features. Let the unfortunate realize the source of the heartless theories that are propounded to-day by press and pen!

Lastly, we have considered the essential oneness of Masonry throughout the world. It puts forth as its proudest boast that a master Mason is recognized and has a right in any symbolic lodge anywhere. One is the character, the aim, the philosophy, the spirit of Masonry: unknown indeed to many of the fraternity themselves, but asserted and proved by unimpeachable authorities.

Let any honest man take Masonry's presentation of itself, and he cannot but see the essential irreconcilability of the doctrine and morals of Freemasonry with those of Catholicity; he will understand perfectly why the Catholic Church cannot, without being false to every fibre in her nature, allow her children to apostatize from Christian truth and become Masons.

[The series of papers, of which the above summary is the last, will later appear, revised and enlarged, in book form at B. Herder's, 17 S. Broadway, St. Louis. Orders can now be sent to this REVIEW.]

NEW MUSIC

Missa in honorem St. Norberti, ad 4 voces inaequales, composita a M. J. Van den Elsen, in Collegio St. Norberti (West de Pere, Wisconsin), Professore. Op. 3 Schwann, Düsseldorf.

This work reveals an able and sound musician. The mass is written in the polyphonic style, diatonic throughout. Careful observance of the dynamic contrasts indicated in the course of the composition and the alternating between solo quartette and chorus will prevent the impression of monotony which is often a danger in diatonic compositions, especially if there are but few modulations. The mass can easily be performed by a choir of boys and men, particularly if intoned a half-tone lower, that is, in A flat major, in which case the sopranos will rarely have to sing above E flat. Adequately rendered, the work is sure to produce a noble and edifying impression.

* * *

Hymns and Antiphons of the Most Blessed Sacrament and the Blessed Virgin for two equal voices and organ, by the same author. M. L. Nemmers, Milwaukee. Price 60 cts.

This collection contains ten numbers, namely, "O quam suavis," "O Sacrum Convivium," "Alma Redemptoris," "Ave Regina," "Regina Coeli," "Salve Regina," "O Salutaris," "Tantum ergo," and "Veni Creator." All are devotional and comparatively easy of performance. Choirs composed of men only will find these hymns particulary useful and effective, because they do not require a large number of performers and at the same time furnish agreeable variety at Benediction services.

* * *

Organum Comitans ad Kyriale seu Ordinarium Missae quod juxta Editionem Vaticanam harmonice ornavit Dr. F. X. Matthias, Organista Ecclesiae Cathedralis Argentinensis. Pustet & Co. $1.75.

The principles followed by Reverend Doctor Matthias in the harmonization of the Gregorian melodies contained in the Vatican Kyriale are: first, that no harmonies should be employed in the accompaniment of any melody which are not constructed from the intervals of the mode or scale to

which the melody belongs; and, secondly, that the change of chord or harmony should occur on the accented note of the melody or the accented syllable of the text. By following this last rule, the principal accents are always put in relief in the accompaniment, which thus blends with the text-declamation of the singer, while the subordinate accents are indicated by the progression of one or both inner parts, the bass remaining stationary, or occasionally by an octave skip in the bass. These guiding principles are consistently and skillfully applied by Dr. Matthias throughout the whole work. The chief aim of the author is to promote unobstructed flow of the melody and make the accompaniment an assistance rather than a hindrance to the singer. Dr. Matthias excludes the chromatic alteration of any tone even in the formation of final cadences, but states in his Introduction that those whose taste has not yet become reconciled to the old modes are at liberty to make changes. This would seem to give a rather dangerous latitude to organists in general, especially in this country. To suit the compass of all voices, several numbers, particularly the responses to the "Ite, missa est" and "Benedicamus Domino," are given in various transpositions. Easy cadences have also been placed at the organist's disposal with indications of the reciting note (R), for use when portions of the text are recited only.

* * *

Organum Comitans ad Missam Defunctorum juxta Gregorianorum Codicum Fidem Redactum. Transposuit et harmonice ornavit Pres. L. Manzetti, ad S. Petri Cincinnatensem Cathedralem Ecclesiam Musicæ Moderatore. Price 50 cts.

While we find in Dr. Matthias' harmonization of the Vatican Kyriale the accents of text and melody marked by means of a partial or complete change of harmony, carried out by a consummate and fine-feeling musician, we have in Fr. Manzetti's accompaniment to the Requiem Mass (Solesmes version) the application of the contrary method, that is, the changing of the harmony on the unaccented notes and syllables. It is true that sometimes the change takes place on the accented syllable, but generally, the contrary is the case. If anyone wishes to ascertain why this proceeding, which seems to have been originated by Dom Mocquereau, met with such vigorous condemnation at the Gregorian Con-

gress in Strassburg, in a resolution passed by one of the sections of the congress, he has but to open Fr. Manzetti's accompaniment. Let him play through the "Dies Iræ", for instance, and realize how a leaden-heeled harmonization clogs and fetters the free delivery of the text and melody. All agree that the ideal way of singing plain chant is without accompaniment; but since our choir conditions and the modern ear demand this concession, its disadvantages should at least be reduced to a minimum.

* * *

Masses 1, 2, & 3, for One Voice by Henri Dumont. With Organ Accompaniment by James McGloughlin. The Catholic Music-Publishing Co., Boston. Voice and organ, 45 cts.; voice parts alone 5 cts.

The first of these three masses is the well-known "Missa de Angelis" in the Solesmes version, and is, therefore, wrongly attributed to Dumont. The last two masses, not being contained in the Vatican Kyriale, occupy the same position as any other tolerated church music. The accompaniment is unobtrusive and flowing, employing as few chords as possible, with consonances prevailing.

The same company also publishes the following works: *Mass for Unison Chorus by Johann Mandl.* Score, 30 cts.

Very easy, but also very commonplace.

* * *

Mass for Two Voices and Organ by Louis Maes. Edited by J. M. McGloughlin.

There are many two-part masses now available having greater musical worth and being liturgical in character, which cannot be said of many passages of this mass, especially the "Sanctus." It seems to have been written by an ambitious student. Continued study of the works of Haller, Witt, Nekes, and especially the old masters, will soon give his talent the right direction.

* * *

Mass for Four Voices, Soprano, Alto, Tenor, and Bass, by Henry Blasel.—Mass for Four Mixed Voices, by Eduard Kretschmer.—Mass for Four Mixed Voices, by Joseph Lachmann.

All these have about the same general physiognomy. They show a certain fluency in writing, but lack individual traits or

originality. The liturgical spirit is especially wanting. Boston, without doubt the most musical city in the country, is behind other centres in the matter of church music reform. If the Catholic musicians of the Hub, where good singers are plentiful, would condescend to study and cultivate more extensively the vast literature of liturgical music now at our disposal, Boston would soon occupy a different place in the field of church music from what it does now.

* * *

Compared with the compositions enumerated above, *Johannes Schweitzer's Mass in Honor of St. John the Baptist* and *Moritz Brosig's Mass for Mixed Voices and Organ*—originally orchestra—issued by the same house, cut a decidedly different figure, although belonging to the transition period between the classics, Mozart, Haydn, Beethoven, and their immediate followers, and the Cecilian reform movement. But even these works have been relegated to the rear in those choirs and church music centers where papal regulations are bearing their fruit.

* * *

Catholic Church Hymnal with Music. Edited by A. Edmund Tozer. J. Fischer & Bro., New York.

In the words of the compiler, "This volume is an earnest endeavor to bring together under one cover not only those hymns which, from long continued use, have endeared themselves to so many thousands of people, but to provide others of a more virile type, expressed in the restrained language of the Church's own song. With this end in view I have included the best translations I could find of the Breviary or other ancient hymns from all sources suitable for general purposes. In several cases, where more than one author's version has been available, I have given it in order to provide for every possible individual need. No such large use has, I believe, hitherto been made of these mediæval hymns, nor have they been brought together in so great a number for practical purposes before; I trust, therefore, that the desire expressed by so many priests to have them included in a Catholic book will be found realized in this work." The volume contains 228 numbers, practically meeting every need of the liturgical year. Among the tunes written by the editor and some of his contributors there are some which sound

strained and unnatural, and these qualities will prevent them from taking hold on the popular imagination. Others are too much on the order of the English glee. As in many other collections, the old German, English, and French melodies are decidedly the simplest, soundest, and most devotional. We seem to have lost the simplicity and naïveté necessary to the writing of a good hymn-tune. However, the collection is a serviceable contribution to our popular hymn literature.

* * *

Church Classics for Unaccompanied Voices. From the Musical Text of M. Hermesdorff. Edited by A. Edmund Tozer. J. Fischer & Bro. Score 75 cts.

This collection comprises twelve numbers by Palestrina, Nanini, Anerio, Marenzio, Allegri, Lassus, Barnabei, Croce, Hasler, and the last one by an unknown author. The texts are suitable for the feasts of Christmas, Easter, the Ascension, Whitsunday, Trinity Sunday, Corpus Christi, and feasts of the Blessed Virgin. Some of the works are for men's voices and others for mixed chorus. It is needless to say that the compositions belong to the highest class of liturgical music and will be a most welcome addition to the repertoire of choirs who wish to become familiar with the style of the old masters.

* * *

Vatican Chant. A Short Course of Practical Instruction by A. Bansbach. B. Herder, St. Louis, 15 cts.

In a few pages the author gives an astonishing amount of information on the subject of plain chant and its performance. Some of the points treated are: Character of Gregorian Chant, Recitation of Text, Rhythm, Speed of Movement, Pauses, Construction and Forms of Melodies, Notation, etc., etc. The chapter explaining the use of the Ordo, with a translation of the abbreviated terms contained in it, is no doubt a welcome help to many choir-masters. There are three tables, one illustrating notation and rhythm, another relative pitch and the tonal system, and the last one giving the different modes with some exercises for use by the singer. Mr. Bansbach has prepared a number of phonograph records, each containing several melodies from the Vatican Kyriale. Where a competent teacher of the chant with a voice capable

of giving to the melodies life and animation is not at hand, the records, used in connection with the explanations and instructions furnished in Mr. Bansbach's pamphlet, will do excellent service. While they cannot replace the living voice, they have at least the advantage of enabling the singer to hear the same melody repeated *ad infinitum*, or until it has impressed itself upon his memory, which few teachers can accomplish. Mr. Bansbach's little work should be in the hands of every choir-master and singer as well.

JOSEPH OTTEN.

SOME CONSIDERATIONS ON OUR LATIN GRAMMARS

Between the primer* and the teacher's grammar there lies, still somewhat entangled in the net thrown over it by old grammarians, the school manual proper, *the* Latin Grammar.

Though it calls for a masterhand to compose such a masterpiece, one can imagine how it should look in its ideal perfection. It should be the real missing link between the primer and the reference book; it ought to combine the good qualities of both, without any of their failings. It must be limited to the requirements of the school, confining itself to the essential facts: but these must be presented with scientific accuracy and in clear form. Finer shadings are not excluded, yet they should be inserted sparingly; in a supplementary chapter, however, the chief features of Latin style ought to be added.

Do all the so-called school grammars exhibit this excellency? Do all show systematically the fundamental laws, without giving much space to peculiar idioms of form or syntax? Do they, in order to facilitate the understanding, represent the syntax from a logical point of view? To answer these questions the various classes of grammars must be discussed.

There is first the foreign grammar; we mean a Latin grammar translated from another language. If little attention be paid to the three idioms that clash together here, great confusion must necessarily follow. We take up such a grammar as it lies before us, In the etymology, the trea-

*On Latin primers, see the CATHOLIC FORTNIGHTLY REVIEW, XIII, 6, 169 ff

tises on the prepositions and the conjunctions are meager and scarcely idiomatic. In the syntax, the cases are treated according to the idiom of the language from which the book is translated; which is especially awkward with regard to the transitive and the intransitive verbs; the moods and the accusative with the infinitive are not distinctly set forth in their difference and their similarity as to the English language; the conditional clauses, instead of being treated at length according to their importance and difficulty, are stored away in a few notes scattered over the indicative and the subjunctive.

Foreign grammars are usually accompanied by an exercise book. Professor Chas. E. Bennett, it seems, doubts the practicability of a separate Latin reader. It is not such a bugbear as he describes it. "Complete sentences were almost unknown,—necessarily so until the verb was reached;" this is an exaggeration. Yet there are drawbacks in many exercise books: they are too well graded, they lack variety, they are too long and have no connected pieces. A moderate portion of the verb might be introduced in the beginning, though the other mistake, to make the reader too difficult, should be avoided.

Yet, upon closer examination, we find that the reason for discarding readers lies deeper. In this restless age there is no time left for them. Since the reading of authors must commence as early as possible, primers and grammars have the exercises—mostly Latin, and in small doses, as if they were a delicacy—embodied within their bulk. In fact there is one little grammar which is built entirely and immediately upon Cæsar's Gallic War, every part of speech being treated as soon or as late as it occurs in the first chapters. Such innovations are due to a common modern illusion: the theory of interest. The study of Latin, people urge, must be made easy and pleasant. Yet knowledge always was, and will be, acquired only by labor.—Besides, the grammar, as something important and almost sacred, ought to be kept unmixed and uncontaminated; otherwise, owing to the loss of clearness, the attention of the pupil will be divided too much, familiarity with the grammar will become nearly impossible. The writer has always before his mind—*si parva licet componere magnis*—a comparison between the Latin grammar and the Catechism. Both are of the greatest importance

in their spheres. To secure for either the greatest lucidness and accuracy, every means must be used. Therefore it would be a mistake to merge the Catechism and the Bible History into one book. On the other hand, carefully graded, separate readers (one or more) are absolutely necessary to inculcate the rules of grammar. Interesting readers, that embrace connected pieces and good pictures, are very rare; a fact that affords great scope for innovations.

Whilst deprecating too early reading of authors, we do not mean to say that it should be put off too long, nor that the existing exercise books would lose by being shortened; many are decidedly too long. Why are readers not based more upon authors?

To return to the grammar. There is another class that suffers from the lamentable defect of containing too much rubbish. The moment the Greek savants, who turned their powerful eyes on everything in the world, had discovered the parts of speech, the study of grammar took its origin. The Romans added little to this science, and even misunderstood some terms and philological principles. But the grammarians of the Middle Ages, and above all those of later times, it would almost seem just for the pleasure of augmenting, added to the treasure of grammatical knowledge. With loving care and trouble they hunted up every little exception; every crippled case; every idiomatic construction of a half-forgotten author was faithfully recorded; and, what is worse, principles and theories were grafted upon the Latin language which are entirely foreign to it. What is the use of knowing that *bombyx*, *subscus*, *dodrans*, and *quincunx* are exceptions? What does it profit to know all the supines that never occur and those irregular verbs that are met with perhaps twice during the whole college curriculum? Why lose the precious time in rehearsing and drilling abstruse constructions, which are found in some poets that are never read at school! And the scores of vocables the boys must learn, though they are never used in the reader! Indeed it will take some time till the philologists of to-day have reeled off all the yarn which these old grammarians spun around their darling. Those thousand and one exceptions only perplex and disgust the minds of the young students. Such matter is to be relegated to the reference grammar and the dictionary. Gram-

matical knowledge is not the end of Latin study but only a means.

In the readers we often find the same redundancy. The vocables are not judiciously selected; some exceptions and rules are made too much of and exemplified too often. Some of the sentences, moreover, tell of deeds less probable than fairy tales, others are silly. Short, carefully graded stories or anecdotes, modern and classical, please the boys most. The writer remembers with genuine pleasure, how his pupils, covertly copied the little Latin stories which he wrote on the blackboard.

Although the superabundance of words and forms is a considerable imperfection, the other extreme would be worse. Some manuals might be dubbed "simpleton grammars." They give too little or, what they present, in too simple a form. Basing their method on the theory of interest, they sacrifice everything: clearness, completeness, accuracy. There is one, too interesting to be passed over, which seems to be written for little boys and girls in the Kindergarten. It begins—not uselessly—with a treatise on English grammar; but the parts of speech appear also in verses. One of these will certainly interest the little tots:

"Conjunctions sentences unite,
As kittens scratch and puppies bite."

Pronunciation is also taught in the introductory lesson by means of the poem: "Twinkle twinkle, little star:"

Mica, mica, parva stella!
Miror, quaenam sis, tam bella!
Splendens eminens in illo,
Alba velut gemma coelo, etc.

We must confess that we do not understand this way of teaching Latin pronunciation. The verb makes its appearance in the third lesson; then little bits of the different conjugations follow closely upon one another; but the subjunctive mood appears only after a hundred pages. English sentences for translation are very rare.

Grammars of this kind, as also others, often show a fundamental psychological defect in their arrangement. Reason and experience teach that facts which logically belong together are most easily acquired by being learned together. Many,

otherwise very good, grammars dissociate such facts continuously. Thus "the pupil learns in one lesson a bit of a verb, a paradigm of a declension, the inflection of a pronoun, along with the rule for the uses of the infinitive, and then in the next, perhaps, the principles of the use of *cum*, the formation of adverbs, and the conjugation of *possum*." By this method the interest may be promoted, the memory possibly relieved momentarily; but how can such knowledge be solid and lasting! The memory could be helped in other ways, and the interest depends also on the teacher. Furthermore, the five declensions seem to be more like each other than like anything else; this is also true of the four conjugations. Hence why are they not kept together? The syntax is commonly studied with the forms, as if by increasing the variety of subjects, clearness were never impaired. Even if the syntax is treated separately, those things which belong together should also be associated. Thus in the treatise on the cases, the various constructions ought to be grouped under heads, according to their interior relationship, by which process at once precision and facility for memorizing would be secured; but now they often follow one another in illogical confusion. The different parts of the verb are to be treated similarly, especially the subjunctive. And here it will also be of the greatest importance from the very beginning to state all definitions with succinct scientific accuracy; later on every new construction must be made to tally with these definitions. Most consoling results as to understanding and memory cannot fail to follow.

Now this intimate connection, this logical relationship between various constructions which must be grasped by the mind before the rules can be formulated or thoroughly understood, is commonly not so obvious. No wonder that it has been overlooked so long. The characteristic childlike credulity of the Middle Ages has probably also here retarded deeper researches. Investigation of the original meanings and genuine uses of the parts of speech was almost unknown. Even a humanist, Sintheim, says, he does not care to know why *sum* governs the nominative. Also the word "govern", in connection with the nominative, might offend a philologist. Priscian does not use the term: we read that Consentius first mentions it; *exigit* instead of *regit* would have been better. The incorrect phraseology of the Latin grammar belongs to the yarn of the old grammarians, make.

(To be concluded.)

PARERGA AND PARALIPOMENA

The "Mafia" and "Black Hand" Among Italians in This Country, (of which there is so much talk in a certain class of sensational newspapers), if they exist at all, are not nearly so numerous and dangerous as these papers would have us believe. The *Monitor* recently quoted a respected member of the San Francisco Italian colony as saying that neither of the alleged orders is known to his people thereabouts, that they have no followers there, and would not appeal to the hardworking and moral classes which make up the bulk of Italian immigrants in California. Enquiries made in St. Louis and Chicago have had the same negative result. The *Monitor* is probably right in assuming (LXI, 25) that the genesis of much of the "Black Hand" literature that finds its way into the public prints, is revealed in a recent dispatch from Pittsburg. Newspaper readers of that section, it appears, have been regaled with no end of dark insinuations concerning the existence and activity of the diabolical order in their midst. According to the dispatch in question, the mystery of the "Black Hand", which had long puzzled the police and postal authorities at McKeesport, was cleared up the other day when a detective secured the confession of three school-boys whose ages range from 14 to 18 years. "The boys stated that they were members of a gang that had been sending threatening letters to prominent physicians, school officials, and business men, and implicated a dozen or more boys all belonging to prominent families. They claim the letters were written in a spirit of mischief and no thought was entertained of getting money or carrying out numerous other threats." Something very similiar is also reported from Boston. In the meanwhile the Italians were under suspicion by the rest of the community, thanks to the intelligent and fair-minded course of the newspapers in treating the subject of the hoaxing missives.

Was There Only One St. John Nepomucene, or Were There Two Saints of This Name?—Did there live in Prague, towards the end of the fourteenth century, but one priest of this name, the well-known Saint who is supposed to have died in 1393? Or were there two of the same name: one who died in 1383, and another who died in 1393? The famous 'Kirchenlexikon' asserted in its first edition that there was only one; in its second, it espouses the theory that there were two. The canonization *acta* declare that St. John Nepomucene died in 1383 for refusing to break the seal of confession. The hitherto available secular sources knew but one John Nepomucene, who was drowned in the Moldavia in 1393, in consequence of jurisdictional conflicts. Lately Prof. Nürnberger of the

University of Breslau has gone into the question quite exhaustively in the *Jahresbericht* of the Silesian "Gesellschaft für vaterländische Kultur." Chiefly on the strength of the contemporary testimony not hitherto sufficiently appreciated, of Abbot Ludolph of Sagan in the 'Catalogus Abbatum Saganensium', completed in 1398, the learned Breslau Professor decides the question against the "dualists" and concludes that there was but one Saint John Nepomucene, not two.

Our Seminaries.—We have received from our esteemed friend Rev. Dr. Selinger, of Jefferson City, Mo., formerly Professor of dogma in St. Francis Seminary, the subjoined letter anent the communication on page 239 of our issue of April 15, on "The New York Diocesan Seminary and the Sulpicians." "The communication," he writes, "alludes to a plea for diocesan clergy to instruct and train American youth in the seminaries in this country. The plea alluded to is supposed to presume that such instructors are more competent. Towards the end the communication offers a doubt: 'Whether the New York Diocese will be able to find among its clergy a sufficient number of instructors competent to train its seminarians and willing at the same time to devote their lives to that work, we doubt.'

Having some knowledge and experience too of seminaries in this and other countries, I beg leave to offer a few suggestions.

First: Comparisons are odious, peculiarly so in this matter. There is legislation for studies and discipline in seminaries which it is the duty of the ordinaries to inculcate. The Church has given to no body of priests the exclusive right to educate its candidates for holy orders. The approval of purpose and method of a religious community which it has adopted to educate the clergy, implies only concurrence and encouragement by the Church authorities. Seminaries are subject to the bishop's vigilance. They must be regulated by laws enacted for the training of the clergy in general, with local or circumstantial enactments as time and place may require.

Secondly: In this country some seminaries are in control of secular, and some in control of regular, clergy. There are countries in which seminaries are solely in charge of the secular, others again where regulars, or communities that have a provision in their rule to educate, are in charge. The competency or efficiency of either should of course be assured, if those whose duty it is to appoint faculties in seminaries wish to meet the demands of the Church. In most cases it is useless to compare diocesan clergy trained in different seminaries with a view to call public attention to want of discipline or incompetency of faculties. It creates bias and prejudice where confidence should be prompted. The

bishops should know and generally learn defects in seminaries by their own experience. It is unfortunate indeed if 'every cultured lay Catholic cannot summon heroic patience when his taste is offended at faults of style and delivery, or his better knowledge at theological and scientific inaccuracies from the pulpit', but it is not heroic patience only which is wanting, rather humble disposition.

Thirdly: That there are competent and willing subjects among the secular clergy to train and teach future priests, there is no doubt. They must be given opportunity, however, to prepare themselves. Being a member of a religious community is not of itself a surety of competency for so peculiar a function. What is needed at present in this question of seminaries is not division nor dissension but uniformity and cohesion.

If discipline and study in the seminaries are growing lax, then a sad future is in store for the Church in this country. There are differences as to methods of study and discipline, but if discussion of what concerns seminaries is made in the open there is much danger of bringing out more than what students there eat and drink; and of bringing in matter foreign, if not opposed, to the mind of the Church with regard to them.—Jos. SELINGER, D. D."

Bottles With Messages Thrown Overboard from Vessels and recovered afterwards on some desolate shore are common enough, but it has remained for a British vice-consul to denounce them as an international nuisance. His post is in Algiers, and within a month two sealed bottles picked up on the shore had been brought to him in the expectation of a reward. Both the enclosed communications turned out to be attempts at humor. It must, remarks the *Evening Post,* be an irritating experience to find a weather-worn document in a foreign language, carry it afoot for miles to the representative of a foreign country, and then have him translate something like one of the samples which the indignant consul submits:

"Half past February, 2009 B. C.—The writer, R. Crusoe, is marooned on a small island and in the State of Ohio. I was a seaman on the Mary Ann, a three-masted whaling sloop, which was shipwrecked on the coast of Missouri, three miles from Kalamazoo, Mich., at a quarter to March, in the year of our Lord 1799. Please help a fellow creature in distress. I am living on peanuts."

The serious aspect of the case is that repeated hoaxes of this kind will have the effect of interfering with the important experiments with ocean currents which depend for their data on the services of chance finders in returning floats somewhere set adrift.

How Spain Managed the Union of Church and State in America, is thus described by a recent Catholic historian, Don Joaquin Garcia Icazbalceta, in his life of the first Bishop of Mexico, *Don Fray Juan de Zumárraga*, pp. 128—9, quoted by Lowery, *The Spanish Settlements Within the Present Limits of the United States 1513—1561.* New York: Putnams. 1901. Pages 384—5):

"The kings of Spain came to acquire such power in the ecclesiastical government of America that with the exception of what was purely spiritual, they exercised an authority that appeared pontifical. Without their permission no church, monastery, or hospital could be erected; far less a bishopric or parish. Priests and monks could not go to the Indies without express license. They nominated the bishops and sent them to administer their dioceses, without awaiting the papal confirmation. They assigned bounds to the bishoprics, and varied them at will. They could present or nominate to every benefice or office, even that of sacristan, if they wished. They severely reprimanded, summoned to Spain, or exiled any ecclesiastical personage including bishops. They administered and collected the tithes, determined by whom and how they should be paid without regard to bulls of exemption. They fixed the salaries of the benefices and increased or diminished them as seemed convenient. They took cognizance of many ecclesiastical causes, and by recurring to force, paralyzed the action of the church tribunals or prelates. In a word, not a single disposition of the Supreme Pontiff could be executed without the consent or *pase* of the King."

The *Messenger,* commenting on this quotation*, says (XLV, 5): "The most devout and loyal Catholic can condemn, without scruple, that kind of union of Church and State. It is no union at all, except that of the Lady and the Tiger, 'with the Lady inside of the Tiger.' It will also explain away many accusations against, for instance, the Spanish Inquisition and acquit the Church of the charges made against her in the management of that tribunal."

Are Earthquakes Due to Divine Wrath?—Under the title, "Several Seers of Judgments," the *Catholic Sun* (XIV, 44) ridicules

*We cannot, in this connection, forbear expressing a mild degree of surprise at seeing a periodical of such scholarly pretensions as the *Messenger*, in a review of Mr. Lowery's volume, quote the above passage not only without giving the page in that volume where it is to be found—its reference to Icazbalceta is quite unintelligible to any one not acquainted with the bibliography of the subject—but also, though within quotation marks, in a form which one is tempted to call mutilated, since not only is the punctuation changed but words are omitted or altered in several places. We have, as we always try to do whenever we take over quotations from books or periodicals within our reach, verified and corrected the interesting citation and added a full reference both to its primary and secondary source.

certain preachers who profess to see in such calamities as the recent destruction of San Francisco by earthquake and fire, the finger of an angry and avenging God. "If there is anything amusing," says our contemporary, "it is the tendency of certain fanatics to attribute all disasters to divine wrath..... They are perpetually ready to shriek 'A judgment!' in their uncharity, being unable to see, apparently, that they are making religion ridiculous."

While we should not, of course, make religion ridiculous by shrieking or rendering ourselves guilty of uncharity, it will be well for Catholics to realize that the belief ridiculed in those preachers is neither un-Christian nor irrational.—We do not wish to enter into a discussion; and therefore omit many passages from the Bible which we might quote in confirmation of our statement; suffice it to note that our holy Church herself, in her official prayer-book, prays in time of earthquakes: "Omnipotens sempiterne Deus, qui respicis terram et facis eam tremere: parce metuentibus, propitiare supplicibus; ut *cujus iram terræ fundamenta concutientem* expavimus, clementiam contritiones ejus sanantem jugiter sentiamus." Have we not here the clearly stated belief that it is the "anger" of the living God that "shakes the foundations of the earth" and strikes fear into the hearts of sinful men?

Again, the Church prays in the same Mass ("Tempore terræmotus"): "Tuere nos, Domine, quæsumus, tua sancta sumentes, et *terram, quam vidimus nostris iniquitatibus trementem*, superno munera firma; ut mortalium corda cognoscant, et *te indignante talia flagella prodire*, et te miserante cessare."—"Protect us, O Lord, we beseech Thee, and by Thy divine power restore to its stability the earth which we have felt trembling in consequence of our sins; so that the hearts of men may understand that such punishments proceed from Thy anger and cease through Thy mercy."

No, let us not poke fun at those, be they inside or outside the Church, who attribute such awful disasters to the wrath of a just God offended by sin!

Stage Plays that Make Young Criminals.—The resurrected Chicago *Western Catholic* (XXXVIII, 17) pleads for a law prohibiting the production of plays that make heroes of ruffians and outlaws and thus corrupt the youth of the country, creating an annual crop of criminals and desperadoes, to glut the scaffold and the penitentiary. "In passing through the streets of Chicago"—says our contemporary, and its observations apply to other big cities with equal force—"one cannot fail to be struck with the display of high-colored posters luridly depicting alleged scenes in the life of some notorious thug or highwayman or murderer, whose villainous exploits and escapades have been dramatized, idealized and put on the stage. Unscrupulous theatrical managers are ever on the

alert for some profit-making attraction that will need only cheap sensationalism and cheap actors. They occasionally find a gold mine in strange public admiration for some celebrated thief or assassin, and this queer affectionate public regard for great criminals... Great criminals in this sense do not include such ordinary rascals—unfortunately growing daily more common and ordinary in this country—as bank wreckers, stock waterers, food adulterators, members of robber trusts and corporations and other similar monotonous afflictions. The kind in popular demand is the old-fashioned one, armed to the teeth, that delights in deeds of robbery and gore, especially in the outwitting and slaughter of officers of the peace. This is the kind that comes down to us with eclat from the gibbets of the past and that evokes thrilling interest and enthusiasm in the present, that makes boys' hearts beat and boys' eyes bulge with ecstasy aloft in the tiers of 'nigger heaven,' and tends to create youthful wretches of the 'street car bandit' type, with distorted minds and hands itching for murder."

The Czar not "the Pope of the Russian Church."—The Holy Synod which governs the Orthodox Russian Church, is a sort of restricted council, and it is interesting to note from its long time-president, Dr. Probjedonotsev, the statement that the regimen has not changed since Peter the Great, and "it was due to general ignorance and the predominance in the government of German elements, foreign to the Russian faith, that under Paul I. the Emperor was designated in an official act as the head of the Church, a designation which has never received official sanction or effect." (*Bogoslovsky Vestnik*, June XIV, t. II, pp. 364—365.)

Quoting this declaration in the *Études* (CVII, 6), M. Antoine Malvy, a Catholic writer evidently well informed about the affairs of the Russian Church, says:

"These lines should be taken note of, for they contain a formal denial, by such an authorized personage as the Procurator of the Holy Synod, of that theory of the Czar-Pope which occidental controversialists are too prone to saddle upon the Russian Church. The fact that the State in Russia mixes in religious affairs is incontestible, but it were useless to disfigure it by an exaggeration which would be nothing less than a calumny."

How New Sanctuaries Spring Up in Palestine.—Under this caption P. Urban Coppens, O. F. M., has recently issued a pamphlet directed against the French Assumptionists. The latter, it appears, in their lately published work *La Palestine*, have made, with regard to diverse places in and near Jerusalem, claims which, according to P. Coppens, are not based on fact but evidently originated in a desire to claim certain spots made memorable by Gospel events as being

situated within the territory controlled by the Assumptionists. There is question chiefly about the palace of Caiphas and the so-called grotto of St. Peter, i. e., the place where the Prince of the Apostles, after denying his Master, hid himself and did penance. The Assumptionists assert that this "Grotto of Tears" is situated in a certain garden owned by them ("Garden of St. Peter"), while P. Coppens claims to have located it on the Eastern slope of Mount Sion, and the Palace of Caiphas at a point North of the Cenacle. Prof. Belser, in the Tübingen *Theologische Quartalschrift* (87, 3), says that in his last-mentioned claim P. Coppens is undoubtedly right, and presumably also with respect to the "Grotto of Tears," though we have no Scriptural data which would enable us to locate it with any degree of certainty. That P. Coppens decides the question with regard to the Praetorium Pilati and the Biblical Emmaus in favor of the Franciscans, Dr. Belser finds quite proper; though he cannot forbear to censure the incessant disputes among the religious orders in Palestine, which, he rightly declares, form such an unpleasant recollection in the mind of every one who has ever visited the Holy Land.

MARGINALIA

We read in the *C. K. of A. Journal*, the official organ of the "Catholic Knights of America" (IX, 9):

"In some sections a humorous 'side degree' has been suggested. The 'Crazy Khans of Aboukir,' a distinct creation of the Cincinnati Central Committee, has been used with good success. Printed copies of same, giving complete information and instruction how to carry on this work, which is of an exclusively humorous nature, combining, however, beautiful and impressive lessons, can be had by sending 50 cents for one copy or $1.00 for three copies to the office of the *C. K. of A Journal*."

We should be glad indeed if all the "side degree" business and Masonic apery now growing so popular among Catholic societies in this country would lead to no more serious consequences than the formation of "Crazy Khans" of one kind orot her; though it is hard to see why such nonsensical if harmless antics need the shield of knighthood or the Catholic name.

We have the following communication from Rev. Chr. Goelz, of Cobden, Illinois:

"In No. 9 of the REVIEW Mr. Adolf B. Suess says: 'In the Diocese of Belleville the synodal statutes forbid Sunday

excursions, yet the Knights of Columbus have had several such in the recent past.' I know of no such statute. In the English version of the diocesan statutes, edited by the Promotor Fiscalis and approved by the Rt. Rev. Bishop himself, we read: Excursions.... may not be had without the special permission of the Bishop.' Evidently, therefore, if the permission of His Lordship is obtained, such excursions are permissible. This is done annually at the grand gatherings of the Young Men's societies. It was done in East St. Louis at the great meeting of the Catholic Vereinsbund in May, 1900. As near as I remember, the Knights of Columbus have held three gatherings in this Diocese, viz., at Murphysboro, Centralia, and Cairo. The pastors interested have surely not violated our diocesan regulations but have held the initiations with the knowledge and consent of our Rt. Rev. Ordinary."

In the light of a recent California happening we should advise pastors to keep a vigilant optic on newly-laid cornerstones. "'Thieves last night," says a despatch from Pasadena, dated May 1, "stole the corner-stone of the North Pasadena Methodist Church. The stone weighs about 300 pounds and contained coins and other small articles worth probably $10. The church was just completed a few days ago and is a large and expensive edifice. The corner-stone was pried out of the building and removed entirely from the premises."

The official Vatican *Gerarchia Cattolica,* which last year adopted the improved chronology of the popes according to the *Liber Pontificalis,* this year omits its list of popes entirely. It is reported that the change made at the suggestion of an eminent archeologist displeased certain dignitaries and, in order to put an end to complaints and recriminations, the editor simply cut out the list.

A note in the *Pittsburg Observer* (VII, 44) says that "up to the present no American books have been condemned [by the Congregation of the Index]."

If our esteemed confrère will open the Leonine edition of the *Index Librorum Prohibitorum* (Romae, Typis Vaticanis, MCM), he will find therein, on the 316th and last page, the following entry: "Zurcher, George, Monks and their Decline. Decr. 1 sept. 1898." That is an American book, is it not?

According to good authority (see the *Globe-Democrat* of May 6) women are slowly but surely crowding out the men teachers from the State grammar schools in Missouri. And they do not stop at the grammar grades. "The high schools

are being manned—if that is a proper word—by women." Moreover "a dozen counties have chosen women school commissioners."

Women teachers are, as a rule, paid lower salaries than men. Can this be the reason, in an age which fairly worships, "education," why—as the *Globe* seems to insinuate—they are preferred to men in the Missouri schools?

It will interest the Monsignori among the REVIEW's readers to learn that, according to a printed slip attached to this year's *Gerarchia Cattolica* (Roma: Typographia Vaticana. 1906), prelates and privy chamberlains of His Holiness residing outside the city of Rome will not be listed in this official year-book next year, except on condition that they apply in writing, with one of their printed visiting cards enclosed, before December 1, 1906, to the "Compilatore della *Gerarchia Cattolica*, Via delle Mole dei Fiorentini, 1, Roma." While we are not prepared to say that this is an unjust or exaggerated demand, it seems to us the inevitable fact that it will be complied with but by a portion of the dignitaries concerned, is bound to result in making the *Gerarchia's* list of prelates incomplete and therefore practically worthless for reference purposes.

The *Pastoralblatt* (St. Louis: Herder; monthly; subscription $2) thinks that the present movement in favor of a revision of the Breviary will sooner or later result in the total elimination from the Church's official prayer-book of all the historical lections it now contains, as this will be the only way of circumventing the practically insoluble question what is true in them and what is false; but the present generation will scarcely see the reform accomplished.

Commenting on the fact that three separate and distinct Italian committees are already vying with each other to prepare a gorgeous celebration of the Holy Father's sacerdotal jubilee, which will not come off till 1907, the St. Louis *Pastoralblatt* says, it is only of late years that the popes have begun to celebrate their sacerdotal jubilees. Pius IX. inaugurated the practice. Gregory XVI. said one morning after mass to his chaplain: "Today it is fifty years since I was ordained to the priesthood." The surprised chaplain offered his congratulations, and that was the end of the "celebration." In view of the circulars which will doubtless be sent out, the *Pastoralblatt* deems it well to call attention to the fact that Pius X. has declared that he will accept no costly presents.

LITERARY NOTES

—The three volumes containing *Schiller's Werke für Schule und Haus* (1. Band: Gedichte; Die Räuber; Die Verschwörung des Fiesko zu Genua. 2. Band: Kabale und Liebe; Don Karlos; Wallenstein. 3. Band: Maria Stuart; Die Jungfrau von Orleans; Die Braut von Messina; Wilhelm Tell; Die Huldigung der Künste; Demetrius; Die Zerstörung von Troja; Iphigenie in Aulis.) form a part of Herder's *Bibliothek deutscher Klassiker für Schule und Haus*, established by the late lamented Dr. W. Lindemann and now published in a second revised edition by Dr. O. Hellinghaus. We have in these three beautifully printed and exquisitely bound volumes nearly all the shorter poems of the immortal bard, with the exception of most of those which he himself in later life discarded; all his great dramatic compositions, and two of his translations from Virgil and Euripides. Being an edition for the Catholic home and school, naturally all objectionable passages had to be cut out. Fortunately there are few of these in the works of Schiller, and the pruning has been done with admirable discrimination. With the sketch of Schiller's life introducing the first volume, and the splendid commentaries elucidating all his more important productions, the present edition of his poetical works (his scientific writings are excluded by the scope of the collection of which these volumes form a part), is in every way worthy of the most cordial commendation. (B. Herder. Price, net $2.50.)

—The *Historian's History of the World*, which has already been censured for its untrustworthiness in this REVIEW, is being criticized unfavorably also by specialists who are examining its individual volumes. Thus Professor W. Max Müller of Philadelphia, referring to Vol. 1, Part 2: Egypt, in a review in the (April) *Biblical World*, writes: "The plan and execution of the work betray the uninitiated, and notwithstanding the literary ability of the author, the book serves as a good evidence that a history of Egypt can be written only by an Egyptologist, at least at the present time." This remark again shows how little trust can be put in the many so-called historical hand and reference books and in compilations of writers who lack the thorough fitness and training essential for the historian's task.

—*An Introduction to the Catechism for Infant Classes and for Some Converts. By the Rev. Thomas O'Keeffe.* (Wm. H. Young and Co., New York.)—This booklet of 25 small pages is another attempt at solving the "Catechism-made-easy" problem. It is designed as an introduction to the Catechism and for infant classes only. The simplicity of speech in this introduction is truly admirable. It seems to us there is not a child but must grasp the author's meaning; so plain, so childlike, so concrete is almost every word. However, we believe that a close and scrutinizing examination would show the necessity, or advisability, in some passages, of making a change in the text. For instance, when the question is asked: What is God? one evidently expects some sort of a definition of God. But the answer reads: "God is a spirit and has no body." True. But is not an angel likewise a spirit and has no body? Is not the human soul a spirit and has no body? Perhaps the author will urge against this objection the fact that his booklet is merely intended as an "introduction" for infant classes only, so that it is sufficient for him in the answer referred to, to say something about God, without attempting to say all about God, as this would be the task of the Catechism proper. We will not here discuss the correctness of this principle, but for this very reason we shall also abstain from further criticizing the text.

—*What the Catholic Church Is and What She Teaches* (The Catholic Truth Society, London) is a short guide for inquiring Protestants by

Ernest R. Hull, S. J., the well-known editor of the Bombay *Examiner*. "Clear ideas of Catholic doctrine rather than proofs—such is the aim of this little work." As the author is of opinion that the real difficulties felt against the Church are not generally due to lack of proof, but rather to want of correct information as to what the Church is and what she teaches, he has written this tract "with a view of enabling non-Catholic inquirers to obtain concise and correct information about the Catholic position and teaching." The subject is presented in five chapters: The Bible or the Church; The Catholic Church; The Teaching of the Church; The Sacraments of the Church; Practices and Devotions of the Church. Protestants, and Catholics as well, will find in Father Hull's guide a brief and reliable statement of Catholic doctrine.

—Prof. Ulrich Wilcken, a leading German papyrus authority, fills forty pages in the January issue of *Hermes* with the particulars of a surprising and valuable find he has made. He put together forty pieces, large and small, of a papyrus, making a document twenty-three centimetres long by eighteen centimetres wide. The language of the writing is Greek, and the skill of the investigator has succeeded in finding in it a fragment of a hitherto unknown source for the history of the Second Punic War, and that, too, a source of the first quality, namely, the work known as the 'Deeds of Hannibal,' composed by Sosylos, the war companion, secretary, and language teacher of the great Carthaginian general. This fragment belongs to the papyri collection of the University of Würzburg.

—*The Making of Teachers* is a reprint from the Bombay *Examiner* (Oct. 1904), and probably from the pen of its editor Rev. E. R. Hull, S. J. On twenty pages, the author, evidently a Jesuit, gives a full though succinct account of the advantages for teaching which every Jesuit has in simply "going through the mill" from his first entrance upon the novice-ship to the day when his third year of probation expires. Ambitious teachers, whether Jesuit or otherwise, will find food for reflection in these few well-written pages.

—In *Probabilismus Vindicatus ab Augustino Lehmkuhl, S. J.* (Friburgi Brisgoviae: Sumptibus Herder. MCMVI. 126 pp. 75 cts.) the learned Jesuit moralist defends the system upon which he has built his standard handbook of Moral Theology, against the attacks of P. Francis Ter Haar, C. SS. R. (*Ven. Innocentii P. P. XI. de Probabilismo Decreti Historia.* Tornaci, 1904) and P. Louis Wouters, C. SS. R. (*De Minusprobabilismo*, etc. Paris 1905.) In the introductory chapter he shows how and why he is compelled to defend himself and his writings against these attacks; in the second he gives a brief but lucid exposition of Probabilism and the other moral systems; in the third he examines and refutes syllogistically the arguments adduced against Probabilism, especially those drawn from reason; in the fourth he defends Probabilism against the attacks made upon it on the authority of St. Alphonsus; and in the fifth he shows that the authority of the Church cannot be invoked in its disparagement. While extremely moderate and irenic in tone, this booklet is a crushingly victorious defense of the system espoused by nearly all of the Church's most eminent moral teachers.

BOOKS RECEIVED

[*The receipt of every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special attention.*]

Lourdes: Its Inhabitants, Its Pilgrims, and Its Miracles. With an Account of the Apparitions at the Grotto and a Sketch of Bernadette's Subsequent History. By Rev. Richard F. Clarke, S. J. New Edition. Benziger Brothers. 1905. Price $1 net.

Westminster Lectures:—The Existence of God. By the Rt. Rev. Canon Moyes, D. D., 63 pp.—The Witness of the Gospels. By the V. Rev. Msgr. A. S. Barnes, M. A. 63 pp.—London: Sands & Co.; St. Louis: B. Herder. 1906. Each, paper, 15 cts.; cloth, 30 cts.

Pilgrim-Walks in Rome. A Guide to Its Holy Places. By P. J. Chandlery, S. J. Second Edition. With a Preface by Rev. J. Gerard, S. J. 461 pp. with a map and numerous illustrations. London: Manresa Press; St. Louis: B. Herder. 1905. Price $1.60.

A Short Latin Dictionary For Beginners. By Father Kingdon, S. J. Fifth Edition. 216 pp. London: Manresa Press; St. Louis: B. Herder. Price 50 cts.

The Early Scottish Church: Its Doctrine and Discipline. By Dom Columba Edmonds, Monk of Fort Augustus. 306 pp. London: Sands & Co.; St. Louis: B. Herder. 1906. Price $1.60.

The Law of the Church: A Cyclopædia of Canon Law for English-Speaking Countries. By Ethelred Taunton, Priest of the Archdiocese of Westminster. 652 pp. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1906. Price $6.75.

The Primary School in the Middle Ages. By Brother Azarias, F.S.C. 40 pp. Chicago: Catholic Truth Society, 562 Harrison Str. (Pamphlet-reprint.)

Tom Losely: Boy. By Rev. J. E. Copus, S. J. With Frontispiece. 224 pp. Benziger Bros. 1906. 85 cts.

Compendium Theologiae Moralis a Joanne Petro Gury Conscriptum et ab Antonio Ballerini, Ejusdem Societatis, Adnotationibus Auctum, Deinde vero ad Breviorem Formam Exaratum atque ad Usum Seminariorum Hujus Regionis Accommodatum ab Aloysio Sabetti, S. J. Editio Decima Septima Recognita a Timotheo Barrett, S. J. 904 pp. Fr. Pustet & Co. 1906.

"Not a Judgment—" (Novel). By Grace Keon, Author of The Ruler of the Kingdom. 318 pp. Benziger Brothers. 1906. $1.25.

Homilien über die Evangelien der Sonntage und Feste des Herrn von Bischof de la Luzerne. Aus dem Französischen übersetzt von Wilhelm Müller, Priester der Diözese Rottenburg. Mit einer Einführung von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. Vom ersten Adventsonntag bis Epiphanie. 8 & 159 pp. Freiburg und St. Louis: B. Herder. 1906. Net 70 cts.

Neue Schule des gregorianischen Choralgesanges von P. Dominicus Johner, Benediktiner von Beuron. 13 & 298 pp. Regensburg, Rom, New York und Cincinnati: Fr. Pustet. 1906. Net 80 cts.

Report of the School Board and the Superintendent of Parish Schools, Diocese of Pittsburg. 1905. (Pamphlet.)

Patron Saints for Boys. With Illustrations. 247 pp. New York: Fr. Pustet & Co. 1905. 50 cts.

Patron Saints for Girls. With Illustrations. 248 pp. New York: Fr. Pustet and Co. 1905. 50 cts.

Rapport Présenté par Msgr. Schoepfer, Fvêque de Tarbes, au Congrès Marial de Rome. Le 1er Décembre 1904. (Pamphlet.)

Le Canada Ecclésiastique. Almanach Annuaire du Clergé Canadien; pour l'Année 1906. Montréal: Cadieux & Derome. 1906.

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TWO CURIOUS FACTS IN CONNECTION WITH THE DESTRUCTION OF SAN FRANCISCO

NOT being in any sense a newspaper, the CATHOLIC FORTNIGHTLY REVIEW has not printed any reports on the fearful catastrophe that visited San Francisco on April 18 and the days following.

The dire destruction, of which the newspapers have carefully noted all the gruesome details, was, as our readers know, wrought partly by an earthquake and partly by the supervening conflagration.

In connection with the earthquake it was stated in a portion of the daily press, that it had been predicted by the famous and saintly pioneer Franciscan Junipero Serra. While there is no authority for this statement, so far as we are able to ascertain, it is a fact that another saintly Franciscan of the early missionary period, Father Magin Catala, (died in 1830), is on record with a prophecy similar to the one attributed to Fr. Serra. In a manuscript life of this worthy son of St. Francis, written in 1896 by Fr. Clementine Deymann, O. F. M., as the result of much thorough and laborious research, we find a chapter on certain prophecies attributed to Fr. Catala, whose beatification process, by the way, was inaugurated under the late Archbishop Alemany of San Francisco.

"He [Father Magin Catala] also predicted that San Francisco and San José would some day become great cities. This has come true..... Some say that he predicted the destruction of San Francisco by an earthquake and a tidal wave, but this cannot be proved by reliable witnesses; all the reliable witnesses, however, agree about the prediction of their greatness."

"Whether or not the saintly Junipero really foretold the catastrophe," writes the Franciscan Father who copied the above passage for us from the MS. life of Catala, "is a question; it is however quite probable and deserves more than cursory attention that the prophecy was made by Father Magin, of whose verified and well-authenticated predictions with regard to other events after his death many have strikingly come true. Take this one, for instance, uttered in his last sermon: 'We are in the midst of great riches;

treasures will be discovered all over the land (California), but principally towards the North. The getting of these treasures will be the cause of many crimes and murders. There will be trouble even among the members of the same family. Parents will contend against their children, children against their parents; brothers against brothers; and all for avarice and the love of gold. People will soon come here from all parts of the world. You will not understand their language, but they will teach you evil ways; they will take away your houses, your lands, and your cattle, and will leave you nothing. There will then be no Franciscans here, but other Fathers will come.' The author of this MS. life of the saintly Fr. Magin Catala concludes the chapter on his prophecies with these words: 'It is not necessary to give any explanation of these prophecies; they have been fulfilled and are daily being fulfilled.'"

* * *

The *Tablet* (No. 3442) calls attention to the curious fact that St. Francis of Assisi, from whom the smouldering Queen of the Pacific took its name, loved fire with a love altogether unique in the calendar.

"Among all the inferior and unreasoning creatures, he had a singular affection for fire, and desired never to hinder it in its office. The watermen of San Francisco the other day, who left the tongues of flame to an undisturbed meal, had no such scruple. They would have hindered the purging element in its office if only they could. It was the water and not their will that failed. Anyway, the result was the same—Brother Fire was left to work his will.

'My Brother Fire, noble and beautiful among creatures!' That was the converse the Saint held; and he did not pay idle compliments. One of those

> Whose speech Truth knows not from his thought,

he proved on more than one occasion the opportunity of translating his words into deeds. In *The Mirror of Perfection*, a record of the Saint ascribed to his companion, Brother Leo, of Assisi, and lately done into English by Constance, Lady de la Warr, we read how once, when he was keeping Lent on Mount Alverna, his companion at the meal-hour one day prepared a fire in the cell where they ate, and having lighted it, went to the other cell where Blessed Francis

prayed and had the Gospel of the Day read to him. When they returned to the cell where the fire was kindled, behold the flame had mounted to the roof and was burning it, whereupon his companion tried to put out the fire, but could not do so by himself. But Blessed Francis would not help him; and, taking the fur that covered him at night, went out into the wood. The friars of the place, seeing the fire, came at once and extinguished it. After a while Blessed Francis returned and said to his companion: Never more will I let this kind of fur cover me, since, prompted by avarice, I would not let Brother Fire consume it.

On another occasion, when a friar was extinguishing some burning clothes of the Saint, he forbade him, saying: 'Have a care, dearest Brother, you do harm to the fire.' However urgent the need, we are told, 'he would never extinguish fire, light, or candle, so great was the compassion that moved him in this.' He 'so loved and delighted' in fire that 'he would not see it unfairly treated, and would talk to it with inward and outward gladness as if it were endowed with reason.' Brother Fire has hardly been 'unfairly treated' in the city of his patronage, which now presents a charred area of about six square miles."

THE GROWTH OF RELIGIOUS TOLERATION IN THE U. S.*

In the bill of rights of the first constitution of New Hampshire is the assurance that "every individual has a natural and unalienable right to worship God according to the dictates of his own conscience and reason: and no subject shall be hurt, molested, or restrained in his worship, liberty, or estate, for worshiping God in the manner and season most agreeable to the dictates of his own conscience".... Yet in defiance of this assertion, men were restrained of their liberty by the provisions "that no person shall be capable of being elected a Senator, who is not of the Protestant religion", and that every member of the House of Representatives "shall be of the Protestant religion", and that no person should be chosen president of the state or delegate to the

*Prof. John Bach McMaster, "Old Standards of Public Morals," in the *American Historical Review*, XI, 3, pp. 524, 525.

Continental Congress, who was not of the Protestant religion. In the declaration of rights of Massachusetts, in the constitution of New Jersey, in the declaration of rights of Pennsylvania, of Delaware, and of Maryland, were assertions of absolute religious liberty quite as emphatic. Yet in Massachusetts the governor and lieutenant-governor, councillors, senators, and representatives, before taking office were each required to declare, "I believe the Christian religion and have a firm persuasion of its truth;" and in New Jersey none but Protestants were "capable of being elected into any office of the legislature." "Nor can any man", said Pennsylvania, "who acknowledges the being of God be justly deprived or abridged of any civil right as a citizen;" yet each member of the legislature before taking his seat was required to make a declaration in which were the words: "And I do acknowledge the scriptures of the Old and New Testament to be given by divine inspiration." Delaware required her legislators to swear to a belief in the Trinity as well as in the divine inspiration of both Testaments; and Maryland exacted from every holder of offices of profit or trust "a declaration of his belief in the Christian religion." North Carolina decreed that "no person who shall deny the being of a God, or the truth of the Protestant religion, or the divine authority either of the Old or New Testament, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office of trust or profit in the civil department of this State." South Carolina enacted that "the Christian Protestant religion shall be deemed and is hereby constituted and declared to be the established religion of this State," and allowed none but Protestants to hold office. Georgia excluded from her important offices all men who were not Protestants.

Under these standards of public morals all forms of religious belief were tolerated; yet only those men who exercised this toleration in such a manner as to become Protestants or Christians could be eligible to offices of State. The preaching, as it should always be, was above the practice. The moral standard, as it should always be, was far in advance of the times. To the credit of the fathers, many of them soon overtook it. When the Federal Constitution was framed in 1787, Church and State were absolutely divorced. The

word "God" was nowhere inserted, and religious belief was nowhere recognized as a qualification for anything. This, in the opinion of many was a great step backward. A delegate to the Massachusetts state convention to consider the constitution "shuddered at the idea that Romanists and pagans might be introduced to office, and that Popery and the Inquisition may be established in America." In the convention of North Carolina, and in many a newspaper criticism of the New Roof, the charge was made that, without some religious test, Jews, infidels, papists, were as eligible to the presidency and to seats in Congress as any Protestant or Christian[!?]. The absence of religious tests and qualifications was in reality a step forward, and was quickly followed in several States. Pennsylvania in 1790, abolished the test oath formerly required of her legislators; New Hampshire in 1792 cast away the religious test previously exacted from her governors and legislators. Delaware ceased to ask her office-holders if they believed in the Trinity and the divine inspiration of the Testaments. After 1790 South Carolina no longer required members of the House of Representatives to be Protestants; and in 1798 Georgia removed her religious test for office-holding, and decreed that no person should "be denied the enjoyment of any civil right merely on account of his religious principles." Of the three new States which entered the Union before the end of the century (Vermont, Kentucky, and Tennessee), Tennessee alone adhered to the old standard. Her bill of rights declared "That no religious test shall ever be required as a qualification to any office or public trust under this State." But her constitution declared that "No person who denies the being of a God or future state of rewards and punishments shall hold any office in the civil department of this State."

SOME CONSIDERATIONS ON LATIN GRAMMARS

(Concluded.)

It was reserved for modern linguistic science to inquire into the nature of speech and its laws more systematically than was done in preceding ages, and thus to cut new avenues of thought through the confusion of languages and their entangled principles. That such knowledge is of practi-

cal utility, cannot be doubted; for a rational knowledge of a language makes the study more interesting and profitable at once.

The importance of the science of language appears still greater in regard to the general training of the mind. It is a common complaint that the study of languages almost exclusively develops the memory at the expense of the other mental faculties. A modern writer, Garlanda, complains: "Millions of boys and girls are mercilessly crammed with tenses, moods, and cases, which are dead letters to them. The boy whose mind is forever prone to ask *why? why?* at everything he comes across, is obliged to sit still for years and years, and swallow paradigms and conjugations without once being allowed to ask the *why* of *what* he studies, and whence these forms come; so that at last he takes it as a matter of course, that for such things there is no *why*." In these passionate words there is some truth, which is not yet fully understood in all our colleges and academies. Human nature really delights more in reasoning than in memorizing, as a trial in class will show to satisfaction. The writer, whilst teaching Latin, Greek, or modern languages, never talked to the boys about a linguistic fact, whether etymological or logical, comparative or phonetic, without their taking real delight in it.

Lastly, logic now-a-days is not extensively taught in the schools; yet in the scientific treatment of Latin grammar we have a kind of substitute, "a course of logic in an almost tangible form." But about this another time.

Now it would be impossible for every teacher to work his way through the voluminous writings of the German founders of the new science of language, as Schlegel, Humboldt, Bopp, Pott, Heyse, Steinthal, etc., and through the whole phalanx of their followers. It is therefore a double pleasure to note that, of late, their discoveries and rectifications have been used even in the compilation of some school grammars. This is a good step forward; because notions cherished for centuries had to be given up, others to be modified, and new elements to be introduced. The curious *why* of the little boy need now not be passed over for lack of an answer. It is no longer necessary to do as the old parish priest did, when his private pupil questioned him on

the three genders of the Latin adjectives. "Go after them and ask them," was all he had to say.

Much, however, still remains to be done. Besides the reference book, every school manual ought to be remodeled according to the latest results of the science of language; not of course in a learned way; on the contrary, everything of the kind must be tempered, toned down, placed on a level with the understanding of the young minds; or still better, it should be couched in the most common phraseology, in the scientific classification of the different parts of the grammar and even of the paragraphs, in short notes substantiating the grammatical rules with reasons taken from the nature and theorigin of language and its laws, from logic, analogy, usage, etc. In this wise a superior—because rational—knowledge of Latin would be imparted within the same time, and thus pupils in their young years would lay a solid—because philosophical—foundation, on which all the knowledge acquired in later life could rest as on a substantial basis.

Wilhelm von Humboldt* speaks of still another kind of scientific Latin grammar, which, discarding every foreign element, treats everything from a purely Latin point of view. It should investigate all the characteristics and all the peculiar laws that govern this idiom and, as much as possible, explain them according to the peculiar genius of this language, not using the dim spectacles of the mother-tongue. Latin went its own way; the mother-tongue too; the first certainly without any regard to the latter. Probably, people who speak several languages fluently and must write or teach in Latin, have often felt the necessity of such a purely Latin grammar; yet it appears almost too ideal. For beginners it would certainly be too difficult.

Latin recruits need a purely practical grammar, and of this Humboldt has the following idea. Since the point of view is entirely relative, to acquire the language, this grammar should be quite different from the preceding. It should be made to show clearly the analogy and the disparity between the too languages. For the attainment of this every means must be used, but without sacrificing solidity. The greatest hindrance is the mother-tongue itself. Many con-

**Ueber die Verschiedenheit des menschlichen Sprachbaues.* pp. 204 sqq.

structions that are legitimate in the mother-tongue, are not so in Latin, and the danger of casting the Latin in the same mold is always present. Consequently the best method would be to renounce, for a time, one's own language and surrender oneself entirely, without reserve, to the stranger, trying to think as he does, in order to speak as he does. Children and women frequently learn a new language more readily than men, because the former do not reflect much and abandon themselves more to the impress of the new idiom. In order to write such a grammar, one would have to know both languages to perfection, their idiomatic use of words and phrases, yea, even the different modes of conception and thought of both nations. This difference then ought to be shown in particular cases, and not only pointed out, but also explained. Sometimes the difference might prove much greater and more general than one would think at first sight.

Professor H. Steinthal* also emphasizes the necessity of idiomatic grammar. As dictionaries, he says, give us either the real equivalent of a vocable, or tell us which word of the foreign language corresponds to the idea in question; so there ought to be a double grammar: on the one hand, the peculiar forms and constructions of the foreign language ought to be explained by corresponding forms of the mother-tongue, or, at least, their idiomatic value ought to be ascertained; on the other hand, starting from the principles of a general abstract grammar, it should be stated clearly which grammatical form of the new language corresponds to a certain closely defined form of general grammar: in other words, the philosophical value, if possible, should be given. Such a method would certainly be of immense advantage for translation; yet how difficult is it to compose a grammar like this! However, this hint might afford matter for consideration to writers of grammars.

We have thus seen, in a cursory way, into what kinds of grammars the Latin Language has been or might have been forced, in order to become a discipline of learning for mankind. Which is the most perfect grammar? Undoubtedly that one—as was said above—which assimilates the good qualities of all, but admits none of their defects, which have

**Grammatik, Logik und Psychologie.* p. 285.

been pointed out so lavishly. This ideal grammar should be a book that can be learned, in bulk not exceeding three hundred pages; and these pages should be made attractive by the lucidity of the arrangement and the printing, and by a large number of decent classical pictures. It should not contain foreign elements, but should be thoroughly idiomatic; it should state the essential facts of the language; it might bring early the first conjugation, but at once complete; also other paradigms should always be given complete at once, in full, and in large print. Moreover this grammar should not be burdened with unnecessary, obsolete vocables and forms, nor with untenable principles; it should neither be too simple nor too scientific; the order should always be logical and the laws should be explained shortly, but with accuracy. Lastly, what is good in other grammars—and every grammar contains some golden rules—should be kept by all means, e. g., the custom to quote the verbs: *Amo*, *amare*, *amavi*, *amatus*, and not, placing the unknown quantities first: *Amavi*, *amatum*, *amare*. Unwarranted changes should not be introduced.

Now, whether such an ideal grammar already exists, we are unable to say; but we do know that the composition of such a manual will prove as difficult as—we dare say—the writing of a catechism. When, many years ago, an American prelate visited Rome and sought in vain the approbation of a catechism he had written, an old learned cardinal consoled him, saying that he had himself taught theology for many years and written many a learned treatise, but that he had never deemed himself competent to compose a little catechism. The present writer, probably with many others, would say something similar. He would perhaps venture upon writing a treatise on the controversy about the accusative or an essay on the conditional clauses, but never shall he put his hand to a Latin grammar. Further, he thinks that not every "*chevalier errant*" of the pen is qualified for this task, which might cause much anxiety even to an old professor.

In conclusion let it be said that we were aware from the outset that many of the views propounded here would not please every one; but that did not prevent us from jotting down these lines. No one will dare deny that something

might be done to improve the Latin school grammar. We owe this to the thousands of students, who every year enrol themselves under the Roman eagle, recruits who will one day be the legionaries that carry modern thought to the ferthest limits of human science. We owe it to the future ages that will look up to the teachers of the present as the founders and leaders of the "Revival of the New Learning." We owe it to the language itself, an instrument by means of which the experience of centuries has been recorded and their wisdom perpetuated; a language through which we were brought into the pale of the Church, and through which we receive so many benefits every day. Seeing new, practical, and scientific grammars in the hands of those thousands of students, one might cherish the hope of beholding once more that golden age when, as of yore, the Holy Latin Tongue* will again be the universal vehicle of speech by which thought, love, and religion are carried from nation to nation.

OLD-FASHIONED THOUGHTS ON NEWFANGLED SOCIETIES

"Old-fashioned" ideas on Catholic societies are no monopoly of the CATHOLIC FORTNIGHTLY REVIEW. Whether right or wrong, these ideas are shared by a goodly number of American priests and laymen. "There are thousands," says e. g. Rev. B. M. O'Boylan, of Newark, O., in his interesting little magazine *The Synoptic* (III, 17), "who feel that the numerous societies that are springing up in the Church are bound to cause her untold trials in the future, when it will be a question with their members whether they are obliged to maintain their membership in good standing in the one or the other. When I see people who are members of several societies to which they contribute several dollars monthly but not a dollar towards church or school, the question naturally rises, when will those who are now supporting both, and at the same time paying their lodge dues, begin to feel that they are not obliged to do so much? And if the good ones are encouraged to kick against what the bad ones regard as a goad, how are we going to keep them in line? I feel that the very churchmen who have been so forward in approving

*Cfr. D:. Barry's article in the *Dublin Review*, No. 277, April 1906.

those societies that rant so much about Lay Action and all that is allied with that modern fad, will be among the first to cry, halt. The spectacle of God's mysteries being present at the tomfooleries of initiations, such as many of our so-called Catholic societies have now in their ritual, is something that has caused more than one pious priest and layman to begin to doubt if the divine mantle that used to distinguish them is any longer of the same warp and woof of which that of Christ and His Apostles was made. There is something perhaps in my eyes that prevents me from seeing any good in all this. I may be stupid and wrong: but I cannot help believing that there are of late years, strange and foreign ideas being gradually pushed into the Catholic mind."

And a reader in the backwoods of Missouri sends us under the caption: "Let my grace be sufficient for thee," the subjoined reflections:

A careful study of the origin, elements, and aim of the Catholic Church seems to show little reason for the creation and maintenance of such societies as the "Knights of Columbus." In other words, there is no real reason for their existence, and if this be true, they are not only useless, but harmful. The Church, a living society composed of all those who, being baptized, profess the doctrines of Jesus Christ under the Pope and their lawful pastors, does not need an artificial prop to sustain her. A confession that she requires in any locality such extraneous support is, if not a practical denial of Christ's promise: "I am with you all days," at least an acknowledgment that the spiritual body is in need of a material tonic. The Church working in cooperation with the State is all-sufficient, and the fact that such "societies" are cropping out here in this country, is an indication and proof, not that the Church has suddenly ceased to be sufficient in herself as the one great society of regenerated mankind, but that many of the individual members of this society are not doing their full duty. If a spiritual body is sick, it does not need a material remedy. The cure must be in the soul which animates the body. Jesus Christ instituted His Church in the form of a society for the salvation of all men in all ages. He deemed this society necessary and sufficient to keep intact to the end of time those truths which He revealed and the means of grace which He instituted. The Church con-

tains all the constituent elements of a true society. It possesses an authority having the right to command, members united, a common end for all the associates, and common means to attain this end. If each individual member perform his duties as a Christian and a citizen; if the State be properly supported and the Church be invigorated by the single and united efforts of her millions of children, all seeking through her the attainment of salvation as promised by the Master; if Church and civil government be what they should be, and may easily become if all of us do our duty, then and not till then will the Church be free from the transient "societies" which from time to time infest her. Christ's divine promise is a more consoling balm to the wandering soul in this vale of tears than the arches of roses which wrangling "Knights" and "Ladies" hold out to the sincere Catholic, who often asks himself the old question: "What shall a man give in exchange for his soul?" The one and only thing necessary is to belong to God's society, which His Divine Son established on earth for the salvation of men.

THE SIMULTANEOUS CREATION OF THIRTY-ONE CARDINALS

which took place on the first of July, 1517, the year of the beginning of the "Reformation," is unparalleled in the history of the Church. Dr. Ludwig Pastor, in the latest volume of his scholarly *Geschichte der Päpste seit dem Ausgang des Mittelalters* (part first of the fourth volume, bearing the sub-title: *Geschichte der Päpste im Zeitalter der Renaissance und der Glaubensspaltung von der Wahl Leos X. bis zum Tode Klemens' VII. 1513—1534. Erste Abteilung: Leo X.*—B. Herder. 1906. Price $2.85) gives an interesting account of this wholesale elevation, from which we extract the following details:

Soon after the discovery of the conspiracy against the Pope's life by Cardinal Petrucci, and the culprit's execution —(Cardinals Sauli and Riario were still in prison and Cardinals Soderini and Castellesi had just confessed their complicity)—on May 23, 1517, it was rumored that Leo X. intended to create no less than twelve new cardinals. On June 5, he announced his intention officially in the consistory.

A complete renovation of the Sacred College was indeed necessary; recent events had clearly shown to what deplorable results the secularization of the supreme senate of the Church, begun under Sixtus IV., was bound to lead. But the manner in which he proceeded proves that Leo X. even then did not understand how serious the situation really was. Instead of using the greatest possible care in choosing men who were absolutely without reproach, he elevated not a few for the sole motive that they advanced him large sums of money to defray the daily growing expenses of the war at Urbino.

Though the severe measures he had taken against the cardinals involved in the Petrucci conspiracy aroused great indignation and sharp criticism, Leo X. took advantage of the unfortunate incident by a wholesale promotion to gain absolute control of the College of Cardinals and to obtain funds for the Urbino war. The opposition of the secular powers he broke by treating with the utmost consideration their wishes with regard to their own candidates. Though the Sacred College were cowed in no slight degree by the preceding occurrences, the Pope found it no easy matter to gain their consent for a wholesale promotion such as the Church had never seen before, and which created great scandal.

The consistory of June 26 was very agitated. The assembled members consented to the creation of twenty-seven new cardinals only on condition that, for the present, the names of no more than sixteen or seventeen be published. And when it came to the choice of the candidates, there developed such sharp differences of opinion that the entire matter had to be postponed for the next consistory.

As the Pontiff, however, showed a firm determination to carry out his program, the cardinals gave up their opposition, and on July 1, the great promotion took place, in which not only twenty-seven, but thirty-one new members were added to the Sacred College. The College assented, not freely, but for motives of fear.

The unusually large number of new cardinals, whose names were published in a public consistory on July 3, made necessary the creation of several new titles, and seven days later the Pontiff was able to announce that all the old cardinals had consented to the abrogation of the agreement,

made before his election, which limited the Sacred College to twenty-four members.

The newly created cardinals were men of widely different character and antecedents, and in elevating them to the purple Leo X. had various objects in view. While most of them were men eminent for their intellectual gifts, their piety, and their merits, (like f. i. the General of the Dominicans Thomas de Vio, Cajetan), several, such as e. g. Ponzetti, Armellini, and Passerini, were notoriously unworthy.

Withal, this wholesale promotion of July 1, 1517, though deplorable in some of its features, proved advantageous in several directions. First in that, for the first time in many years, there were infused into the Sacred College elements of regeneration; secondly, because it paved the way for a more equitable representation of the various nationalities in the supreme senate of the Church; and in the third place and above all, because it not only put a check upon the secularization of the College, but finally and definitively established the supremacy of the papal power over that of the cardinals. Since the middle of the fourteenth century it had been the systematic endeavor of the cardinals in their own interest to narrow down and to limit the power of the Pope. Yet, in spite of all ante-election agreements, the papacy had victoriously asserted the plenary jurisdiction which was its divinely constituted prerogative. All attempts to bind the Pope to the vote of the Sacred College had failed. The last among these attempts, the conciliabulum of Pisa, had an effect contrary to that intended by its instigators. The schismatic cardinals were compelled to abjure the Pisanum, and in the eleventh session of the Lateran Council, the Bull which abrogated the Pragmatic Sanction declared that the right to convoke, postpone, and prorogue an œcumenical council was vested solely in the Supreme Pontiff. The Petrucci conspiracy led to the largest promotion of cardinals in the annals of the Church, and after that the plenary power of the Pope was so firmly established that "even in the days of deepest misfortune and most violent partisanship," under Leo's second successor, Clement VII., the cardinals made no attempt at opposition.

THE CATHOLIC ATTITUDE WITH REGARD TO BELIEFS THAT ARE OPEN TO DISCUSSION

In replying to the query of a reader on the subject of the Sabbatine Privilege, Rev. Ernest R. Hull, S. J., the learned editor of the Bombay *Examiner*, makes some remarks on the topic indicated in the title of the present paper, which we think our readers will be glad to have us reproduce, because they are apt to be of general utility. He says:

It is acknowleged on all sides among educated men that things of this kind fall altogether outside the range of Catholic belief properly so-called. They form no part of the teaching of the Church, and are not guaranteed by ecclesiastical authority. They are questions of fact which stand or fall according to the evidence, and are open to free discussion. This is the first point to make clear.

On the one hand, there are some who have examined into the evidence and drawn conclusions against them. There are others who, in spite of these critical reasonings, continue to think that the belief will stand. Others again maintain a middle attitude of doubt.

These three positions are all legitimate from a Catholic point of view. The believing attitude is not superstitious nor is the unbelieving attitude heretical or impious—because it is all a question of weighing the evidence and judging accordingly. If this point is well understood, the rest is of no importance. We do not sympathize with extremes on either side. We do not like to see people defending doubtful beliefs with pugnacious tenacity and calling into question the piety or orthodoxy of those who reject them. Nor do we like those people who ferociously attack such beliefs, and abuse as superstitious or over-credulous those who uphold them.

In such matters the Catholic Church leaves a free field for differences of view. But what we consider to be a matter of growing importance is the recognition that such beliefs are open to discussion; that they are not part of orthodox Catholicity; that they are not of obligation; that they are matters of human belief or opinion only; that those who discredit them are not thereby convicted of a want of the re-

ligious spirit, and that those who still believe them are not therefore to be ranted against.

The second thought is this. If we look at the matter in itself, it is clear that the rejection of such beliefs involves a certain loss of what may be called 'pious and edifying matter.' Taking a few instances, it is pleasing to the devout mind to think that Our Lady led a sort of religious life in the temple cloister; that she revealed the Scapular to St. Simon Stock; that she introduced the Rosary to St. Dominic; that she made certain promises of an assuring character on these and other occasions, and so of the rest. But supposing on the other hand, as great scholars have thought, these stories are merely pious legends; then, even though the discovery involves the loss of the aforesaid edifying matter, still we are the better for knowing the truth, and are led thereby to seek our consolation in other and more substantial ways. On reflection we find that, after all, the excellence of the Scapular or the Rosary remains intact; that they flourish and prosper and do good independently of such stories. Hence nothing substantial is lost. We are brought to rest our devotion on the motives which the Church herself proposes, instead of going outside her teaching.

"FORTIFYING THE LAYMAN"

Under the above title Rev. Fr. Ernest R. Hull, S. J., the scholarly editor of the Bombay *Examiner*, has published a timely pamphlet* which, though it has grown out of, and primarily applies to, specifically English condition, contains many wise reflections and suggestions that deserve careful attention in all English-speaking countries including our own United States.

For it is one of the burning questions of the day in this country no less, nay perhaps even more, than in England, how to fortify the Catholic layman against the many influences which tend to undermine his religion. He needs fortifying for two reasons: first, that he may be able to give a good account of his faith against personal attacks, and sec-

**Fortifying the Layman.* By Ernest R. Hull, S. J. London: Sands & Co. St. Louis: B. Herder. 1905. 96 pp.

ondly, that he may be able to resist the more insidious irreligious influences which confront him in the current press.

After giving a number of practical instances from his own personal experience, showing the necessity of the first kind of help and the success with which it can be supplied, Fr. Hull goes on to show that the first and most obvious measure in fortifying the layman is to furnish him with answers to current attacks, by pamphlets and by articles in the current press. He suggests that what has already been done in this direction should be collected and catalogued, so as to facilitate immediate replies as each attack occurs, and also recommends enquiry guilds.

But this is only a surface aspect of the question. Going deeper, the author enquires how the undeniable leakage among educated Catholic laymen is to be explained. While some instances are undoubtedly due to the seductions of sin and moral degeneration, and others to intellectual debauchery through reading atheistic literature; Fr. Hull thinks the typical case peculiar to our modern times is ascribable to "mental atrophy."

Mental atrophy means the wasting-away of the mind for want of proper food and exercise; a hardened conscience may be taken as an instance in point. The atrophy of the religious faculty is brought on simply by a lack of religious food for the mind, as material for the religious faculty to exercise itself upon.

Fr. Hull holds the onesidedness of modern education largely responsible for this;—an education which develops the acquisitive but gives little encouragement for the contemplative faculties. The result is bound to be an active craving for novelty and a dislike or inability to ponder over old truth. Consequently, while everything else in life is felt to be full of interest, because ever fresh and changing, religious truth is felt to be tedious, because old and always the same.

This mental atrophy in matters religious, being due to a onesided development of the mind, can only be remedied by providing the neglected faculty with the material on which it ought to work and by getting it to exercise itself thereon. In secular departments, the craving for knowledge is fully felt. This knowledge acts in turn as a stimulant to the mind,

and hence affects both thought and feeling; whereas emptiness of mind prevents activity either of thought or feeling. It will be found that Catholics negligent of their religion are as a rule dead in heart, because they are empty in head.

This state of things is fostered by the predominance given to secular subjects in education. A boy who shows himself ignorant of things an educated man ought to know, is considered a disgrace to his bringing-up; whereas ignorance of things which an educated Catholic ought to know is accepted with complacency.

However, it must be acknowledged that even in secular matters the school course can only enforce a certain amount of foundation grind-work; and if a boy is to grow up a cultured man, he must take an interest in culture and work for himself.

All the more is this true in the comparatively neglected department of religion. A boy or a man must to a great extent secure his own mental equipment, and exercise himself with it. And this he will never do until he has felt the interest of the subject. Taken with its collateral matter, religion is the most interesting subject in the world; and if mental atrophy is to be cured, it must be done by bringing this interest home to the layman and making him feel it for himself.

But prevention is better than cure; and mental atrophy must if possible be prevented from coming on by a judicious training of the young while at school. The creation of mental interest is diametrically opposed to cram-methods, and is therefore difficult to secure under our present system of education. Still something can be done to show the young that not only secular objects are interesting, but that the same is true of religion. When once this is secured, facilities should be given the young to furnish their minds with religious knowledge; thereby starting an interest which will lead to intelligent religious reading; so that knowledge may breed admiration, and admiration, affection, and affection, loyalty, and loyalty, service and faithful observance.

This, it seems to the learned Bombay Jesuit, is the only effectual way of fortifying the layman. No one interested in the subject—and can there be any educated Catholic who is not?—should fail to study his timely and thought-provoking pamphlet.

PARERGA AND PARALIPOMENA

A Saint on the Index.—Three authors have lately been placed on the Index: Paul Viollet, *The Infallibility of the Pope and the Syllabus;* Laberthonnière, *Essays on Religious Philosophy*, and *Christian Realism and Greek Idealism;* and Antonio Fogazzaro, *Il Santo*. Laberthonnière's works are by far the most important in this little list, but Fogazzaro's *Il Santo* (The Saint—a novel) is certainly the most popular, and the most typical of a state of mind not uncommon in Italy to-day. "No book for half a century," says the Rome correspondent of the *Tablet* (No. 3440), "received so much free advertising, both from the Liberal Catholics who lauded it to the skies, and from the orthodox who condemned it roundly. It is a novel with a purpose, and the purpose consists in showing just where the Catholic Church to-day needs to be reformed and the manner in which the reform is to be wrought. The book contains a few interesting descriptions, but otherwise it is a weak production quite unworthy of Fogazzaro's literary reputation, and a year or two hence nobody will think of reading it. But there can be no doubt that it was beginning to cause serious religious trouble in Italy. Fogazzaro was on the point of becoming the leader of the 'reformist' movement which has already made some headway in Turin, Milan, and elsewhere, and he actually allotted the profits of his novel for the purpose of a propaganda in favor of the religious ideas set forth in *Il Santo*. It may be found that in the forthcoming Syllabus of errors Fogazzaro's ideas will be largely represented side by side with those of half-a-dozen other Catholic laymen, all of whom do not belong to the Continent of Europe."*

The *Messenger* (XLV, 5) seems to share "the surprise of many" that *Il Santo* appeared as a serial in the *Revue des Deux Mondes*. But M. Brunetière is only an "academic," not a practical Catholic. Far more surprising is the fact that editor Muth of Munich not only began to print the novel in his *Hochland*, but went out of his way to laud it and its author to the skies, even after the *Civiltà Cattolica* had sounded an emphatic warning. We hope no Catholic will read the English translation of the condemned book just issuing by the Putnams.

For Our Catholic Indians.—Rev. Chrysostom Verwyst, O. F. M., who has been laboring for a good many years among the Chippewa Indians, hopes to publish next summer a Chippe-

*Fogazzaro, be it noted, has submitted to the decree of the S. Congregation of the Index. So that, in spite of his literary vagaries, he is manifestly a loyal Catholic.

wa Gospel Book, with explanations of the Sunday and holyday gospels. He says in a letter to the Director of the Catholic Indian Bureau (*Indian Sentinel* for 1906, p. 26) that there are several works of the saintly Bishop Baraga which should be reprinted, one especially which contains a full explanation, in Chippewa, of the principal Catholic holydays, of the Commandments of God and the Church, prayer and the sacraments; articles on the principal Indian vices, etc. It would take no more than a thousand dollars to get out this useful book in an edition of a thousand copies, but in this good work, as in nearly all others in the Indian missions, the Fathers are sorely hampered by lack of funds. We recently heard of a prominent Catholic millionaire building an extravagantly expensive memorial chapel in a certain place where it will do nobody any good. How much good could not be done with those fifty or sixty thousand dollars for the salvation of our Catholic Indians? Our wealthy Catholics ought to follow the example of Mr. Henry Heide, of New York City, who recently presented the Marquette League with $1.000, for a chapel among the Indians, to be dedicated to St. Andrew in memory of his deceased son.

Catholic Elementary Education in the Pittsburg Diocese.—Our esteemed and scholarly friend Rev. Dr. A. A. Lambing has contributed to the 1905 report of the Diocesan School Board of Pittsburg data for a "Historical Sketch of Catholic Elementary Education in the Diocese of Pittsburg." We gather that the first Catholic school in the present limits of that Diocese was conducted by the Poor Clare nuns, who came to Pittsburg in 1828 and opened an academy for young ladies. The systematization of the work of the elementary schools of the Diocese met with much the same difficulties that have beset and are still besetting it in other American dioceses, but seems now to be making fair progress. It began in 1893 when a School Board and a Board of Examiners were constituted by the sixth diocesan synod. An examination of teachers has been held every year since, and no one is now permitted to teach in the Catholic schools of the Diocese without a certificate from the examiners. The first superintendent resigned after a few months. The uniform course of study outlined immediately after the synod was adopted in 1898. Uniform text-books were introduced in 1904. The present superintendent, Rev. Thomas Devlin, has been re-elected by the School Board for another three years and approved by Bishop Canevin. May the good work go on!

A Severe but Just Judgment on the Late Lord Acton is pronounced by Rev. Dr. James MacCaffrey in the *Irish Theological Quarterly* (I, 1).

"We have often asked ourselves the question," he writes, "what has Lord Acton ever done to justify the reputation

which he seems to have got amongst a certain class? That he was able, brilliant in conversation, graceful in style, versed especially in modern literature, we have no doubt; but when we come to enquire about the solid work that he has ever done, we find ourselves engaged in a hopeless search. In fact, if we discount the exaggerated enthusiasm of his friends and compare Acton with most of his literary contemporaries, we fail to see how he could be considered in any sense as a 'great man.' Indeed, we are convinced that, were it not for his liberal tendencies and his association with Döllinger in the campaign against the papacy and the Vatican Council, his name would never have secured extraordinary prominence. As a Catholic, he would probably have remained unprized; as a 'liberal Catholic,' his abilities became almost superhuman. The present volume of letters (*Letters of Lord Acton to Mary Gladstone.* Edited by Herbert Paul) has strengthened us in our opinion. In them we see Acton in his true colors, as a very feeble reproduction of the Döllinger type, without a shred of the ability, learning, and force of character which distinguished the master. Our author seems to have got the Inquisition, murder, and papacy on the brain. His opinions on such questions show his contemptible spirit of disloyalty to the Church, his narrowness of mind, his utter want of capacity or will to understand the true position of the papacy."

Father MacCaffrey gives a number of quotations to prove his point and says he could cite many more to show that Lord Acton has been vastly overrated.

Among the Recent Valuable Papyrus Finds made by Drs. Grenfell and Hunt at Oxyrinchus, and now being deciphered at Oxford, are: 1. a Pindar papyrus, containing pæans, i. e., odes of supplication or thanksgiving, addressed to a god, accompanied by elaborate explanatory scholia; 2. a series of poetic fragments from a roll containing a tragedy on the subject of Hypsipyle, which on the strength of certain features in the plot as well as of style, are believed to be identical with the Hypsipyle of Euripides; 3. part of a hitherto unknown history of Greece, dealing with the relations of parties at Corinth to Argos and Sparta in the period succeeding the battle of Nemea (B. C. 394); this fragment probably belongs to an elaborate historical work of first-rate importance, possibly by Ephorus or Theopompus; 4. fragments of the meliambi of Cercidas, which will enable us to form a fairer estimate of the fourth century (B. C.) poet-philosopher of Megalopolis; and 5. a vellum leaf (forty-five lines in all) from a MS. of a "lost gospel." The subject of this is a visit of Jesus with his disciples to the temple at Jerusalem and their meeting with a Pharisee, who reproaches them with their failure to perform the necessary ceremonial of purification

before entering the holy place. After a question and answer, in which the Pharisee describes in some detail the formalities which he had himself observed, Jesus makes an eloquent and crushing reply, contrasting outward with inward purity. There is a certain resemblance between this and the denunciation of the Pharisees in Matthew XXIII, 25, and Luke XI, 37; but the whole incident, of which the account is practically complete and very striking, is quite different from anything recorded in the Gospels. Among the most remarkable features of the fragment are its cultivated literary style, the picturesqueness and vigor of the phraseology, which includes several words not found in the New Testament, and the display of a curious familiarity—whether genuine or assumed—with the topography of the temple and Jewish ceremonies of purification. The question of the nature and value of the "gospel" to which this fragment belongs is likely to provoke much controversy.

Tuberculosis and Egyptian Mummies.—Like our much-vaunted civilization, which constantly boasts of the progress it is making, but never says a word of the innumerable valuable achievements and acquisitions of an older civilization, which it has lost, the inventions and discoveries of modern science are not without their penalties. In a monograph on "Egyptology vs. Health," submitted to the Chicago Tuberculosis Institute recently, Dr. Raffaele Sorignac, of the Sorbonne, maintains that the great spread of tuberculosis in Europe and America in the last one hundred years may be traced to the disinterment and shipment broadcast over the world of infected mummies from the tombs of the Pharaohs. "These germs," he says, "live for thousands of years, as has easily been proven, and the exhumation of the bodies, even the well preserved ones, caused an epidemic of consumption among the workmen and scholars who first exhumed the cases. It is also well known that the keepers of the mummy cases have been subject to the disease. The start of tuberculosis in France in a serious sense may be traced to the great importation of mummies and mummy cases at the time of the Napoleonic invasion of Egypt, and this start gave the disease its first great foothold in Europe, whence it has spread all over the Western world. Dead bodies are undoubtedly a favorite lodging-place for the tubercular bacilli."

The Trial of Dr. Crapsey for Heresy, of which the papers have recently been so full, recalls the strange story of Dr. MacQueary, who, having openly and resolutely denied the doctrine of the Incarnation, was put upon his trial. Three judges condemned him; two pleaded in his favor; and the faith of Nicæa was saved to American Anglicanism by one vote. The condition of the Protestant Episcopal Church is shown up by Canon Moyes in his *Aspects of Anglicanism* (London: Long-

mans. 1906), who quotes the frank confession of certain Anglican writers that "unexpressed and downright scepticism exists among clergymen, whose outward conformity saves them from suspicion." "The Church," they say, "is so honeycombed with infidelity, that approaches atheism, that she dreads the agitation which the trial of these heretics must create." And we remember that once a young Anglican minister, who had lost his faith, went to a well-known Broad Churchman and said that he meant to resign. "Don't," pleaded the other, "it is so much harder for those who remain."

The Man With the Muck-Rake.—The *American Magazine* for May pays its respects editorially to the man with the muck-rake: "The yellow journals have made him, and now he is making the magazines. There is nothing too base for him to follow; nothing too foul for him to exploit. He needs money and he is paid for the job. The soul of the circulation man is in him. Readers he must have, thousands of them, hundreds of thousands. Exaggeration, perversion, distortion, truths, half-truths, lies—he heaps them up, regardless of honesty, reckless of consequences, absolutely without thought of the enormous responsibility that is his."

There is enough to condemn, and there is a decent way of doing it; but such writers as Thomas Lawson and David Graham Phillips are merely political panders, dulling the fine edge of conscience.

Child-Labor in the U. S.—The horrors of child-labor in the factories of this country are depicted graphically by Mr. John Spargo in a recent volume, *The Bitter Cry of the Children.* New York: The Macmillan Co. 1906. $1.50.) The 1900 census gives 1,752,187 as the number of children under sixteen employed at gainful occupations, but the figures are believed to be considerably short of the real number. The worst exploiters of child-labor are probably the Southern mills. Children of nine and ten years old are largely employed by them, both for night and day work, while babies of seven, six, and even five years are not unfrequently found at work. In the cotton mills of Alabama 30 per cent. of all employees are under sixteen years of age, while the proportion for the whole cotton textile industry of the South is 25.1 per cent. The glass factories of the North are wellnigh as bad. More than 13 per cent. of their employees are children, and the work they do is cruelly hard and wearing. "I'd sooner see my boy dead than working here," said a workman in a factory at Glassborough, N. J., to the author. "You might as well give a boy to the Devil at once as to send him to a glass factory." "And that is the spirit in which most of the men regard the matter," adds the author. Throughout all the processes of industrial life the Moloch of competitive production calls for its yearly tribute of children;

and despite all attempts to limit the sacrifice, the demand is generally fulfilled.

The Late Father Ruben Parsons was a diligent compiler of popular reference books. While we would not detract an iota from the praise bestowed upon him for his priestly virtues and his indefatigable search after historic truth, candor compels us to say that his books have been vastly overrated. Before quoting them against non-Catholic opponents, a Catholic apologist must be careful to verify every statement by good authorities. The editor of this REVIEW, though not in any sense of the word a trained historian, nor versed to any extraordinary degree in the history of Bonaparte, was able to show after a cursory investigation of the question of Napoleon's divorce from Josephine (CATHOLIC FORTNIGHTLY REVIEW, XII, 13 and 14) that Dr. Parsons had managed to compress into a single chapter of his little work *Some Lies and Errors of History* a truly appalling amount of misinformation on that important and ever burning subject. Such slovenly apologetics do more harm than good in our critical age and country; and while we willingly make a memento for the soul of the zealous and well-meaning Fr. Parsons, because we love the truth above all we can not help insisting that the sooner his books are withdrawn or at least thoroughly overhauled by some competent writer, the better it will be for the cause of truth and Catholic scholarship.

A Plea for a More Practical Training of Seminarians is made by the *Catholic World* Magazine in a review of Bishop Hedley's *Lex Levitarum.* One opinion of the Bishop of Newport, says our contemporary (No. 491), "will be challenged, in America at least, by many members of the hierarchy as well as by a large number of experienced priests. He writes: 'Premature excursion into the field of active operations are a mistake, even if they were possible, in a seminary course. The novices of the Society of Jesus practice catechising the poor. With seminarists there would be inconvenience in this.' As to the question of the possibility of such exercises being combined with the seminary course—*solvitur ambulando.* The experiment has been made with satisfactory results. And the conviction is growing that the seminary course should provide some practical training for the priest, if it is to send him forth fit to cope with the work he has to do. How often is some young priest, immediately after his ordination, utterly inexperienced in the difficult work of catechising and teaching, thrust into the management of a Sunday [or a parochial] school? And with what far reaching consequences? Physicians and nurses receive careful training regarding the tact and care necessary in a sick-room. The young priest often enters upon this sacred sphere of his functions with no knowledge of what he is to do, except that which relates to the validity

of the sacraments. Results teach eloquently that the delivery, once a year, of a discourse in the refectory, amid a clatter of knives and forks in active employment, is ridiculously inadequate as preparatory practice in preaching. To pursue this line of considerations would lead to a comment on the fact that in the seminary course, either as it is sketched by Bishop Hedley, or as it actually exists, one looks in vain for any provision for instructing the future confessor in the difficult duty of the spiritual director. 'Oh! but you know, our Lord says, *Dabitur vobis*'. To be sure. But by pressing the text, one might argue from it that we do not need seminaries at all."

Lotteries, Formerly and Now.—We are asked, in connection with the centennial celebration of the Baltimore Cathedral, whether it is true that the money to erect this edifice was raised at least in part by means of a lottery. It *is* true, and those interested can find full information in Mr. Griffin's *Catholic Historical Researches* (passim).

As Prof. John Bach McMaster but recently pointed out in his "President's Address" to the American Historical Association (printed in the *American Historical Review*, XI, 3), "in many points of view the Americans of Washington's day and the Americans of our day have changed places. Customs, usages, and institutions which the fathers held to be against good public morals, we tolerate and then, in our turn proscribe by law a host of practices our forefathers looked upon as highly beneficial to the State."

The history of the lottery is a signal instance of such a change in the moral standard.

"During the years immediately following the war for independence," says Prof. McMaster, "when there were not in the whole country as many people as to-day dwell in Pennsylvania or New York, it was not possible to obtain by taxation the money needed for all sorts of public betterments. Very few communities were willing to have their taxes increased in order that a street might be paved, a wharf constructed, a fire engine bought, a city hall enlarged, or a bridge built across some neighboring stream when the funds could be secured by so simple a process as the sale of a few thousand tickets and the distribution of a few hundred prizes. To solicit subscriptions for the discharge of a church debt, the purchase of a bell, the erection of a steeple or a parsonage, the purchase of books or physical apparatus for a college, when the money could be secured more quickly by a lottery, was a waste of time..... After the Revolution, when our country began to develop at a rapid pace, and lotteries increased astonishingly in number, the economic effects became apparent, and many a state forbade the sale within its boundaries of the tickets in lotteries not authorized by itself. But not

until the increase of the people in numbers and in wealth made it possible to raise money for public improvements by taxation, or by the sale of stock, was the lottery looked on as against good public morals, and the thirties came before Massachusetts, New York, Pennsylvania and Maryland put it under ban."

MARGINALIA

Two courses in Gregorian Chant will be given by the Benedictine Fathers of Conception Abbey, Mo., in the first two weeks of July: the first for Sisters of religious communities at the Benedictine Convent near Conception; the second for priests, organists, and singers, at Conception Abbey. No fees will be charged for instruction.

According to *La Vérité Française* (No. 4514) the Holy Father, touched by numerous requests addressed to him from all over the Catholic world, but especially from France, has resolved to institute the process of beatification of Pope Pius IX. of happy memory. This item of news, we have no doubt, will prove agreeable to many American Catholics.

The Athanasian Creed, says Rev. Dr. J. MacCaffery in the *Irish Theological Quarterly* (I, 2), was not so much a symbol of Faith as a form of prayer or hymn like the Te Deum, a fact which is proved by the peculiar rythmic form in which it is written, and besides it is always found in the 'Psalteria', and hence must have been regarded as a kind of canticle.

According to a despatch (apparently by the Associated Press) published in the daily papers of May 2 and 3, (we have before us the *Philadelphia Bulletin* of May 2), "humanity" was strangely illustrated during San Francisco's days of horror. A nurse is there quoted as saying that "350 desperately wounded victims of the earthquake" and "fire" were "chloroformed ["in Mechanics' Pavilion just before that building burned",] by doctors and nurses and some Red Cross men, or shot by soldiers,".... "as an act of humanity," since it was "doubtful if they would have recovered even if the fire had spared the building, and they begged to be killed to escape death by fire."..."We did not leave a single person to be burned alive."

Is the awful pratice of killing wounded wretches in cold blood for "humanity's" sake really making such rapid headway among the physicians and nurses of this "Christian" nation?!

A cable despatch in the daily papers of May 3 informed the American public that Governor-General Ide of the Philippine Islands has appointed a committee to examine the records of Filipino prisoners under sentence for sedition and insurrection, to determine if they can be liberated without endangering the public peace. "Bilbid Prison" alone, the despatch stated, "contained 4,000 native prisoners, a large percentage of whom are serving sentences for sedition and insurrection."

This statement in connection with the recent "heroic" slaughter of men, women, and children by American troops, throws a strong side-light on present conditions in the Philippines, which are evidently as bad, if not worse, than they ever were under the much-maligned rule of Spain.*

A Chicago priest has "put his foot in it" by fixing an age-limit for the members of a ladies' sodality. "Whether layman or cleric," says the *Casket*, "the only safe course for a man to take in this matter is that of the Irishman quoted by Katharine Tynan: 'Whatever your age, ma'am, you don't look it.'"

The late Father Hecker, when yet a Redemptorist, had some very good maxims. One of them, as expressed in a letter published, with others from the founder of the Paulists, in the *Catholic World* magazine (No. 494), is a follows: "Eschew all new-fangled notions on metaphysics and keep to the Angelic Doctor. Then—go ahead, as we Yankees say."

Had he and his followers stuck to this, we should never have had "Heckerism."

There is a movement in New York, "pushed," we are told by the St. Louis *Globe Democrat* of May 6, "by a group of Catholic Jews and Protestants," for so arranging the public school program as to leave a part of Wednesday afternoons free for religious instructions. This movement was started by the Interchurch Conference. It is proposed that the children be allowed to leave school at that time and go to their respective churches for systematic religious instruction. This appears to our contemporary "a platform on which members of all churches can stand."

*V. "Catholic Spanish Legislation in Behalf of the Filipinos" and "The Indians of the Philippines and Eearly Spanish Laws" (the latter article by Hon. Chas. A. Willard, Justice of the Supreme Court of the Philippine Islands, and a Protestant) in the June *Ecclesiastical Review*.

But what good will an hour's religious instruction per week do? And what if the majority of the children refuse to attend? Those "Catholics" in the "group" had better perform their sacred duty as Catholics and send their children to the Catholic school where they belong.

In a review of a posthumous work of the late Msgr. Méric, whose *Revue du Monde Invisibile* was once upon a time on our exchange list, though we must confess we never took much stock in the good Monsignor's airy speculations, Fr. Lucien Roure, S. J., characterizes Msgr. Méric and his work in a few brief strokes which are not inapplicable to other Catholic scientists engaged in spiritistic and similar research. "Msgr. Méric," he says (*Études*, CVII, 6, 284), "was too eager to discover in abnormal psychic facts 'a certain indication of that miraculous intervention, on the part of a superior being, of which we are seeking to establish both the possibility and actual occurrence.' We believe that this preoccupation blurred his vision, and we repeat what we have already said more than once: the hope to found upon such facts an apologetical system, is an illusion."

M. A. B. Suess, of East St. Louis, Ill., in a somewhat lengthy retort to the note of Rev. C. Goelz in No. 11, p. 363, says: "Rev. C. Goelz, as the intelligent reader will readily see, fortifies my assertion that Sunday excursions are forbidden by the Belleville diocesan statutes. But he qualifies the passage referred to, by adducing the right of petition to the Rt. Rev. Bishop for approval of such Sunday excursions. The K's of C. did not prove their loyalty and submission to authority when they instituted courts in Belleville Diocese, in direct violation of the venerable Bishop's interdict. They even went so far as to invade the Cathedral parish, and brought members from Belleville to East St. Louis for initiation into their prohibited society, thus clearly demonstrating that they set themselves above authority; and thus placed the Bishop at the horns of a dilemma where he was almost forced, if I may express myself thus freely, to grant the K's of C. sufferance; not approbation, you will please note."

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LITERARY NOTES

—*Le Canada Ecclésiastique* (Montreal: Cadieux & Derome) for 1906, contains on page 461 sq. an interesting and valuable "Coup d'œil sur El'tat present du Canada," both from a political and a religious coign of vantage. We shall give it a more extended notice later.

—In *A Book of the Love of Jesus: A Collection of Ancient English Devotions in Prose and Verse. Compiled and Edited by Robert Hugh Benson, M. A., Priest of the Diocese of Westminster* (London: Pitman & Sons Ltd.; St. Louis: B. Herder. 1905) that eminent English convert, Father Benson, presents some choice devotions of our forefathers in a form which it is possible for modern Christians to use. They have been, of course, deliberately "adapted" for this purpose; but the archaic phrases and words of the various originals have not been so radically excised or altered as to destroy the archaic flavor and charm. "The utmost that I have done," says the reverend editor in his Preface, "even in extreme instances (which are few), is to melt down the old coin and reissue it in a more current mould." He has succeeded well, and we hail his little volume as a very valuable contribution not so much to antiquarian study as to our devotional life. It is sincerely to be hoped that some of the exquisite prayers and meditations which gave such comfort to our pious forefathers will be reintroduced among English-speaking Catholics in place of much insipid stuff in modern prayer-books and devotional manuals. The chief characteristics of mediæval English devotion, be it remarked *obiter*, spring from an intense and passionate love for the Sacred Humanity of Jesus Christ, which love, in consequence of the prevalence of Socinian principles, has largely disappeared from non-Catholic English devotion during the last three hundred years. From this main principle, as Fr. Benson shows in his brief introduction on "Characteristics of English Devotions," branch out these minor distinctive marks of English piety: An intimate familiarity with the Saviour; a great reverence and love for the Blessed Virgin Mary; and a deep lov- for the details of the Passion. It is worth mentioning, in this connece tion, that, according to common report, Robert Hugh Benson was drawn into the Catholic Church while compiling this exquisite volume so well named A Book of the Love of Jesus." (XXIV & 227 pp. Price net 75 cts.)

—The third edition of the late Archabbot Maurus Wolter's *Psallite Sapienter* has already progressed to the third volume, completing the first one hundred Psalms. (*Psallite Sapienter. Psallieret weise! Erklärung der Psalmen im Geiste des betrachtenden Gebets und der Liturgie. Dem Klerus und Volk gewidmet von Dr. Maurus Wolter, O. S. B., weiland Erzabt von St. Martin zu Beuron.* Dritte Auflage. I. Band: Psalm 1—35. 614 pp. $2.65 net; II. Band: Psalm 36—71. 710 pp. $2.85 net; III. Band: Psalm 72—100. 574 pp. $2.65 net. B. Herder.) As the sub-title indicates, this is not a critical "introduction" to, but a plain translation and popular explanation of the Book of Psalms for liturgical and devotional purposes. The translation is as literal as possible, the explanation luminous, and the "liturgico-mystical application" full of unction and practical wisdom, but never overdone. "We have," says the author in his original introduction, "listened for many an hour in our quiet convent cell to the sacred melodies of the royal singer and, filled with gratitude for God's mercies, have written down the sentiments that welled up in our heart. With that humble confidence which the consciousness of one's own incompetency produces, and with the keen desire that the love of God and men inspires, we offer these sentiments to all who thirst for the springs of the divine psalmody. May David's harp, dear reader, touched by the finger of God, awaken in thy heart finer and richer harmonies than those attuned in these pages, bearing thy soul far up into the mysterious kingdom of the Faith, where she may be

filled to overflowing with the spirit of prayer and with an ardent love for the Church and her sacred liturgy!" For purposes of practical devotion we know of no better book on the Psalms in any literature than Abbot Wolter's *Psallite Sapienter*, now appearing in its third revised edition, and soon to be completed in five neatly printed and tastefully bound royal octavo volumes.

—The appreciation and rapid sale which the first edition of Father P. J. Chandlery's, S. J., book *Pilgrim Walks in Rome*, enjoyed, is a worthy recommendation for the second edition just published by B. Herder, St. Louis ($1.60). As its name signifies, the book is intended as a guide for visitors to the Eternal City, more particularly for such as are attracted thither by motives of faith and piety. While not disregarding objects of secular interest, it dwells chiefly upon those monuments of the early ages around which cluster memories sacred in the history of our holy religion. Even such as have no opportunity of making a pilgrimage to Rome, will find the book instructive and interesting. Allusions to the shrines and holy places it describes are so frequently met with in daily readings, that the more accurate and detailed information here given can hardly be dispensed with. The work is intended primarily as a book of reference, to be consulted as occasion requires. Its style and arrangement are well adapted to this purpose. Scenes and incidents, however, are so attractively described as to afford enjoyable reading at any time. The notes relating to the various subjects are drawn from reliable sources, and the author places at the disposal of his readers an abundance of information acquired by painstaking research during a long residence in Rome.

—*St. Francis of Assisi Social Reformer.* By Leo L. Dubois, S. M. (12mo cloth. 250 pages. New York, Cincinnati, and Chicago: Benziger Brothers. 1906. Price $1 net). The fact that there has heretofore been no work in English professedly treating of St. Francis as a social reformer, gives a special value to the present volume. Any one who reads about St. Francis without some knowledge of the age and country in which he lived, is certain to misunderstand a good deal of what he reads. Realizing this, Father Dubois be ins with a scholarly introduction on the conditions of Church and State in Italy at the opening of the thirteenth century. The body of his book is divided into three parts, which together contain nine chapters. In these the steps by which St. Francis became a social reformer, the work accomplished by him in this field; the processes of his mind and the traits of his character as far as they affected his reform work; the social ideas and principles on which his reform was founded, are treated in turn, the sociological point of view being taken throughout. There is morover a supplemental chapter on the later development of the social movement among the disciples of St. Francis and on the possible application of their social principles for the solution of the actual social question. Lastly comes an appendix containing a copious and carefully classified bibliography of ancient and modern works on St. Francis, which makes Fr. Dubois' volume useful for reference. The author has wisely gone to the original sources for his facts, and he appears to have studied almost everything within reach for his subject. Though we may not find ourselves in accord with some of his views and conclusions, the evident pains he has taken to make his study as complete and accurate as possible, will make this latest addition to the ever-growing library of Franciscan literature welcomed by all lovers of the "Poor Man of Assisi."

—In his *Studies in Theosophy* (127 pp. Bombay. 1905) the learned editor of the *Examiner*, Rev. Fr. Ernest R. Hull, S. J., demonstrates that Theosophical teaching destroys the personal relation between God and man and thereby also the basis of religion,—which brin s Theosophy practically down to the level of Rationalism. As for its good features he maintains that no Christian need feel the least difficulty in claiming for himself as a Christian all that Theosophy holds out to him;

since he inherits by his Christian birthright all that is good in Theosophy and need not seek outside his own religion what is already there.

—*A Short Latin Dictionary for Beginners. By Father Kingdon, S. J.* (London: Manresa Press; St. Louis: B. Herder. 216 pp. Price 50 cts.) is already in its fifth edition and would quickly go through a dozen more if our American college and high-school directors would give it careful examination; for examining it would, we are sure, in the case of most of them be tantamount to introducing it into their institutions, because we have nothing so cheap and yet so admirably adapted to the wants of beginners. The author's concluding remark: that no Latin words begin with the letters X, Y, and Z, should, however, be modified, for it is not strictly correct, at least with regard to the letter Z. In a work so frequently read in high-schools as Ovid's Metamorphoses, occurs e. g. *zona*, which, though originally a Greek word, in consequence of its not infrequent employment in the works of Ovid, Virgil, and Catullus, has a distinct place in the Latin vocabulary.

—Dr. J. Schuster's deservedly popular *Handbuch zur Biblischen Geschichte für den Unterricht in Kirche und Schule, sowie zur Selbstbelehrung*, is being issued in a sixth edition by Dr. Joseph Selbst and Dr. Joseph Schäfer of the Mayence Seminary. The first volume of this new edition, which has just reached our table (*Das Alte Testament. Bearbeitet von Dr. Joseph Selbst. Mit 130 Bildern und zwei Karten.*—Freiburg and St. Louis: B. Herder. 1906. Price, net $3.75. 18 & 1026 pp. 8vo) shows that while the editors retain the plan and disposition of the original work, they mean to adapt the explanation of Bible history as fully as possible to the modified conditions that have developed since Dr. Schuster's death, by making it more thorough and exact in statement and by giving to historical science and archæology the prominent place formerly held by the natural sciences. Dr. Selbst in overhauling this first volume has done his work so well that the scholarly Bishop of Rottenburg does not hesitate to declare that the first volume of Schuster's *Handbuch* "now appears raised to the height of present-day Old Testament research and meets the infinitely complicated problems that have recently arisen in such a way that both a healthy conservatism and a sound criticism obtain their due rights, so that the respective chapters are apt to prove welcome guides not only to laymen but to trained theologians as well through a field hotly contested and still very dark." We do not see what we could add to strengthen this well deserved praise from one so competent as Bishop Keppler; except, perhaps, to say that this volume of Dr. Selbst is just such an arsenal of weapons for the popular defence of Sacred Scripture as we have been looking for a long time.

BOOKS RECEIVED

[*The receipt of every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special attention.*]

An Abridgment of Christian Doctrine. Prescribed by His Holiness Pope Pius X. for all the Dioceses of the Province of Rome. Translated by the Right Rev. Thomas Sebastian Byrne, D. D., Bishop of Nashville. Pamphlet, 100 pp. Fr. Pustet & Co. 1906. Retail 10 cts.; per dozen, 75 cts.; per 100 $5.

Souvenir of the 50th Anniversary of St. Joseph's Young Men's Society of St. Boniface Congregation, Quincy, Ill. May 6th, 7th, & 8th.

Studies in Idolatry. By Ernest R. Hull, S. J., Editor of the [Bombay, India] *Examiner*. Bombay: B. X. Furtado. 1906. Price 6 annas net.

Hrabanus Maurus. Ein Beitrag zur Geschichte der mittelalterlichen Exegese. Von Dr. Joh. Bapt. Hablitzel. (Band XI, Heft 3 der "Biblishen Studien.") 105 pp. Freiburg and St. Louis: B. Herder. 1906. Price (unbound) 70 cts.

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::REVIEW::

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WERE BENEDICT XIV. AND PIUS IX. FREEMASONS?

It is asserted in the *New Age*, a Masonic magazine (Jan. 1905, pp. 81—82) that Benedict XIV. and Pius IX. were Freemasons.

"We have not the slightest prejudice against the Roman Catholic Church," says the writer. "We regard its condemnation of Freemasonry as the result of ignorance of the true nature and aims of the fraternity. It is related by Lenning in his German Freemason's Lexicon, that after Pope Benedict XIV. had confirmed the Bull of Pope Clement XII., his predecessor, against the Freemasons, one of his courtiers, a zealous Freemason, induced him to be privately initiated into the Order. A Roman Mason named Tripolo delivered an address at the Pope's reception into the Order, and it is a fact that during the latter part of his pontificate, the enlightened and liberal Pope *did* cease to persecute the Freemasons, thus lending strong support to Lenning's statements."

Again:

"Pope Pius IX. was a Freemason, and if Bishop Le Nordez, of Dijon, is really a member of the fraternity, he has only followed the lead of high dignitaries of his own Church."

And the inevitable conclusion:

"If the popes and bishops can be Masons, why should not the members of the same Church join the society?"

Since we are not writing for those who are caught by the palpable fallacy that whatever a pope or a bishop has done, any Catholic may in safe conscience do; we shall, for the sake of brevity, limit ourselves to the facts.

As to the story of Lenning, considered merely from the standpoint of history, and apart from any theological questions involved—for the embracing of Masonry is apostasy from the faith—everybody can easily see that it is of no historic value whatever. "A certain courtier," "a Roman Mason named Tripolo," are too indefinite to constitute proofs of a fact which, were it true, would not have been allowed to moulder in the forgotten pages of Lenning. Here is what Dr. Albert G. Mackey, one of the leading American Masonic writers, says of Benedict XIV. in his *Encyclopedia of Freemasonry* (p. 113): "He was distinguished for his

learning and was a great encourager of the arts and sciences. He was, however, an implacable enemy of secret societies, and issued on the 18th of May, 1751, his celebrated Bull renewing and perpetuating that of his predecessor which excommunicated the Freemasons." The Doctor is a little late in the date, but that may be considered a clerical error. The Bull was signed on May 13 and published on May 28. (Bullarium Benedicti XIV., vol. III, p. 286.)

But though a slight error has crept in as regards the date, there is no error as regards the sentiments of the Holy Father. The Bull was published in the eleventh year of a reign which lasted only seventeen years, eight months, and sixteen days, and the Pope was then already seventy-six years old.

"Lest, however," he says, "it might be asserted that something had been carelessly overlooked by us, and that we may the more easily take away the food for lying calumny and close its mouth, having first taken counsel with some of our venerable brethren, the Cardinals of the Holy Roman Church, we have decided to confirm by these presents, in specific form, which is considered to be the most ample of all and the most efficacious, the preceding Constitution of our predecessor, which, word for word, we have inserted in our own; inasmuch as of our own certain knowledge and by the fullness of our Apostolic power, by the tenor of these letters, in everything and as regards everything, just as if they had been published by our own initiative, we, in our own name, and by our own authority, confirm, strengthen, and renew such Constitution, and will and decree that it have perpetual force and efficacy." (Bullarium Benedicti XIV., vol. III, p. 285.)

This was the Pontiff who, between the years of seventy-six and eighty-two, after so solemn and public a proclamation, which he declared *perpetual*, is said to have been induced by an unnamed courtier to join the Masonic fraternity, meanwhile leaving this solemn universal condemnation in full force!!! We are glad Dr. Mackey has more respect for the intelligence of his readers!

The story of the sainted Pius IX. is cut from the same cloth. "It started in Germany," says John Gilmary Shea, in his *Life of Pope Pius IX.* pp. 291—292), "and they though

that by putting the scene in America, they would escape detection. They declared positively that Pius IX. had been received into a Masonic lodge in Philadelphia, cited his discourses, and declared that a number of his autographs were preserved in the lodge. Unfortunately for the story, Philadelphia is in the civilized world. People there could read and write. They examined and found that there was no Masonic lodge in that city by the name given; they found that no lodge in Philadelphia had ever received John Mary Mastai; they could find no trace of his ever having been there, as he never was; that no lodge had any of his autograph letters; Masons themselves attested that the whole was a pure invention. The slander thus refuted has been revived from time to time, but in later versions, care is taken not to specify the lodge or city too distinctly."

The fabled time of the Pope's initiation long antedates the famous allocution of Sept. 25, 1865, and even the elevation of John Mary Mastai to the papal throne. But what consolation any of the brethren can gather from imagining Pope Pius IX. to have been a member of a Masonic Order is beyond comprehension.

"Among the many wiles and arts," he himself says, "by which the enemies of the Christian name are wont to assail the Church of God, and, though vainly, endeavor to ruin and destroy it, must be undoubtedly numbered, Venerable Brethren, that wicked society of men which is commonly called Freemasonry and which, having at first gathered in secret places and darkness, hence burst forth for the common ruin of religion and human society."

And later: "We by our Apostolic authority reprobate and condemn the Masonic society and all others of the same nature.... and we wish that by all the faithful of Christ, of whatever degree or dignity, throughout the whole world, such societies be held as reprobated and condemned by us, under the same penalties as those contained in the above-mentioned Constitution of our predecessors."

The contention of Masons that Pius IX. belonged to the Craft, far from favoring their cause, is its most crushing condemnation; for it closes absolutely every loophole for pretending ignorance in him who so solemnly and publicly and scathingly denounced Masonry as the enemy of God's Church

and of humanity and makes the condemnation the pronouncement of one who by personal experience knew of what he spoke:—knew that it was wicked, that it was the enemy of supernatural religion and society as constituted; as false to true humanity as to the true God.

Is this the brother that Masonry claims?

NEO-SCHOLASTICISM

In *Hochland* (III, 7), Prof. L. Habrich gives a sympathetic account of "The Neo-Scholastic Philosophy of the Louvain School," the Director of which, Msgr. Desiré Mercier, has lately been elevated to the archiepiscopal see of Malines.

The revival of the Aristotelian-Thomistic philosophy inaugurated in 1879 by the late Pope Leo XIII. gave birth to a Neo-Scholasticism which found one of its most flourishing centers in the University of Louvain, where the bishops of Belgium, shortly after the publication of the encyclical "Aeterni Patris," erected a chair for Thomistic philosophy, which was entrusted to Prof. Mercier. This chair in the course of time grew into the Institute of Thomistic Philosophy of the University of Louvain, in which there are now teaching five professors (De Wulf, Nys, Thiery, Deploige, and Defourny) assisted by several instructors. This Institute, presided over until a few months ago by Dr. Mercier, ranks as a separate faculty within the University and was authorized in 1894 by Leo XIII. to confer academic degrees, including the doctorate, in philosophy. Its general courses extend over a period of three years and comprise all branches, including the history of philosophy. The lectures are held in French and attended by priests, clerics in minor orders, and laymen,—about one-third of the whole number being foreigners.

It stands to reason that such an institute must exercise a strong influence in favor of the revived Scholastic philosophy, the "philosophia perennis," throughout Belgium. But under Dr. Mercier's able direction it has had a still wider influence through its literary productions, particularly the six-volume *Cours de Philosophie*,* and its three periodical publica-

*I. *Logique* by Mercier; II. *Métaphysique Générale* by Mercier; III. *Psychologie* by the same; IV. *Critériologie Générale* by the same; VI. *Histoire de la Philosophie Médievale* by De Wulf; VII. *Cosmologie* by D. Nys. (There is in preparation a two-volume compendium of this *Cours.*)

tions: the *Revue Néo Scholastique*, the *Revue Sociale Catholique*, and the *Revue Catholique de Droit.*

The exact character of the Neo-Scholastic movement of Louvain can best be gathered from Prof. De Wulf's *Introduction à la Philosophie Néo-Scholastique* (1904, Louvain: Inst. Sup. de Philos.; Paris: Felix Alcan. 350 pp.)

"There can be no question," says Dr. De Wulf, "of taking up anew with its full content the old Scholastic system. The men of to-day are interested only in the things of to-day and demand above all that which is 'modern.' Every form of Scholastic thought, therefore, which is not to remain without permanent influence, must become neo-Scholastic; that is to say, it must allow itself to be stripped of its specifically mediæval features and become a thing of the present. Neo-Scholasticism opposes to Positivism and Neo-Kantianism a rational dogmatism, and it is the only contemporary system of dogmatism that is deserving of serious consideration. As heir of the traditional system of Plato, Aristotle, St. Augustine, and St. Thomas Aquinas, it seeks the reason of its credibility not in the tradition which it continues, nor in motives drawn from authority, (which a Scholastic of the twelfth century, Alanus of Lille, compares with faces made of wax in which the nose can be turned in any direction); on the contrary: Neo-Scholasticism, making due allowance for all the facts which occupy contemporary thought, and after instituting a contradictory examination of fundamental principles, draws its conclusions and invites the philosophers of the twentieth century to devote their attention to it no less than to Neo-Kantianism and Positivism."

Prof. Habrich regrets that the Neo-Scholastic school of Louvain and its literary productions have not found in Germany the attention and the study which they merit. But Germany has its classic *Philosophia Lacensis.* We in this country, on the other hand, scarcely know what Neo-Scholasticism means. Our students are taught from antiquated, dry-as-dust Italian text-books a "philosophy" which, if they think at all, they find inadequate and uninteresting and utterly out of joint and unconnected with contemporary thought. In consequence most of us either have no philosophy at all or become easy victims to the nebulous vagaries—they do not deserve the name of a "system"—put forth by certain native

and foreign writers who are either steeped in Positivism or impregnated with the errors of Kant, Hegel or Schopenhauer.

Had it not been for Kleutgen's *Philosophie der Vorzeit*, the manuals—all too little appreciated and all too seldom found in the hands of American students—of the *Stonyhurst Series*, and the massive tomes—too formidable to the average college student, even if accessible—of the *Philosophia Lacensis*, the present writer, after a two-years' course of philosophy in which he was fed upon the husks of unutterably tedious and indigestible Italian manuals, which in his private readings he cast aside to study with keen appetite John Stuart Mill's *Logic* and the essays of Herbert Spencer, would probably have turned from what he had been taught was Neo-Scholasticism with a disgust never to be overcome in a life-time. He has known fellow-students whom their intellectual apathy alone saved from becoming a prey to the shallowest intellectual vagaries of the day. And that after a long course in Catholic philosophy which should have made them staunch and brilliant leaders among their fellows!

A CYCLOPEDIA OF CANON LAW FOR ENGLISH-SPEAKING COUNTRIES

The Law of the Church. A Cyclopædia of Canon Law for English-speaking Countries. By Ethelred Taunton, Priest of the Archdiocese of Westminster. London: Kegan Paul, Trench, Trübner & Co. St. Louis, Mo.: B. Herder. 1906. 652 pp. large 8vo. Price net $6.75.

This book is a valuable compilation, in alphabetical arrangement, of various laws of the Church, with special reference to English-speaking countries. The style is concise and the wording exact, except in a few definitions. In an introduction of twelve pages the author gives a historical résumé of Canon Law in England.

As a book of reference for one who has studied Canon Law and acquired the practice of it, this cyclopædia will prove useful; for the beginner, in trials for instance, it is not always sufficiently explicit or connected. But, as the compiler says, "a book should be judged by its purpose."....
"My aim has been throughout to provide a practical work upon the canon law with special reference to English-speaking

countries. Questions which more directly concern dogma, liturgy morals, and ceremonial are passed over." This may be the reason why the book contains no headings such as Alms, Cross, Indulgence, Kalendar, Procession, Sacred Scripture; but why omit Hospitals, Orphan Asylums, Parish Schools, Universities, and also Degrees? all of which have peculiar reference to Canon Law, especially in America. In the United States the school is an integral part of the parish and one of the conditions required for an irremovable rectorship.

A careful reading suggests that the compiler is not quite familiar with the Church law in the United States, and the absence from the six pages of bibliography of certain works published in America seems to give the reason for some noticeable omissions as well as some errors.

For instance, under "Secret Societies," he makes no mention of the Knights of Pythias, Odd Fellows, and Sons of Temperance; nor does he give the prohibition regarding them issued by the Holy See.

Again, under "Dispensation," we find in No. 18 a practical rule of conduct, taken from Smith with the compiler's approval, which has been distinctly reprobated by the S. C. P. F. as long ago as August 2, 1901. "Dicitur etiam quibusdam in locis in casibus urgentioribus haberi praxim considerands tamquam obtentam dispensationem, cujus libellus supplex jam fuerit projectus in arcam postalem." In the same warning, "De abusibus corrigendis," there is an instruction regarding "Baptism and Marriage" which might well be put in the Cyclopædia.

Another serious error, in a book published in 1906, regards Faculties. It is said that the Usual Roman Faculties expire by the death of the privileged person. This is not true. Various decrees of the Holy Office (24 Nov. 1897 et sqq.), which make these faculties descend to the successors of the bishops, have completely reversed the old rule. Corrections should be made to this effect under "Administrator," "Faculties," and "Propaganda Faculties."

The rule under "Cemetery," No. 5, is an error for the United States, because pastors here are not allowed to officiate when the body of a Catholic (not a convert) is to be buried in an heretical cemetery. (III Conc. Balt., No. 318.)

The passage under "Recursus" which says: "[Recursus] can only have effect when the supreme court has passed a definite sentence extra-judicial or judicial," might well be corrected. How about the recourse made by a movable rector when transferred against his will? Again, in the United States recourse may be made to the Apostolic Delegate, even for suspension *ex informata conscientia*, as well as against transfer. Why not give the rules and decisions regarding transfer of rectors under the word "Transfer"? What little is given is found under "Rectors," and the late rulings are missing. In the United States this is an ever-recurring question, and one would like to know where all the rules can be found. Under "Dismissal" the law is well put on that important matter.

Under "Citation" is it true that "only ordinary judges or delegates of the Holy See can issue citations"?

Under "Clausulæ," (p. 195, No. 7) "*et amplius*" is wrongly defined. It does not mean that the cause "is rejected"; it is attached to affirmative as well as to negative replies. It means that the decision, either affirmative or negative, was unanimous and therefore the question will not be considered again. The full wording is: "*affirmative* (*vel negative*) *et causa amplius non proponatur.*" In fact this is the meaning given to the clause "*et amplius*" also by the compiler, under "Roman Congregations," No. 36; although he there considers these clausulæ as the whole reply of the S. Congregation, whereas they are only clauses attached to the reply itself. By placing all the clausulæ under that heading, removing them from under Roman Congregations, they would be more easily found. Especially should this be done because these clausulæ are used by all the Sacred Congregations, and not only by the Propaganda.

Under " Synodal Examiners," No. 25, it is said, regarding the United States: "It would seem that these quasi-synodal examiners, who are six in number if possible, are appointed permanently and not from synod to synod." In this matter we should not judge from one or two dioceses. In fact the Apostolic Delegate and Rome have decided that pro-synodal examiners in the United States are not recognized unless appointed in synod, which should be annual (or at least biennial), or unless the Holy See grants dispensation for each renewal of the body at the time required for renewal.

Under "Clandestinity" (p. 192), it is said that "the decree *Tametsi* is binding.... in the parishes of the city of Detroit." The books in Rome may show this; but in Detroit they show the contrary.

Under "Precedence," No. 2, we read: "Among bishops precedence is ordered according to the date of election" (does he mean preconization in consistory?); and under "Titular Bishops," No. 12: "[They] usually take precedence according to the date of consecration"(?). This matter was determined in Rome, in June 1903, on the occasion of the consecration of Bishops Dougherty and Rooker on the same day but at different hours: they having been appointed in the same consistory, one name of course being announced before the other.

While we have pointed out these few mistakes, it is not a mark of disapproval; on the contrary, if the book did not give promise of much usefulness, we should not have entered into a detailed criticism. In a second edition some additiont will undoubtedly be made, and there seems no question that the demand will necessitate a second edition. As the law becomes better known and observed, complaints will become less frequent, and discipline less galling to inferiors and less troublesome to superiors. In England and Ireland they have a modified chapter to assist in the diocese Is such a system advisable in the United States?

Marshall, Mich. (Rev.) P. A. BAART.*

THE STATE AND SOCIAL REFORM

While those who frantically cling to the unrestricted liberty of private enterprise and competition and who stand ready to fight point by point, not only collectivism, but likewise every specific attempt toward governmental control, are slowly losing ground; the number of Socialists seems to be rapidly increasing. But these "Socialists" are not all true Socialists who look upon any governmental action that falls short of a collective ownership of the means of production as a hindrance rather than a help to social reform. The vast majority of our people is becoming more deeply interested

*Written by special request.

in the possibility of combining the actual ownership and management of industry by private individuals or corporations with an increasing public control of their operation in specific ways for the general good. The *Independent*, which, as our readers are aware from previous quotations, does not take Socialism seriously, yet considers it probable that "we are to see some interesting experiments in this method of obtaining results that Socialists desire, without committing ourselves to their more radical scheme of ways and means." We shall, it thinks, "have rate regulation, in some instances price making, in some instances possibly wage fixing, and in many industries a limitation of working hours, by public authority."

It goes without saying that State action along these and other lines for the amelioration of social conditions, especially those of the poor and the laboring classes, is not Socialism in any sense and will meet with the cordial support of Catholics as well as all other sincere and enlightened social reformers.

"The first duty..... of the rulers of a State," says Leo XIII. in his truly epoch-making encyclical letter on the condition of labor, "should be to make sure that the laws and institutions, the general character and administration of the commonwealth shall be such as to produce of themselves public well-being and private prosperity..... Now a State chiefly prospers and flourishes by morality, by a well-regulated family life, by respect for religion and justice, by the moderation and equal distribution of public burdens, by the progress of the arts and of trade, by the abundant yield of the land—by everything which makes the citizens better and happier. Here, then, it is in the power of a ruler [or government] to benefit every order of the State, and amongst the rest to promote in the highest degree the interests of the poor, and this by virtue of his office and without being exposed to any suspicion of undue interference. For it is the province of the commonwealth to provide for the common good. And the more is done for the working population by the general laws of the country, the less need will there be to seek for a particular means to relieve them."..... "Justice, therefore, demands that the interests of the poorer population be carefully watched over by the government, so that they who contribute so largely to the advantage of the com-

munity, may share in the benefits they create—that being housed, clothed, and enabled to support life, they may find life less hard and more endurable. It follows that whatever shall appear to be conducive to the well-being of those who work, should receive favorable consideration. Let it not be feared that solicitude of this kind will injure any interest; on the contrary, it will be to the advantage of all."

Let it not be feared that if our government take up such measures of social reform, it will further the advance of Socialism. In matter of fact it will wrest from the Socialist agitators their only effective weapons and bring about so much of their promised milennium as it is possible to obtain in this imperfect workaday world.

While State action is preparing, however, let us Catholics in particular not forget our own special and individual duty, as recalled to us by the same Pope in the same encyclical, of doing everything in our power to better social conditions and especially the condition of the working classes and the poor.

HISTORICAL AND DEVOTIONAL ASPECTS OF THE STATIONS OF THE CROSS

Rev. Fr. Herbert Thurston, S. J., has recently published a valuable book: *The Stations of the Cross: An Account of Their History and Devotional Purpose* (London: Burns & Oates. 1906).

As regards the historical scope of the volume, its substance may be stated thus:

We have at the present day a certain fixed form of devotion to the fourteen Stations of the Cross, commencing with the sentence of death in the Pretorium, and followed by the taking up of the cross, the first and second falls, the meeting with Our Lady, Simon of Cyrene, Veronica, the Women of Jerusalem, the third fall, the stripping, etc., down to the deposition and the tomb.

These fourteen Stations are at the present day pointed out in various parts of the Via Dolorosa at Jerusalem, and the current practice is for pilgrims to pass from one to the other in regular course under the guidance of the Franciscan Fathers. Our own Stations of the Cross are in fact usually

supposed to be a copy of the originals in Jerusalem, transported to the West and set up in our churches in accordance with the topographical model in the Holy City; while the indulgences attached to our Stations are as it were the extension of a privilege originally conceded for the making of the real Stations in Jerusalem.

This is the common way in which the Stations are regarded. Father Thurston, however, inquires into the history of the matter, with interesting and surprising results. It seems almost a paradox to say that, instead of the fourteen Stations of the Cross having been imported from Jerusalem into the West, the reverse process really took place. The fourteen Stations were first invented in the West, and then gradually transported to Jerusalem.

This is in essence the outcome of the investigation. In the first place it is fairly well-known that, down to say the fourteenth century, the Via Dolorosa of Jerusalem fails to manifest any definite existence. Various spots, however, which have been embodied in the series of the Stations, are found indicated piecemeal in old pilgrims' and chroniclers' writings. The following are the earliest records of their appearance in history:—Pretorium, 1256; Receiving of the cross, 1475; Meeting Mary and Simon of Cyrene, 1296; Veronica's House, 1420 [possibly 1335]; Fall at the gate, 1283; Women of Jerusalem, 13th century; Third fall, 1335; Stations on Calvary, 1539; Deposition and Entombment, 1521.

The earliest sign of a special recognition of a Via Crucis seems to be in the year 1187; but without any particular allusion to definite stopping-places on the route. And the curious thing is that where a definite circuit was followed, it was always in the reverse direction—viz., from the site of Calvary to the Pretorium.

Two separate developments gradually took place—one in the East, the other in the West. In Europe devout people were moved by devotion to set up Stations in churches and cloisters, in order to make in spirit the pilgrimages which they were unable to make in reality. In Jerusalem itself a parallel growth took place of following a definite route from the Pretorium to Calvary; and into this route the various Stations came gradually to be fitted.

There was, however a great amount of variation in the

assignment of the Stations, both in Europe and in Palestine. Gradually the eastern and the western series alike became stereotyped, but in different ways—the pious European devotees following the one system, the Guardians of the holy places another. In the conflict between the two, the western practice prevailed; hence, while the inspiration to set up a Way of the Cross originally came from Jerusalem, the result was that the western system finally imposed itself on the Holy City—so that, to use the words of Father Thurston, "our present series of the Stations of the Cross comes to us, not from Jerusalem, but from Louvain" (p. 92).

If discoveries of this kind are in any way regarded as unpleasant or shocking to the devout mind—says Rev. Fr. Ernest R. Hull, S. J., in the Bombay *Examiner*, from whose review of Fr. Thurston's volume these paragraphs are lifted,—this can only come from a want of reflection on the real import of the devotional practices themselves. To meet this point Father Thurston provides a chapter on "The Devotional Aspect of the Stations," in which he writes as follows:

"It must be evident from the contents of the preceding chapters that, so far as concerns many details of the exercise of the Way of the Cross the historical foundation of our present system of Stations is quite of the slenderest. We have no sufficient warrant for the episode of Veronica, none for the meeting with our Blessed Lady, none for the three falls, while the order adopted for these various incidents does not depend even upon the mediæval traditions current in Jerusalem, but upon a work of the imagination belonging to relatively modern times which first saw the light in Flanders.

To some readers this uncertainty may seem to involve the unwelcome conclusion that the whole practice is tainted with superstition, and that amid such turbid waters all reference to the Passion of Christ as a pure fountain of devotion becomes singularly out of place.

This, however, will not, I think, be the inference drawn by any one who takes a large and generous view of the subject. On the contrary, the curiously complicated development of the Stations of the Cross seems to the present writer to illustrate, in a conspicuous way, the working of a law akin to that of the survival of the fittest, a law which meets

us, more often than might be expected, in this and many similiar matters of popular piety. If one particular set of Stations has prevailed in preference to another, this, I conceive, is ultimately to be attributed to the fact that the one appeals more strongly than the other to the pious imagination or to the devotional needs and feelings of the faithful at large. While we may recognize, in the most emphatic way, the desirability of more rigorous scrutiny into the authenticity of relics, indulgences, legends, patristic apocrypha and other such matters of pious crèdulity, we have after all to remember that these things are the aids and means of devotion, but not its final cause. Historical research concerns itself with such matters, and the verdict of science most certainly should be respected. But historical research is not possible for the rank and file of Christian believers, nor even *ex professo* for the pastors of the Church. Provided that the large element of uncertainty which enters into such matters be admitted, no great harm can rise from the prevalence of any particular legend which, though historically doubtful, is not in itself extravagant or disedifying. As the celebrated Dominican, Père Lagrange, has admirably said when speaking of the authenticity of certain of the holy places, venerated by the faithful and enriched with indulgences:

'If Origen, Eusebius, St. Jerome, Sozomen, are all mistaken, not merely as to the precise situation of the house of Cleophas, but about the identity of Emmaus Nicopolis with the Emmaus of the Gospels, how can we expect a pilgrim prostrate in the dust at a corner to hold for certain that at this identical spot our Savior fell for the second or the third time? We are told the pilgrims come to make the Stations of the Cross, and that if they have not a blind confidence in the *hic* (here) of the lay-brother who is taking them round, they lose all devotion. Surely this is a poor compliment to pay them. The faithful know very well that when the Church proposes some special mystery of our Lord's life for their veneration, the word *hodie* (to-day) which is used in the liturgy has only an approximate value. The pilgrims are no more the slaves of the *hic* than they are of the *hodie*. They are happy to follow the footsteps of Christ, to make protestation of their gratitude to the God made Man; to kiss the stone in token of their humility and adora-

tion; but their devotion will only be the more free and spontaneous if it is not necessarily taken for astolid act of faith in the assertion of a topographical fact. If it were otherwise, we should have to remind them that our Savior has taught us to adore the Father in spirit and in truth.'*

Once the symbolical character of so many of our aids to devotion understood and allowed for, we can use them without danger as stepping stones to a higher knowledge and a deeper love of the Source of all grace. We venerate them for what they symbolize and for that which they help to bring nearer to us, but we are comparatively indifferent at such moments to questions of history or fact. It is sufficient for us that they possess relative truth. Dives and Lazarus may or may not have been actual living persons, but when we are meditating upon the lessons of our Lord's parable, it does not occur to us to press the inquiry whether it was founded upon an incident that had actually occurred."

Though the nature of the investigation requires a somewhat intricate discussion of the evidence,—concludes Fr. Hull, and we are entirely of his opinion in this as in most other matters,—we cannot help thinking that the patient perusal of a book like this will go far towards the healthy training of the Catholic mind, even of those who do not pretend to any scholarship of their own. It will serve as a tonic to those who, out of want of familiarity with historical methods, live in a certain morbid fear of scholarship, and imagine that the critical investigation of matters pertaining to devotion has a demoralizing tendency, even if it is not actually stamped with the trademark of the Devil. They will find in this book a moderation of tone and a reverence of treatment which will make them feel the advantage of understanding things as they really are; and that nothing is really lost to devotion by a knowledge of the historical facts which underlie the various pious practices of the Church.

A WORD ON REV. DR. HEUSER'S STARTLING SUGGESTIONS

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:—

In No. 10 of the CATHOLIC FORTNIGHTLY REVIEW (pp. 326—327) you reproduce from the *American Ecclesiastical Re-*

*Père Lagrange, O. P., in the *Revue Biblique*, 1903, p. 461.

view some "Suggestions for Catholicizing the United States" by the Rev. Dr. H. J. Heuser. In briefly commenting upon these suggestions, which you evidently do not fully approve, you call them "in part somewhat startling."

"Startling" they are indeed, almost leading one to think that the Rev. Dr. Heuser is afflicted with the incurable disease of Americanism and is trying to minimize Catholic doctrine in order to bring over Protestants, à la Père Hecker.

He suggests that we deal more with truth and pay little attention to the errors of Protestants. What, I ask, shall become of our Catholics if the errors of Protestantism are not made known to them?

Dr. Heuser wants to Catholicize the United States; but in suggesting to bishops, priests, and editors, that they flatter rather than attack American Protestantism, will not his agitation have precisely the contrary result? Instead of gaining outsiders we shall lose our own.

What astonishes me most is Dr. Heuser's *present* position with regard to the Protestant English Bible. "Even those," you quote him as saying, and he does say so in the *Ecclesiastical Review* for March 1906 (pp. 246—247), "Even those who still read the old King James Bible, containing the most important alterations of the first 'reformers,' attach but little if any importance to them as expressions of sectarian belief;" and "*the difference between the Bible used by Protestants and the Catholic Bible is one which rests almost wholly with the interpreter;* and..... therefore, *Catholic doctrine may, in almost all cases, be as conclusively demonstrated from any one of the several new English translations of the Bible..... as from the Douay version.*" (Italics mine.)

I designedly call this the *present* position of the Rev. Dr. Heuser with regard to the Protestant English Bible; for I have before me an article by the same reverend gentleman, clipped only a few years ago from the *Annals of St. Joseph*, in which he said:

"There is still a sufficient number of errors of a fundamental character in the newest revisions of the Bible made under non-Catholic auspices, to prevent Catholics from using such versions, except for the purpose of comparison; and the prohibition of the Index forbidding the reading of the Protestant Bible is wholly justified by the distinction between

the use which a Catholic might make of the Protestant Bible as a medium of religious information, and the use of it as a means of critical or comparative study. Hence, while every Catholic admits properly that the Protestant version of the Bible contains excellent moral teaching, and gives to us (even in more rythmic and elegant form)[1] the sacred traditions of the patriarchs and the prophecies upon which Christianity bases its divine claim, *we hold it to contain also serious changes of God's revealed truth.* However closely it resembles, in general form and content, our Bible, *it nevertheless bears the rebel mark*, lacking, so to speak, some of the white stars on the blue ground of our national flag. We recognize the likeness, but we cannot follow it because of the difference," —a difference which the Rev. Dr. Heuser, in the same article, then proceeds to prove by numerous examples, to be "*of vital import in a work intended to represent truth and law for our guidance to eternal happiness.*" (Italics mine.)

And now the same reverend gentleman advocates the use of the same Protestant Bible, which but a few years ago he censured so severely!! Are there not already Catholics enough in this country who read the Protestant Bible and refuse to part with it, attempting to justify their conduct by the claim set up recently—after having been demolished some years ago by himself—by the Rev. Dr. H. J. Heuser: that the difference between the Catholic and the Protestant Bible "rests almost entirely with the interpreter"?[2]

In conclusion let me ask: why does not the Rev. Dr. Heuser, instead of producing such un-Catholic rubbish, give

1) On this particular point see the following footnote.

2) By way of a footnote let me quote what the Rev. Dr. Peter C. Yorke recently wrote in his paper, the San Francisco *Leader*, on the Protestant Bible, which Rev. Dr. Heuser has come to admire so immoderately. Fr. Yorke's declaration has the true Catholic ring. He says: [The English Protestant Bible] is a mutilated and corrupt translation designed to bolster up Protestantism. It does not contain all the inspired books, it was made from poor originals by incompetent men. ' It fully swarms with blunders, and downright mistranslations are not rare. This is the kind of a thing the preachers would foist on our public schools. Some of them would smuggle it in as literature. Even as literature it is a fraud. Modern literature is not descended from the King James Bible. That book was sterile. Modern English comes along another line, and the Douay Bible is in that line, and is therefore much better English, much better literature than the Protestant perversion."

us the outstanding three volumes, long since promised, of *The Catechism in the Pulpit*, or if he cannot do that, stop the sale of the first volume?

Carlstadt, N. J. (Rev.) C. MONDORF.

REGENERATION AND NATURAL SELECTION

Plants and animals have the power to restore certain organs lost through injury. This process is known as regeneration.

Being evidently useful to the organism, regeneration is considered by many authors, trained in the "Darwinian doctrine of utility," as a result of natural selection. To give an illustration: lizards as well as certain land snails have a conspicuous and sensitive tail, which they throw off if it is roughly grasped. But having made their escape, they soon regenerate that precious organ of safety. The brittleness of the tail together with the power of the animal to restore that organ is, therefore, a very useful character and has "evidently" arisen through the frequent exposure of ancestral tails to injury by birds of prey and other pursuers. In other words, it is an adaptive character, a survival of the fittest, that has become fixed by inheritance.

Professor T. H. Morgan is convinced that such an opinion cannot be held and is in open contradiction to fact and reason.

Let us outline his arguments,[1] putting them into a short and syllogistic form. For they are not only valuable in themselves, but at the same time furnish another indication, of how much the theory of natural selection has lost among true naturalists.[2]

1. According to natural selection the regeneration of an organ ought to be the result of a survival of such individual variations as are *somewhat more perfect* than others. Hence, we must assume that certain individuals could regenerate a lost organ a little more completely than others, and that these

1) *Regeneration.* By Thomas Hunt Morgan, Ph. D. 1901, esp. pp. 92—115.

2) Cf. our little volume on the *Attitude of Catholics Towards Darwinism and Evolution.* Herder, 1906.

survived. Now, as is plain, in many cases most of the less complete stages of regeneration that are assumed to occur in the long series of successive species, could be of no use to the individual. For, it is only the completed organ and not the stump of a leg or wing that can be used. Therefore the building up of the complete regeneration by slowly acquired steps, that cannot be decisive in the battle for existence, is not a process that can be explained by the theory of natural selection. We may add that neither zoology nor paleontology can give us any trâce of a series of more or less completely regenerated organs.

2. According to natural selection, those individuals that regenerate better than those that do not, *must* crowd out the others in the struggle for existence. But this is not so. For, first, the individuals that are not injured are by far more numerous and in a better position than those with missing legs or eyes or tails. It is to be expected that the latter will succumb, if the competition is keen, especially since regeneration is generally a slow process. Secondly, unless a considerable number of individuals are injured *in the same way* and regenerate *in precisely the same way*, the result will be lost by the swamping effect of intercrossing.

3. According to natural selection such a vast process of selection must have taken place in each species as is altogether inadmissible. For, as a matter of fact, regeneration is not confined to a few points in a few organs, but may take place at almost every vulnerable point of every organ capable of being regenerated. The leg of a salamander or a crab, for instance, can regenerate from any level it may be cut off. The same refers to the legs of many spiders, to the eye-lens of the salamander, even to the lens of the human eye, and so forth.

PARERGA AND PARALIPOMENA

A Word About Karl Schurz.—We have been somewhat severely censured for not printing a panegyric on the late Karl Schurz. Schurz was undoubtedly a brilliant man and deserved much of the praise lavished upon him by the American, especially the German-American press. But viewing his career from that higher point of view which a Catholic editor

must ever take, was it not tainted by his apostasy from the Catholic faith of his childhood? In his memoirs, published shortly before his death, Schurz assigned as the reason for his change of heart merely some superstitious or exaggerated notions of Catholic teaching which never formed a part of the deposit of faith. Can we gainsay the *Intermountain Catholic*, when, in commenting upon his declarations, it reasoned thus (VII, 32): "We cannot suppose him, after so many years in America, to be still ignorant of the fact that what he stated as the objects of his doubts in early life were never the real teaching of the Church. Therefore he was insincere, and his religion, like his politics, was simply a question of ambition and temporal gain. To misrepresent the mother that nursed and cared for him in his youth is the saddest record that will survive his memory."

"What shall it profit a man, if he gain the whole world, and suffer the loss of his own soul?" (Mark VIII, 36). Schurz made for himself a very brilliant career, but he died as a fallen away Catholic. May God have mercy upon his poor soul! Memorial meetings and newspaper panegyrics can not profit him one iota now. This may indeed be "the point of view of the mediæval monk," but it is the Catholic, Christian point of view, and no matter if we be derided, we are not afraid to express it.*

A Card From V. Rev. Dr. A. MacDonald.—TO THE EDITOR OF THE CATHOLIC FORTNIGHLY REVIEW:—Sir.—Permit me a word in reference to Rt. Rev. Msgr. Baumgarten's remarks about me in your issue of May 15. I have neither "views" nor "pet notions" on the subject of the Holy House of Loreto. I have an unshaken conviction. Nor do I feel called upon to offer an apology for having endeavored to defend a long-standing tradition vouched for by the Vicars of Christ. That the Monsignor has not found time to expose what he is pleased to call the historical and logical "blunders and fallacies" of my pamphlet, is to be regretted—for his own sake. The plea of want of time lacks persuasiveness, set forth as it is in the course of a solid page of empty declamation. And the plaint about slipshod methods comes with an ill grace from one who puts "new school of Catholicism" in quotation marks, as if the expression were mine. I must plead not guilty to having employed that stupid form of words. There can be no new school of God's unchanging truth, which is ever ancient and ever new. Very sincerely yours, ALEX. MACDONALD, D. D., V. G., Antigonish, N. S.

*An old friend of ours, who knew Schurz in his youth, says "it might be charitably alleged in extenuation of his apostasy that he was a child of a mixed marriage and his religious training was sorely neglected. Already as a boy he read Rousseau, and his teacher of religion in the *gymnasium* readily dispensed him from going to the sacraments with the rest of the boys, on account of his avowed infidelity."

The Reorganization of the German Catholic Central Society (D. R. K. Central-Verein), which has been under weigh for the past five years, seems now pretty well completed, and the Secretary, Mr. Peter J. Bourscheidt of Peoria, Ill., sketches the plan very lucidly and with some detail in a circular with a copy of which he has been pleased to favor the CATHOLIC FORTNIGHTLY REVIEW. It appears from this circular, which we have perused with interest and sympathy, that the reorganization was necessitated by the new conditions which have developed among German American Catholics during the last ten years; that it is now happily completed, and that, substantially, it amounts to a simplification and closer union of the German Catholic organizations throughout the United States. The constitution requires of the branch societies—for the Central-Verein is simply a central organization with affiliated branches—but two essential qualities: viz., that they be, first, Catholic and, second, German. Whilst it does not require that German be always and everywhere the medium of proceedings, it insists that the official minutes of all meetings be written in the German language and that non-German societies be allowed to affiliate only by way of exception. The new constitution also permits great latitude in the admission of branch societies with purposes other than mutual life and sick benefits. For the rest, its keynote is local self-government.

The reorganization of the Central-Verein involves a divorce between it and the Widows' and Orphans' Fund, which, as our readers have already been informed on several occasions, has lately also been reorganized and now offers safe life insurance on the fraternal plan. It is necessary to separate it from the Central Society, with which it was so long united, because in soliciting the various German mutual benefit organizations to join the Central-Verein, the latter cannot afford to enter into competition with them through the W. & W. Fund.

Under the new plan, a local society is expected first to join the State union, which represents all its affiliated branches in the counsels of the Central-Verein, though every local society retains the privilege of sending a delegate at its own expense to the Central-Verein's national meetings and paying its per capita tax direct. The State unions are expected to affiliate also with the American Federation of Catholic Societies, to the meetings of which they send their delegates. There are at present fifteen German Catholic State unions or federations, all of which are affiliated with the Central-Verein.

Mr. Bourscheidt adds, in conclusion, that, while the Central-Verein is heartily in sympathy with the Federation movement and ready to advance its objects and purposes, never-

theless, being a distinctively German organization with traditions dating back more than half a century, it means to retain its independence and separate organization and, without ever losing sight of the higher interests and the more general scope, will continue to serve primarily the interests of the German-born Catholics of the land and their German-speaking descendants.

The Stigmata of St. Francis of Assisi, according to the current Protestant theory since Hase, were a pious fraud perpetrated upon his corpse by his brothers in religion. The latest non-Catholic writer on the subject, Karl Hampe, in the current *Historische Zeitschrift*,* shows that this theory is untenable, except on the highly improbable assumption of an extended conspiracy of unparalleled mendacity.

While he is inclined, rationalist that he is, to count all accredited cases of stigmatization among the phenomena of religious disease ("religiöse Krankheitserscheinungen"), Prof. Hampe does not permit this prejudice to keep him from making a thorough and impartial investigation into the stigmata attributed to the Poor Man of Assisi. And he comes to the conclusion that the objective character of the phenomenon cannot be reasonably denied, though the testimony of the eye-witnesses—referring, as it does, to observations made in the night of the Saint's death, in the gloomy convent church of Portiuncula, with no other light but that of a few flickering candles—affords no certainty with regard to the nature and the appearance of the stigmata; some of the witnesses, e. g., saw only wounds, others claim to have distinguished the clearly outlined forms of nails in the Saint's hands and feet.

When did the stigmata first appear? The English historian Roger of Wendover, who died a short time after Francis, relates that the Saint received the stigmata two weeks before his death, and Hampe is inclined to accept his statement in preference to others which allege that he bore the marks for two years. This involves, of course, the rejection of the well-known legend, according to which the Saint received the stigmata in a Seraphic vision at Monte Alverno in September 1224. Hampe considers this legend untenable for various reasons, chief among them the fact that it would have been impossible for Francis to have concealed the stigmata from his brethren for two full years. The theory that he succeeded in doing it by wearing gloves and stockings, the author thinks, is little better than puerile.

Prof. Hampe's final conclusions are: 1. that St. Francis really wore the stigmata; 2. that on his hands and feet, they were dark-colored wounds, open but scarred; while the wound

*We quote from a summary in the *Kölnische Volkszeitung*, daily edition, No. 385.

in his side bled at the time of his death; 3. that the Saint's stigmatization probably did not occur till shortly before his death.

The Catholic Church Extension Scoiety and Men and „Women."—We are asked to print the following card:

Lapeer, Mich., June 16, 1906.—Dear Mr. Editor:—My attention has been called to an envelope sent out by the *Men and Women* Publishing Company to be used in remitting money for subscription and marked "FATHER KELLEY'S DEPARTMENT," also to an offer made by the same company for renewal of subscription pledging a percentage to this Society. Many have thought that the Society is financially interested in the *Men and Women* Publishing Company and that I am personally connected with it. Will you kindly make a statement for the Church Extension Society and for myself that the use of my name in connection with a department of *Men and Women* was entirely unauthorized. It is the right of the *Men and Women* Publishing Company to make any donation they please to the work of this Society, but not to make it ap ear as if a charitable organization, such as this is, were affi iated with business interests. It is needless to say that this is in statement reflects in no way on the merit of the *Men and Women* Magazine. The offending envelope may have been sent out by mistake but in justice to the Society, the mistake cannot be passed without correction. Faithfully yours in Christ, FRANCIS C. KELLEY, President. CHURCH EXTENSION SOCIETY.

A Propos of the Accuracy of the Catholic Directory, writes a Philadelphia correspondent of the REVIEW, "it may be interesting to note that in the 1905 edition (the latest I have at hand,) on pp. 133—137, in the list of churches and chapels in the city of Philadelphia, two are classified as Lithuanian, two as Polish, one as 'Slav.,' one as Syrian, and one as United Greek. The Germans are ignored entirely, though they have quite a number of flourishing congregations. Also the Italians."

In the Directory for 1906, Philadelphia is credited with two Lithuanian, one Syrian, one United Greek, and one "Slav." parish (same as the year before), but there have been added two Polish and two Italian congregations, all of which, with the exception of one Polish, apparently a new foundation, were listed in 1905 without any indication as to nationality. The German parishes still remain unlabeled.

Lack of system is the mildest adjective we can apply to such editing; and to the general public that looks to the Catholic Directory for reliable information, it makes no difference who is responsible, Wiltzius & Co. or the authorities of the Philadelphia Archdiocese. Both ought to agree on a rational system and stick to it. The same applies to all other dioceses.

A Frenchman's Gloomy Verdict on America.—M. Georges Moreau, who has recently published a book on the United States (*L'Envers des États-Unis*, Paris: Plon-Nourrit) sees but a gloomy outlook for our future. M. Moreau is not one of those who believe in the settlement of so important a question "entre la poire et le fromage," as the manner of some is, but has taken time and pains to go to the bottom of things—deeply enough, in fact, to unearth some matters of which we on this side were ignorant, such as the arrival of William Penn on the "Mayflower," the invincible horror for colored people in the Northern States, and the favorable eye with which the Southern districts regard marriage between whites and mulattoes, thus opening the door to an amalgamation which threatens a dangerous weakening of American energy. Then, too, a very great majority of American women are addicted to excessive indulgence in alcoholic drinks. This is all bad enough, but we are essentially a nation of mere bluffers anyhow, materially successful so far, it must be admitted, but desperately ignorant and hypocritically feigning an interest in art, music, and all that sort of stuff, merely to keep up appearances. But the handwriting is already on the wall. With the evils always inherent in increasing density of population, added to degeneracy from race mixture and alcoholism, will come strifes and bickerings over conflicting local interests; large States here and there will gather their smaller neighbors around them in warring groups. the tie that now binds will be broken, and Europe will look on with a sigh of relief as her enemy works its own ruin.

The *Nation* thinks we may possibly find a key to M. Moreau's almost unbroken pessimism in his statement that "en général la cuisine est détestable"; and rightly observes that any well-informed American could have pointed out to him many very serious faults which he seems not to have noticed at all, as well as a few items on the opposite side of the balance-sheet.

The Life of a Missionary is harder than most of us are inclined to think. "Our life is hard," once wrote Rev. Th. E. Bridgett, C. SS. R., to an intimate friend, "very hard for those who are continually on the mission. A life in a box thirty inches square! What is the housing of the poor in the East End to that? Eight hours a day (often more) for six months in the year in a little-ease, unable to stretch the limbs, leaning uneasily on one side; consuming foul air, in a hot and foul church, or in icy draughts; burnt up in the summer, starved in winter, with the mind on a perpetual strain like a student for honors in his final examination; hearing things one would gladly forget; straining to catch whispers, and speaking in whispers, for hours together; under a sense of awful responsibility; turning from side to side,

now engaged with an enormous sinner, then with a scrupulous soul; sometimes listening to voluble nonsense, and unable to stop the torrent or get to the point; then fighting with a soul possessed with the dumb devil, and getting out one sin in ten minutes, like a rotten cork from a bottle, etc., etc. —no one has a conception what a physical, mental, and spiritual torture it all is." (*Life of T. E. Bridgett,* by Cyril Ryder, pp. 122—123).

"Underground Passages Leading from Priories to Nunneries," like "walled-up nuns," continue to form part of the stock-in-trade of anti-Catholic ranters.

A well-known Protestant author, Dean Hook, disposed of this lie many years ago as follows:

"Among the falsehoods frequently circulated were those which related to the existence of underground passages leading from priories to nunneries, for the clandestine convenience of those who hated the light because their deeds were evil. But this application of the sewers, which are found upon examination to have gone no further than the exigencies of draining required, is now known to have originated in men who, whatever may have been their zeal against Popery, had forgotten that among deadly sins, falsehood is one, and that among Christian virtues, the charity that thinketh no evil is the first."

Fr. T. E. Bridgett, C. SS. R., who quotes this passage in his *Blunders and Forgeries* (Second Edition. London: 1891, p. 208), adds: "The sewers, it seems, have been dug up, and the discovery of the cesspools has checked the further wanderings of the Protestant imagination in that direction."

Yet we could name a dozen or more Protestants right here in St. Louis, whose imagination is still unable to escape from the cesspools, the dungeons, and the hollow statues of mediæval monasteries.

MARGINALIA

A Parisian correspondent of the Berlin *Germania* says that the present unutterably sad condition of Catholicity in France is due in no small measure to the lack of a strong, up-to-date press. France with its forty million inhabitants, almost all of them Catholics, he says, has but one first-class Catholic daily newspaper. "Such journalistic poverty on the part of Catholics, in a country where the press is so important a factor and exercises so mighty an influence upon public opinion, is unparalleled throughout the World.... This

one fact sufficiently indicates why the Church is daily losing ground in the public life of the French Republic."

This gentle critic has clearly never turned his keen optic upon our country, where the Church is reported to make such phenomenal progress. We have not, in the language of the country, even one powerful Catholic daily, *not one* Catholic daily even of the inferior class to which—unjustly we think—he relegates such valiant papers as *La Vérité Française* and *La Croix*.

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"If the Spelling Reform Committee would give a little of its time towards eliminating slang from our schools," said a high-school teacher, "it would give us a considerable *boost*. The construction of some of the sentences by my girls now-a-days is simply *rotten*."

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Commenting on the suspension of the *Dolphin* magazine, a high-class monthly for educated Catholic laymen, the Wichita *Catholic Advance* (VII, 6) says:

"With so many cheap saffron magazines the average Catholic layman has not time for magazines like the *Dolphin*. Why not try a Catholic magazine with comic pictures and a series of articles attacking the soap trust, or the Breakfast Food imposition?"

Won't *Men and Women* of Cincinnati fill the bill?

❦ ❦ ❦

How often, of late, has not Dowie been denounced as "crazy"? And yet, as a writer in the Chicago *Kath. Sonntagsblatt* (XXVI, 11) points out, "we cannot logically declare Dowie insane without including in the verdict all his adherents, aye, more, all sun worshippers, Buddhists, Socialists, Anarchists, etc. The fact of the matter is—leaving aside the case of Dowie, who is merely a clever fakir—that public opinion now-a-days considers every person insane who takes the salvation of his soul seriously. If a young girl joins a religious community, or if a young man enters a seminary, the world says: They are crazy. Were Christ to return to-day with His Apostles, or were the primitive hermits and monks of the desert to visit one of our big cities, they would be promptly locked up as insane. Whosoever busies himself with spiritual affairs, neglecting business and the other things of the world, is declared insane. But what about those who chase after money and pleasures, to the utter neglect of the salvation of their immortal souls?"

A recent decree of the Congregation of Rites forbids any one not in sacred orders to perform the functions of subdeacon at solemn High Mass, except in case of necessity, and then the privilege is extended only to those in minor orders, or who have at least been admitted to first tonsure.

In our No. 9 we quoted *La Vérité Française* as stating that Archbishop Symon had founded in Cracow a seminary for the training of priests for the Polish missions in America. A reader of the CATHOLIC FORTNIGHTLY REVIEW in Allegany, N. Y., writes to say that this statement is incorrect. Archbishop Symon, he informs us, seeing that the Polish seminary at Detroit, (to which we also referred in the same note), was not supported by the American episcopate, and having met some Polish American priests not sufficiently versed in their language, thought that the situation might be improved by the erection of a seminary at Cracow. Beyond a suggestion from him to that effect, nothing has, however, been done towards realizing the project.

We are indebted to Rev. A. G. Kunsch, President, for a copy of the tasteful "Souvenir" issued upon the occasion of the fiftieth anniversary of St. Joseph's Young Men's Society of St. Boniface congregation, Quincy, Ill., May 6, 7, and 8. Like most Catholic organizations started in those early days, St. Joseph's Young Men's Society has passed through a number of vicissitudes, faithfully recorded in the chronicle which forms the bulk of this sumptuously illustrated souvenir pamphlet. If its zealous leaders did not succeed in realizing all their lofty projects, such as that of transplanting Kolping's "Gesellenverein" to Quincy and supplying the Catholics of that city with a Catholic library, those of them still alive can look back with pride upon many good things accomplished, and their example must prove an inspiration to their successors, the young men of to-day. We like to notice such souvenirs, both for the reason just intimated, and also, as we have often before stated, because of their future value as raw-material for the historian of the Catholic Church in America.

The biographer of the late Fr. Bridgett quotes from a letter written by that saintly and scholarly Redemptorist in 1891 to a lady friend, a bit of advice to her husband which many of us may, perhaps, feel that we at times deserve:

"Tell Mr. N. I wish I were nearer to him. I would take the liberty to give him a great slap on the shoulder and say: 'Get along man; cheer up, and trust in God's providence.'

I don't mean trust that all will be prosperous, for of that we have no promise, but that nothing will happen but by God's will, and all will work for the *real* happiness of those who trust in God." (*Life of Thomas Edward Bridgett,* by Cyril Ryder, p. 73).

❦ ❦ ❦

Laudatur et alget seems to be the fate of Catholic literature in America to-day, as it was in Fr. Bridgett's day in England, when that pious and scholarly Redemptorist wrote to Fr. Matthew Russell, S. J., that the *laudatur* is confined to Catholic magazines and papers, which are always complimentary, and the *alget* to the Catholic public, who don't read at all. (*Life of T. E. Bridgett,* by Cyril Ryder, p. 80).

❦ ❦ ❦

The young immigrant who could not understand any one of the fifteen languages in which he was interrogated upon his arrest in New York the other day, should go to Washington, where such an equipment would raise him to a high place in our consular service.

❦ ❦ ❦

A letter postmarked at St. Louis and addressed, "Heaven, Washington, D. C.," was delivered promptly to the House of Representatives. According to the *Washington Post*, the Senate is apprehensive until it sees what disposition will be made of a letter addressed to "the other place."

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According to the N. Y. *Freeman's Journal* (No. 3708), there was held at the Brooklyn Navy Yard, on Sunday, May 27, "a solemn Mass of Requiem, a military Mass," with "Gloria," in "purple and gold," before "an immense American flag," on an altar which had "nothing to protect from the elements." No wonder "a blinding, drenching rain-storm set in during the ceremony!" *O tempora, O mores!!*

❦ ❦ ❦

In a letter dated March 28, signed by Cardinal Merry Del Val, and addressed to President Minnehan, His Holiness Pope Pius X. has cordially blessed and recommended the "American Federation of Catholic Societies."

LITERARY NOTES

—We have received a note from Msgr. P. M. Baumgarten, of Rome, containing extracts from a letter by Canon Ulysse Chevalier, who is preparing an exhaustive work of about five hundred pages octavo on the mooted question of the Holy House of Loreto. The publication of the volume has been delayed by sickness on the part of the reverend author, who is now, however, we are glad to hear, restored and diligently at work, hoping to get out his book within the next month or two. It will contain all the documents appertaining to the case and —we trust—put a quietus upon the discussion.

—In *Richard Raynal, Solitary.* (By R. H. Benson. B. Herder. $1.25) we have a fragment from the life of an English hermit, written down by his parish-priest, Sir John Chaldfield, for the edification of his flock. The manuscript, originally in English, was lost, but a French translation of it remained hidden away in a religious house at Rome. Here it was that R. H. Benson chanced upon it. The dust-stained, ill-preserved tome attracted his fancy, and upon perusal he could not resist the desire to redo it into English and publish it for the interest of those who should wish to know something about that strange race of solitaries who swarmed in England about the beginning of the fourteenth century to the middle of the sixteenth. The fragment describes an event in the career of the solitary that stands quite alone, viz., his message to the king of England and his subsequent death. Owing to the studious omission of names by the French scribe it is difficult to fix the date of the occurrences; but even as we have it *Richard Raynal* will be of interest to many, chiefly also because of the quaint manner of Sir John Chaldfield's narrative, which is well retained in the translation. The author has judiciously omitted all irrelevant matter. The introduction throws additional light upon the book.

—The *Magazin für volkstümliche Apologetik* (edited by Ernst H. Kley and published monthly by Friedrich Alber, Ravensburg, Germany; subscription price, M. 3.20 per annum) is one of the most recent of our exchanges, and it is with genuine pleasure that we respond to the request of the editor to recommend it to our German-speaking readers. One of its most valuable features is the standing rubric,' "Der Verleumdungsfeldzug gegen die katholische Kirche," wherein current anti-Catholic lies and slanders are succinctly and effectively refuted.

—Rev. Professor B. E. Goral, we note, publishes at St. Francis Seminary, St. Francis, Wis., a monthly magazine in the Polish language, "devoted to the cultivation of literature, philology, and education in general, and of the Polish in particular." This magazine, the first and only one of its kind in the U. S., is called *Oredownik Jezykowy*, or *Language Messenger*, and its contents must be fine indeed, for we are assured that, during its brief existence of not much over one year, the little monthly has gained a large clientele among the Polish-speaking clergy and educated laity all over the country, so that the publisher has been enabled to enlarge it for the current year. The *Oredownik Jezykowy* appears monthly, (the vacation months of July and August excepted,) each issue comprises twenty-four pages, and the subscription price is one dollar per annum. Its scope has of late also broadened, so that the original title of Language Messenger might well be changed into Culture Messenger or Educational Review. The *Oredownik* succeeds in reaching also many non-Catholic Poles and, we are sure, is doing much good among them by showing up the true character of certain self-constituted leaders of public opinion.

—Messrs. Fr. Pustet and Co. have just published the fourth edition of Father Wilmer's *Kurzgefasstes Handbuch der katholischen Religion.* The

best praise we can give the small but comprehensive work is to say that it presents Catholic dogmatic teaching in a nut- hell. The style is lucid, the statement concise, the doctrine reliable. The *Handbuch* will be of special interest to such of the reverend clergy as desire to give their sermons a solid dogmatic foundation.

—Father Lépicier, O. S. M., in his lately published book, *The Unseen World* (London: Kegan Paul), a study on Spiritism (even such scholarly Catholic journals like the London *Tablet* wrongly persist in calling it Spiritualism), agrees with the conclusions of Mr. Godfrey Raupert as laid down in the latter's interesting volume on *Modern Spiritism* (St. Louis: B. Herder. 248 pp. $1.35) and quite exhaustively summed up in this REVIEW, Vol. XI, No. 28. Father Lépicier, recognizing that not all the phenomena of which we hear are due to mere trickery, inquires if some of them may be attributed to the souls of the departed. He answers, No, and gives his reasons. He considers also the newly-invented "unconscious subliminal self," and the possibility, or the workings, of some magnetic fluid or brain-waves. He debates the question whether the desire and attempt to communicate with the unseen world be natural and lawful, and examines the nature of the spiritistic phenomena and practices which are now so common. His final conclusions are those of Mr. Godfrey Raupert, viz., that the phenomena are the work of evil spirits, whose express purpose it is to discredit Christianity, and in other ways to do harm to mankind.

Confession and Its Benefits (Price 25 cts.) and *The Holy Season of Lent* (Price 25 cts.), both by the Rev. Ferreol Girardey, C. SS. R. (Benziger Bros.) are two simple and concise little manuals. The wide experience of the author has enabled him to make his instructions wonderfully practical. The Examination of Conscience in the first book and the Way of the Cross in the second are especially suited to the spiritual needs of the day.

—The events of Holy Week form the subject matter of *A Week with Jesus*. By [the late] Rev. Anthony Baumstark. Fr. Pustet & Co. Price 40 cts.) They are related in detail, and the collateral historical and geographical information included helps to revivify the scenes in the mind of the reader. The simple, devotional, and familiar style of the little work is by no means the least of its merits.

—*Thoughts and Affections on the Passion of Jesus Christ for Every Day in the Year. Taken from Holy Scripture and the Writings of the Fathers of the Church.* By Fra Gaetano M: da Bergamo, Capuchin. Translated from the Italian. (Benziger Bros. Net $2.)—A new translation of one of the standard spiritual books. No need to expatiate upon its solid doctrine, its piety and the beauty of thought which it displays. Perhaps the dominant excellence of Fra da Bergamo is his skill in making the meditations practical. There is not one which cannot be applied to the daily life of every reader.

—*Cana: Or Little Chapters on Courtship, Marriage, Home.* By Charles Alfred Martin of the Ohio Apostolate. (Published by the Author, 1276 Woodland Avenue, Cleveland, Ohio. St. Louis: B. Herder. Paper 10 cts.; per dozen, 60 cts.; per 100, $4.)—The doctrines of the Church regarding the Sacrament of Matrimony are simply and clearly expounded in this pamphlet. If the "young men and maidens" to whom it is addressed would master its contents while still fancy free, no doubt standards would be raised and common sense strengthened in many a youthful mind.

—*La Providence et le Miracle devant la Science Moderne.* By Gaston Sortais. (Paris: Beauchesne et Cie.)—Gaston Sortais, formerly professor of philosophy in the College of St. Ignatius in Paris and, probably, one of those Jesuits to whom, as another Father of the Society puts it, "Mr. Combes has given so much leisure," attacks and refutes the propositions of M. Gabriel Séialles, Professor of philosophy at the Sor-

bonne, who, in a work called *Les Affirmations de la Conscience Moderne*, asserts among other things, that science has proved the natural laws to be absolute and immutable, that miracles are against nature, and therefore impossible, and that the discoveries of modern science make the postulate of a Providence unnecessary, puerile, and absurd. M. Sortais shows that the natural laws are not absolute but contingent and that miracles are not contrary to the natural order but above it. He proves that they occur. He also proves from the statements of the foremost modern scientists that the recent discoveries in the natural sciences, so far from precluding the idea of a personal God, tend in the opposite direction. The whole argument is clear and convincing and holds the attention throughout. The many authorities quoted make the pamphlet a valuable book of reference. One could almost wish that at least those of the natural laws which govern the operations of the human mind *were* absolute and not contingent upon a good will. In the latter case M. Sortais' reasoning could not fail to convince those against whom it is directed.

BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Wert und Würde der Persönlichkeit im Christentum. Von Dr. Franz Sawicki, Professor am Priesterseminar in Pelplin. (1. Vereinsschrift der Görres-Gesellschaft für 1906.) 105 pp. (Pamphlet.) Köln: Kommissions-Verlag und Druck von J. P. Bachem. 1906.

Grundriss der allgemeinen Erziehungslehre, vorzugsweise für Lehrerseminarien und Lehrer. Von Dr. Franz Xaver Kurz, Seminardirektor in Hitzkirch, Kt. Luzern. Mit einen Anhange: Verzeichnis der pädagogischen Literatur. 145 pp. Freiburg und St. Louis: B. Herder. 1906. Net 60 cts.

Die kirchliche Aufklärung am Hofe des Herzogs Karl Eugen von Württemberg (1744—1793). Ein Beitrag zur Geschichte der kirchlichen Aufklärung. Von Dr. J. B. Sägmüller, Professor der Theologie an der Universität Tübingen. 228 pp. Freiburg und St. Louis: B. Herder. 1906. Net $1.75.

Jahrbuch der Naturwissenschaften 1905-1906. Einundzwanzigster Jahrgang. Unter Mitwirkung von Fachmännern herausgegeben von Dr. Max Wildermann. Mit 22 in den Text gedruckten Abbildungen. 501 pp. Freiburg und St. Louis: B. Herder. 1906. Net $2.

Silver Jubilee Souvenir of St. Mary's College, North East, Pa. 80 pp. Illustrated. With Compliments of Rev. Francis Auth, C. SS. R., Rector. (Pamphlet.)

O'er Oceans and Continents With the Setting Sun. By Fiscar Marison. Second Series: From Manila to Singapore, Rangoon, Calcutta, Benares, Bombay, Goa, Cairo, and Palestine. Published by the Author [Rev. Geo. Blatter]. 211 pp. Illustrated. Chicago: R. R. Donnelly & Sons Co. 1906. Net $1.

Apologetische Predigten gehalten im Dom zu Trier von Prof. Dr. Einig, Domkapitular und Dompredigter. I. Band: Die göttliche Offenbarung. 200 pp. Trier: Druck und Verlag der Paulinus-Druckerei. 1906. Price, bound, 3.75 marks.

Manual of Health for Women. Plain Advice in Sickness and Health. By Peter J. Latz, M. D. Illustrated. 326 pp. Chicago: J. S. Hyland & Co. 1906. Price $1.50.

Mission Tracts by Thomas E. Sherman, S. J.: Christian Marriage. Chicago: Catholic Truth Society, 562 Harrison Str.

The Lover of Souls. Short Conferences on the Sacred Heart of Jesus. By Rev. Henry Brinkmeyer. 180 pp. New York, Cincinnati, and Chicago: Benziger Brothers. 1906. Price $1 net.

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::REVIEW::

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THE TENDENCY TOWARDS RELAXING THE MARRIAGE LAWS

THE tendency manifesting itself all over the world, to "reform" the marriage laws by relaxing their vigor and making divorce more easily obtainable, warns us to go slow in the demand for federal divorce legislation in this country.

New Zealand has lately been remodelling its matrimonial law, and under it at present any married person who has been two years domiciled in the country, may claim a dissolution of marriage on the ground of adultery or wilful desertion. In Germany, under the new civil code, a married person may sue for divorce if the other spouse, through a gross violation of the duties imposed by marriage, or through dishonorable conduct, has brought about such a subversion of the matrimonial relationship that the innocent party cannot continue the married life.

There is a strong movement for laxer divorce laws in Austria-Hungary, as our readers have doubtless seen from the newspapers; and in England, such an eminent personage as Sir Gorell Barnes has recently voiced the sentiment of many thousands in his pronouncement in favor of a reform (that is to say, a relaxation) of the marriage law.

The London *Law Journal*, in summarizing these various movements and tendencies in its No. 2104, says that the German law and others recently passed on the subject, while "very wide and a little indefinite," "go to the root of the matter—the principle that any conduct or circumstances which defeat the ends of marriage or make the matrimonial relationship 'impossible,' ought to be a ground for dissolving it and setting both parties free."

That is to say, the modern tendency everywhere is to revert to that Mosaic relaxation of the primitive law which Jesus Christ abolished, making a second marriage during the life of both parties adulterous. The Church has always insisted that "the rights and duties of the married state are not derived from the civil power, since they existed before States were instituted, and are more deeply rooted in the nature and the wants of man than any civil allegiance;" and that "therefore the State cannot legislate concerning the bond of matrimony,

nor interfere with the duties essentially involved in it..... All it can do is to protect the natural rights of husband and wife, parents and children." (Coppens *A Systematic Study of the Catholic Religion*, p. 261.)

The present condition of affairs in most of our American States, due to the subversion of this Catholic teaching, is certainly deplorable; but if national legislation would take the place of State laws, there can be no doubt that it would result in a national legalizing of divorce, the repeal of which would prove well-nigh impossible. Had we not better, therefore, let well enough alone, or, rather, concentrate our best efforts towards prevailing upon the legislatures of the different States to *reform* their marriage legislation in the true sense of the word reform, viz. by making the laws more stringent and barring divorce as far as possible, if we can't succeed in getting it barred entirely?

A CAVEAT AGAINST DEPENDING TOO MUCH ON SUPPOSEDLY MIRACULOUS OCCURRENCES

Quite timely at a juncture when so much stress is laid upon the alleged cures at Lourdes, etc.—a caveat against depending too much on supposedly miraculous occurrences is uttered by the learned Dr. Wilfrid Ward in No. 277 of the *Dublin Review*. In a notice of Rev. N. P. Waggett's book, *The Scientific Temper in Religion* (London: Longmans. 1905), he observes:

"In these days when the investigations alike of historical research and of physical science are constantly placing before our minds new facts, proved or probable, which are apparently at all events inconsistent with the beliefs of our youth, it is of the utmost importance for the simple man, as well as for the sage, to secure a mental attitude on religion which is not liable to be upset by the unexpected.....

It behoves us to be on our guard especially against an attitude of mind in which belief in the supernatural stands or falls with belief in particular events being miraculous in the sense that they are interferences with physical law.

In point of fact *the identification of miracle with a breach of natural law is quite a modern conception*, and a very inadequate one.* For our ancestors in the Middle Ages God sent

*Italics mine.—A. P.

the rain; God made the sun shine; God sent the wind to move the waters of the Red Sea and let the Israelites cross on dry land. The last instance was not essentially different from the other two. A miracle was, in Newman's words, the 'intensification of a natural process'. It was the growing realization, as science advanced, of nature's uniformity, which crystallized the unsatisfactory idea of miracle as simply a breach of natural law.

In the early days of Christianity a miracle was a great wonder, bringing home to men with special vividness that existence and power of God of which the whole universe constantly told. Dante and St. Thomas give us the choice of a Christianity established by miraculous interpositions, or the greater miracle of its victory without their aid. That is to say, God's might would be more evidenced in the greater wonder of His so guiding natural law as to bring about that history, than it would by specific startling interpositions.

If an Englishman of the twelfth century were suddenly to come among us, and to see a steam engine or to receive a message along the telegraph wires, it would be to him a miracle. And it would remain so in the true sense, though it were explained to him that it was wrought by directing, not by suspending, the laws of nature. Such wonders would still be evidence to him of the marvellous power of man. And so, too, there will never be wanting in Christianity and its story evidence of the marvellous power of God. It is a very different thing, however, to make such evidence stand or fall by our ability to regard this or that event as a breach of the fixed laws of nature.

The especial form of this fallacy which Father Waggett singles out is that modern form of it which rests faith in the supernatural on such phenomena as those investigated by the Society for Psychical Research. But this argument holds good in respect of the wider application of the same principle which we have indicated above. He writes as follows: 'Your religion will rest upon the gaps in the completeness of our physical knowledge, and whenever one of those gaps is bridged, one of the pillars of your chapel of devotion will be undermined. Religion must take account of the facts acquired by these new studies as of all other facts. But it must not make of them its peculiar foundation and warrant.' "

THE "KNIGHTS OF COLUMBUS" AND THE "CATHOLIC FORTNIGHTLY REVIEW"

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:—

It seems that you have a terrible hatred against the Knights of Columbus, it seems as a common phrase puts it, that you have "it in for them." No one will maintain that all the members of the K. of C. are perfect, in fact no one is perfect, no one will deny that they have some unworthy members within their ranks. There are unworthy members amongst the clergy, amongst the episcopate (France and Italy) and there have been unworthy members upon the see of St. Peter, but you cannot condemn the clergy, the episcopate, and the papacy as a whole on this account. As long as a society consists of human beings, it will have to cope with the faults of imperfect members. It is right to correct by revealing the faults of a brother when such faults are liable to hurt his fellowman or the community in general, but such a correction is oftener more effective when you also publish his good qualities, or at least not belittle them or suggest a sinister intention. There are priests who are very much opposed to the Knights of Columbus, there are others who are equally as much opposed to the League of the Sacred Heart. Both classes perhaps are sincere, but sincerity does not make them correct; there are sincere Protestants and sincere infidels, and yet we as Catholics have to condemn them both. Mr. Editor, you have never been fair in handling the question of the Knights of Columbus, you have been looking for flaws, you have been trying to find fault, and when a man does this, he generally succeeds. No one objects to a correction, but on the other hand friends of your publication, your own personal friends, have sent you laudable things about the order and you refused to publish them. Where is the fairness? It is true, articles were sent to you by a number of priests who were "sore on the order" as the saying goes, but for well known reasons, as they stated, their names were to be withheld. I think the same reasons would obtain in your case, but contrary to all rules for success in business you get the chestnuts out of the fire for them. In case they want to see their publication in print, let them sign their name and let them take the responsibility like a man and not say they are a missionary priest or one that lives in the swamps or something similiar to this. What you said in your No. 12 about the Knights of Columbus applies to all societies. It is true the Church should be all-sufficient, but take matters as they are to-day, make use of all natural means. The very fact that we as Catholics must have and support orphan asylums shows how little we have understood the gospel of charity, for the waifs should like in the first Christian times be adopted into and raised by our Catholic families. In conclusion now, dear Editor, has it ever occurred to you that you regard all those priests and bishops that belong to the K. of C. or favor them as men that do not understand their responsibility or are derelict in their duties? These men certainly do not want to destroy what they by their own hands have built up. I cannot see

that they are less pious, not as well qualified, or prudent as the chronic kickers. I should think they are more competent judges than the others by the very fact that they belong to the order and know of its obligations. Mr. Editor, do not be a "Sündenriecher." It is a job which never has paid and never has been respected. You are sincerely requested to publish this article *in toto* but not to make extracts and thereby to destroy its sense. Rev. K. SCHAUERTE, Murphysboro, Ill.

This epistle is a fair specimen of the "laudable things about the order" of the K. of C. with which "friends" of this REVIEW have been bombarding us for four or five years past, and which we have "refused to publish." We think the great majority of our subscribers will thank us for putting our limited space to better uses. All these personal aspersions and insinuations do not refute one tittle of the many serious reasons we have at one time or other set forth in this journal, why the "Knights of Columbus" are considered by many American Catholics,—bishops, priests, and laymen,—a suspicious society and dangerous in some of its features and tendencies.

Of course we cannot repeat these reasons now. The carefully indexed files of the CATHOLIC FORTNIGHTLY REVIEW are open to any one who may wish to become acquainted with them or to recall them to mind. No one can expect us to be eternally repeating ourselves in matters in which no serious attempt has ever been made to refute our arguments.

We must confess that, contrary to nearly all of our Catholic contemporaries, we have disregarded the most approved "rules for success in business" in taking the position we did. The "still boycott" of the valiant Sir Knights against this journal has cost us no small number of subscribers; and from the above and one or two similar letters recently received we are almost forced to conclude that we are to be punished still more severely. But the writers of these letters do not know the REVIEW if they for a moment imagine that threats of "stopping the paper" or using their personal and official influence to the fullest possible extent to injure its standing and circulation, can daunt the editor or cow him into sacrificing his honest conviction on this or any other subject.

It is *not* true that we have been unfair to the "Knights of Columbus." While we could not, of course, *motu proprio*, or at the request of "friends of our publication," or even of

"personal friends," freight our little magazine with "puffs" that had already gone the rounds of the Catholic weeklies, which are everywhere doing their level best towards boosting the valiant "Knights of Columbus," we have from the beginning conscientiously sifted all communications that reached us on the subject and extracted therefrom and printed every scrap of information that might clear up the serious and still substantially unrefuted arguments we marshalled against the order e. g. in our article of December 26, 1901.

If it be true that some of the objections we have raised against the "Knights of Columbus" "apply to all societies," —Fr. Schauerte probably means to say, all *Catholic* societies, —this does not make them less valid or cogent; nor does it prove bias or "hatred" on our part if we apply them to a society which is the latest comer in the field and which, moreover, challenges special criticism because of the exalted claims it sets up and its proud boast that it is the beau-ideal of Catholic societies and that its members are *the better Catholics*.

Besides, we have often enough declared that our criticism did not aim at destroying the K. of C., but was designed to rid it of its objectionable features, tendencies, and practices. In a measure at least, our criticism has not been without good results. Thus "Supreme Knight" Hearn said in his annual report at the recent New Haven convention on the subject of the "memorial services" included in the "ritual" of the K. of C. and so often censured in this REVIEW: "It is the opinion of many that this memorial form should be abolished entirely, and I so recommend to this council, that in lieu of the memorial service, the order shall set apart Feb. 22 in each year as a day upon which all councils shall have requiem Masses sung for the repose of the souls of departed brothers." We understand this recommendation was adopted, thus ridding the "Order" of one highly objectionable, because utterly un-Catholic, feature. Having been the first, and for a long while the only, Catholic journal in the country to condemn this scandalous abuse, we think we can justly claim a portion of the credit for its abolition. Is there any one among our critics, no matter how prominent a member of the "Knights," who has done as much for the "Order" as

the CATHOLIC FORTNIGHTLY REVIEW, which so many of them love to ridicule and boycott?

As for those "priests and bishops that belong to the K. of C. or favor them," we have never once insinuated that we consider them "men that do not understand their responsibility or are derelict in their duties." It goes without saying that they "do not want to destroy what they by their own hands have built up." On the other hand, however, granting the force of the argument that may be drawn from their membership and approval, the fact that a perhaps equal number of others no less enlightened and no less zealous, find themselves unable to see eye to eye with them in this matter, surely does not brand these others as "chronic kickers," nor stamp the editor of this REVIEW, who has opened to them the columns of possibly the only Catholic journal in the U. S. that is not afraid to antagonize even a powerful order if the interests of truth and the future of our Holy Church are at stake,—as a "Sündenriecher" or one who is "unfair." Had the valiant Knights no organs of public opinion to set forth their claims and sing their praises, it might be unfair for us to refuse to print the encomiums they manage to get from Bishop X and Father Y; but since dozens of newspapers, in nearly every State of the Union, (for motives which it is not our business here to examine,) make it their practice to give every such utterance and everything that emanates from the "councils" of the K. of C., or appears to redound to their glory, the widest possible publicity; since the CATHOLIC FORTNIGHTLY REVIEW is not a newspaper but a magazine for educated, thinking Catholics, all or nearly all of whom, being readers of various other Catholic publications, as a rule know upon what public facts and utterances our comments are based,—the charge that we are unfair because we do not always adduce and print all the "documents" on every question we take up, is as unfair as "boycotting" us for having the courage of our convictions is unmanly and unchivalrous.

ARTHUR PREUSS.

THE NEW MORALITY

The grafters in business begin to rival the grafters in politics, not only in numbers, but in turpitude. It is an alarming figure, this new apparition in our business life, shame-

lessly admitting, as Frederick Vroman, Assistant Trainmaster of the Pennsylvania Road, did at Philadelphia the other day: "If there was money to be given out, I was there to take it." Adding to this the testimony at Kansas City the same day, showing how reputable merchants made large secret payments to railroad officials for secret favors, it looks almost as if the makers of office signs would find it to their advantage to introduce one, reading, "No Orders Attended to unless Accompanied by the Corresponding Bribe."

We have too easily concluded that graft and favoritism and methods that would not bear the light are the vices of politicians. But the error appears to be rooted more deeply. The corrupt public man is more conspicuous; his exposure causes the greater sensation and his fall the louder echo; but the unobtrusive man in bank or insurance company or railroad or dry-goods house, who levies his blackmail, or takes his bribes, is his true brother. The one betrays his constitutents, the other only his stockholders; but both are alike in being lost to decency. With the example of the grafting business man before them, cynical politicians can sneer at all talk of reform and say: "They all do it. We are as honest as your merchants and railroad men." And the argument of the political reformer is certainly cut into very deeply by the revelations of graft in private business. One of the appeals has been, "Let us apply business methods to politics." But the taunt has now come, "What business methods? Those of the Equitable? Those of the Beef trust? Those of the Pennsylvania?"

"Graft" is truly, in the words of the N. Y. *Evening Post* (May 25), "a besetting sin of the day." Nor can it, as the same paper rightly observes, ever be stopped with laws directed at public officers who accept bribes or claim their rake-offs. "Our only hope is in a quickened conscience and a moral toning-up all round. Business men are rapidly putting it out of their power to cast a stone at politicans. It is better to admit that we are all in the same boat. It is evident that the poison has spread through the community up and down; that the politician who discovers that public office 'serves well the purposes of private fraud' is only acting on the same principle, or lack of principle, that impels men in private walks to the shameless deeds which now stand

confessed. To denounce and withstand and expel this widespread spirit of graft should be the daily business of all who would not see our society and our government fall into the pit."

"Graft" is the result of dishonesty and greed. To root it out means to make Americans generally moral men. But the new undogmatic morality will not accomplish this result. Its elevation into a self-sustaining thing, independent of a religious basis, has so far issued in these seven principles:

1. Get all the pleasure out of life you can.
2. Everybody for himself, and the Devil take the hindmost.
3. Money does not smell; get it by what means you can; but don't get caught!
4. If you are tired of married life, dissolve it, and begin again.
5. If you want to limit your offspring by unnatural means, limit it.
6. If an unborn child gets in the way, kill it.
7. If your own life gives you trouble, get rid of it.
8. Why should the aged, the crippled, and the diseased encumber the earth? Chloroform them!

Such is the new morality, of which "graft" is part and parcel. If we continue to teach *it* by precept and example and neglect to make youth immune against its ravages by a sound Christian education, "our society and our government," in spite of all warnings of newspapers of the better class, such as the *Evening Post*, are verily doomed to "fall into the pit."

THE "NEW THOUGHT" MOVEMENT

Though "Christian Science" has but recently, at the dedication of its great granite "Cathedral" in Boston, on June 8, triumphed in its wonderful spread and success (having grown in twenty-six years from a membership of twenty-six to, it is claimed, 72,000); keen observers are inclined to believe that it has reached its culmination and will gradually be devoured by its offspring, "New Thought." The *Nation* gives the following reasons for this:

In the first place, the New Thought is vastly easy—easier

than Christian Science. You need not subscribe to any creed, you need not read any book, and, above all, you need not pay any fees. There are masters of the science in every city, prophets in every grove, ready to induct you into the mysteries. Commonly, indeed, the mystagogue offers his magazine for sale with one hand, while with the other he beckons you into the fold; but so far as we have seen, not the most audacious of them pretends that health or salvation is in any way confined to the reading of his editorials. And the doctrine is so simple that it almost escapes the crass complications of language.

What is "New Thought"? It is styled *New*, yet its disciples repudiate the notion of newness, and assert that their faith is the faith of wise men from the beginning of the world. It is labeled *Thought*, yet dogma and doctrine are wholesomely scorned. It demands no ratiocination, but assertion. And the assertion may be summed up in these few words: "The world is lovely and I am lovely too." Nothing could be easier; merely assert, and again assert: "I am not ill, but well; I am not sinful but holy; I am not anxious, but assured; I am not angry (unless another religionist calls me Judas), but peaceful; I am not peevish, but contented." That, as we understand it, is the New Thought, and it is probably true that if a man will repeat the formula persistently, he will actually become a great deal that he calls himself. It is merely another way of desiring health and content, and the real desire of a man's heart is generally nearer him than he dreams.

What is the connection between all these new "New Thought" sects and the spirit of crazy egotism? Pick up any of the numerous "New Thought" magazines, and the one thing that stares at you on every page is the editor's name. The advertising of patent medicines is modest in comparison with the *réclame* of these preachers of righteousness. One of them takes a whole mountain for his province and addresses the world from that Pisgah height; another seems to have a mania for photographing himself; there is no end to the devices of puffery and self-proclamation. And then, why is it that all these magazines which preach the denial of sickness, advertise for page after page the most extraordinary quack medicines and quack books that human

ingenuity ever conceived? Here are strange cures from mixtures of uncooked foods, applications for $50,000, "tainted or otherwise," to establish 100 benches of Applied Righteousness, pleas of "the Soul Monger," engines for straightening crooked spines, schools of osteopathy, chiropractics, and every imaginable form of pill, powder, elixir, electuary, and nostrum. Evidently, the New Thought takes its fees in a form different from that of Christian Science and far closer to the secret weakness of the human breast.

SHOULD PAPAL PRONOUNCEMENTS BE PUBLISHED IN THE CATHOLIC PRESS?

It may sound queer to hear such a strong believer in the power of the press as the Rev. Fr. Hull, S. J., of the Bombay *Examiner* (LVII, 21) answer this question in the negative. Yet the reasons he adduces are strong. We quote a few of them:

"The publication of papal pronouncements in the ordinary Catholic papers is not the method adopted by the Church for conveying knowledge of them to the faithful at large. The ecclesiastical procedure is normally of a different kind. The document is first promulgated in Rome, and then copies are sent to the bishops, whose business it is to communicate its contents to the clergy or to the faithful according to the intention of the Pope, and with suitable discretion. Now it sometimes happens that a difficulty stands in the way. The pronouncement of the Pope may be wise in itself, and admirably applicable to the greater part of the Church; but the circumstances of a certain country or locality may be such as to make it inexpedient to bring such a pronouncement to bear at once upon that place. It is for the bishop to study the document, and to consider its suitability to his diocese, before proceeding to put it into effect. Should it seem to him inexpedient or inapplicable, the next step is to place his view of the case before the Holy See and obtain further instructions how to act. Till this has been done, the matter is kept in abeyance.

"This methodical working of the government of the Church is practically upset by the press seizing on the document as

soon as it appears in Rome, and publishing it next week all over the world, for every man, woman, and child to read—possibly before the bishops have received their official copy; and certainly before they have had a chance of considering it. For suppose that there should happen to be some local difficulty in the way—as has occurred more than once in recent years. Observe the result. Before a week is out, the papers are filled with comments and correspondence from the laity. Busybodies set themselves to work in every parish, some asking all sorts of questions about the new law, some getting scruples about it, some resorting to criticism of the local bishop and clergy, and expressing their astonishment that it is not instantly carried out. The result is a general hub-bub and confusion, and in some cases a considerable amount of embarrassment—all through the unofficial officiousness of the current press, which has taken the work of the bishops out of their hands."

Fr. Hull illustrates his meaning by three examples, showing what confusion and controversy was caused by the publication in the public prints of the revised Index, the Motu proprio on the reform of Church music, and the encyclical on the teaching of the Catechism. And he concludes:

"We do not complain of the current press—as if in printing the documents it was abusing its rights and liberties. What we do say is that, considering the question all round, it seems far from desirable that every Catholic paper should constitute itself Publisher in Ordinary to the Pope, as soon as His Holiness opens his mouth. If the bishops expressly desire that such documents should be published in papers under their control, well and good. But if the matter remains in the discretion of an editor, it certainly does not seem to us incumbent on him to forestall the hierarchy in matters which after all, belong to the practical administration of the Church..... We have no rigid rule on the subject, and no objection to publishing papal documents—quite the contrary. Still we prefer to leave the matter to the initiative of the hierarchy, in cases where the document itself is of such a nature as to affect in any way the practical administration of ecclesiastical politics."

ORIGIN OF THE ROME-FEOH OR PETER'S PENCE

When, not long ago,[1] we quoted the *Osservatore Romano* as tracing the origin of the Peter's Pence to the ancient Anglo-Saxons, a contemporary, (if we remember right, it was the *Casket* of Antigonish) took cognizance of the statement in language that seemed to imply doubt.

We are now able to present, from the second volume, just out, of Fr. Mann's *Lives of the Popes in the Early Middle Ages*,[2] a proof of this statement, together with some interesting details with regard to the origin and history of the Peter's Pence.

Speaking of certain gifts to the Pope by the Anglo-Saxon Kings Offa and Ithelwulf, Father Mann says (pp. 319 ff.):

These personal donations of Offa and Ithelwulf must not be confounded with the Rome-feoh, or Peter's Pence, which was a national tax, levied yearly for a long period at the rate of a silver penny from every family that had land or cattle to the annual value of thirty pence. The money thus raised was sent to Rome, and was for many ages divided between the Pope and the needs of the Schola Anglorum. There can, however, be no doubt that the regular payment of Peter's Pence, which began at the close of this century, took its origin from these donations of Anglo-Saxon kings to Rome, which were given as well for the Pope himself as for the maintenance of the Schola Anglorum. This Schola, seemingly the first of its kind, was certainly in existence at the close of the eighth century..... "But there is no reason to think that Peter-pence was in existence before the reign of Alfred[3]..... Under his son Edward, the Rome-feoh is mentioned for the first time by name; and then it appears, not as a new imposition, but as one of the accustomed dues of the Church."

The above quotation is from Lingard (*The Anglo-Saxon Church*, I, p. 261.) In a foot-note (p. 320) Fr. Mann adds these interesting details:

1 CATHOLIC FORTNIGHTLY REVIEW, XIII, 1, 20.

2 *The Lives of the Popes in the Early Middle Ages.* By Rev. Horace K. Mann. Vol. II: 795—858. B Herder. 1906. Price $3 net.

3 Here, it seems, the *Osservatore Romano*, as quoted in our vol. XIII, No. 1, was in error, in assigning to the Peter's Pence as early a date as the fourth century.

Among the so-called "Laws of William the Conqueror," really a compilation of the second half of the twelfth century, which show us the state of the law at the close of the Anglo-Saxon period, some of the provisions on Peter's Pence run thus: "Liber homo, qui habet possessionem campestrem ad valenciam 30 denar: dabit denarium S. Petri..... Burgensis, si habet de proprio catallo ad valenciam dimidie marce, dabit denar. S. Petri." 17, § 2, runs: "Qui vero denarium S. Petri detinet, cogetur censura ecclesiastica illum solvere, et insuper 30 den. pro forisfacto (forfeit)." If ecclesiastical censure it not enough to make a man pay, then (§ 3), "Quod si ante justitias regis placitum venerit, habebit rex 40 solid. pro forisfactura, et episcopus 30 den." (Cf. *Lois de Guillaume le Conquérant*, Matzke, Paris, 1899.) A scrap of Anglo-Saxon law, written about 1075, and quoted by Libermann in a note on "Peter's Pence about 1164" (*Eng. Hist. Rev.*, XI, 745), ordains: "Let Rome-scot be given on St. Peter's festival after midsummer before noon. If anybody neglect it, let him pay sixty shillings and give the Roman penny twelvefold."[1]

In confirmation of the assertion quoted above from Lingard, Fr. Mann mentions the discovery, in 1883, in the north angle of the house of the Vestal Virgins, at the foot of the Palatine, and close to the palace built by Pope John VII., of an earthen vessel containing 830 Anglo-Saxon silver pennies, ranging in date from 871—947 A. D. Of these, 3 were of Alfred the Great, 217 of Edward I., 393 of Athelstan, 195 of Edmund I., a few of Sitric and of Anlaf, kings of Northumbria, 4 of Archbishop Plegmund of Canterbury, etc. A bronze fibula of Marinus II. (942—6), found buried with the treasure, would seem to fix the date of the burying of it to the time of that Pope.[2] The treasure, now in the Museo delle Terme, was probably concealed by a papal official living in the palace of John VII. during the time when Alberic, prince of the Romans, was at war with Hugo, king of Italy.

Forty years before the discovery just mentioned, another very large number of Peter's Pence had been found. This

1) Incidentally it may be observed that Libermann proves that "infinitely more money was collected under the name of Rome-scot than was sent out to Rome." (Ibid. p. 747.)

2) Murray's *Hand-book of Rome*, pp. 65, 66.

collection illustrates the subsequent history of the Rome-penny, as the former does that of its origin. When the old campanile of St. Paul's outside the walls, was destroyed in 1843, there was discovered a hoard of over a thousand silver denarii, belonging to a period from the close of the tenth century to the middle of the eleventh. In it were sixty different kinds of coins, coming from seventy-two mints in Italy, France, England, Germany, Burgundy, Holland, Flanders, and Hungary. Some hundred of them were Anglo-Saxon, thirty-three of which dated from the reign of St. Edward the Confessor, while the rest were of earlier kings.

The first people, then, to pay the Rome-feoh were the English, and they, moreover, the only people who paid it in the ninth century, and, possibly, even in the first part of the tenth century. Then it was gradually introduced into other countries, and the following century saw it paid by all the kingdoms of Western Christendom.

The earliest extant laws treating of the Peter's Pence date from the time of Edward the Elder (921); but their preamble shows that earlier regulations on this subject had been issued. In process of time a fixed sum was sent, which from the thirteenth to the sixteenth century, when its payment was stopped, amounted to about 48,000 denarii, or, as it is expressed in the *Liber Censuum* (Ed. Fabre, p. 226), "three hundred marks less one."*

To-day the Peter's Pence is, of course, no longer a tax, but a voluntary offering; but it would seem to be meet and proper that the descendants of the old Anglo-Saxons, no matter where their tents are pitched, should again come to the fore as supporters of the Father of Universal Christendom, who, being unjustly deprived of his possessions, must rely entirely on the generosity of his children in carrying on the administration of the Church and responding to the innumerable appeals that are constantly made to his charity.

*On the more recent history of the Peter's Pence, see *Histoire du Denier de S. Pierre*, by Dumax, Paris, 1867.

PARERGA AND PARALIPOMENA

The Population Problem.—By the Neo-Malthusians, the Darwinians, and the followers of Nietzsche, Christian ethics is charged with being an obstacle in the way of a healthy and proper adjustment of the growth of population to a country's development. This charge is effectively disproved by Franz Keller in a little volume recently published by the Freiburg Charitasverband, under the title, *Bevölkerungspolitik und christliche Moral* (1906. XII & 192 pp. Price 3 marks). Keller shows that, so far from proving an impediment, Christian morality really furnishes the very best foundation for what he calls "eine gesunde Bevölkerungspolitik." Neither Malthusianism nor Neo-Malthusianism, he says, can offer a satisfactory solution of the population problem; while, on the other hand, the principles of Christian morality are fully able to counteract effectively the two chief dangers of overpopulation and "race suicide." For while Christian morality on the one hand, by its high estimation of virginity and of the use of the generative faculty, which it holds to be a moral action, not a will-less surrender to a blind instinct, erects a barrier against an unlimited and disorderly increase of population; on the other hand, it prevents a dangerous falling-off in the birth-rate by strictly forbidding the employment of all means designed to prevent conception.

It is true that these ideal principles have not been and probably will not be in future, always and everywhere realized among Christian nations. But this is no fault of Christian morality as such; it is due to the weakness and the passions of so many men and women who, while nominally Christians, fail to practice their faith. Hence the danger that the "population problem" may sooner or later assume an acute phase even in countries calling themselves Christian, [such as ours], is unfortunately not altogether excluded. (H. A. Krose, S. J., in the *Lit. Rundschau*, XXXII, 6).

The Statistics of the Franciscan Order in Missionary Lands for the year extending from Oct. 1904 to 1905 are published in the May number of the *Acta Minorum*. They show that the missionary spirit of its founder is still vigorously alive in the Order. In Northern Africa and Zamora, in our Western hemisphere, in the Chinese and Turkish empires, in the Balkan Peninsula, in Great Britain and Ireland, in Holland, Spain, Australia and the Philippines, the Friars Minor have a large number of flourishing missions. A few items from totals, which, even though surprisingly large, are yet incomplete, will better demonstrate the magnitude of their work. In 644 monasteries and residences 2507 priests and 1343 lay-brothers are engaged in the arduous duties of missionaries. They have

the care of 1883 stations and chapels and 472 parishes. In the educational line, they have 11 seminaries, in which 251 seminarians are being trained, 26 colleges with 251 students,* and 1186 parish and other schools, numbering 60.469 pupils. The report shows that 7019 adults were received into the Church during the year, while no less than 62,511 catechumens were under instruction and probation. In round numbers, more than 152.000 sermons, lectures, instructions, and conferences were given, principally by the Fathers, to Catholics, non-Catholics, and pagans. In the Philippine Islands there are still 71 Franciscan priests and 6 lay-brothers in charge of 28 stations and 23 parishes. In the United States there are 3 provinces and 2 custodies with a membership of 430 priests and 304 lay-brothers. A noteworthy feature is the activity of the Franciscans in the Balkan Peninsula, where, it may almost be said, they control exclusively the missionary work. (Excerpted from the *Acta Minorum* for this REVIEW by Rev. P. S. M., O. F. M.)

On the Duty of All Conscientious People Towards the Yellow Press the June *Century* has an editorial which is well worthy of consideration. "That there are in America daily and other periodicals which, in different ways, tend to weaken the brain, demoralize the spirit, and lower the tone of public opinion in the nation, any one may see," says the *Century*. "But there are many who see and acknowledge this who do not perceive a pressing individual duty and responsibility. Through curiosity, or self-indulgence, or lack of consideration, or from some baser motive, there are men and women not counted among the evil classes who actually help to keep alive by purchasing, or advertising in, periodicals which are curses to the community."

The Present Moral Indignation of the Have-Nots Against the Haves, in the opinion of the *Nation*, is excessive. The well-to-do, and even the poor, frequently enjoy their privileged condition through no merit of their own. The salaried man who is inclined to rejoice inordinately in his superior lot should recall that only accident may have kept the golden bar sinister off his escutcheon—but for the grace of God he might be personally even as the Armours and Rockefellers. In fact, we counsel such a person not readily to give place unto wrath, but to fix his attention rather upon the blessedness of his own condition. Better be a serene retail hatter than a fevered excoriator of the trusts. The Horatian mood retains its value, and we can imagine an entire generation of folk neither poor nor rich murmuring, "*Beatus ille qui procul negotiis*," with a new relish.—

*This seems to be an error. Have not the various Franciscan colleges in this country alone more than 251 students?—A. P.

Certainly, the delights of the middling-lot have received fresh illustration from the recent embarrassments of the unco' rich. The obscure citizen may put his Sunday quarter in the plate without fearing the echo, "Tainted money." He is not subject to the importunity of those who would force free stock upon him, but may select and buy such securities as his judgment approves; he is not liable to the harrassing debate whether his Trust should be fined or his person imprisoned; even his passions and weaknesses are safeguarded by the withholding of his annual insurance dividends, while no such fence against temptation surrounds mere insurance presidents. Finally, the average prudent man may bargain for his services without being enjoined for restraint of trade; he may accumulate "green trading stamps" without falling under the law against receiving rebates; he may kill and even can his own chicken without dread of theorists, chemists, or sociologists. To contrast with this care-free lot that of the millionaire, subject, as it is, to all manner of suspicion and actual constraint, is superfluous.

St. Bede and Pius X.—The best modern biographer of St. Bernard of Clairvaux, Abbé E. Vacandard, says in praise of his hero that, when unlike a good many modern pulpiters, he was called upon to preach on some saint or martyr, he would never perform his task without having first made a careful study of his subject's history. Thus, for instance, when he undertook to preach on St. Martin, he not only read the life of that great legendary miracle-worker,* but also the letters and dialogues of Sulpicius Severus. (Cfr. Vacandard-Sierp, *Leben des hl. Bernard von Clairvaux.* 1897. I, 545.)

The Rev. Dr. Patrick Dillon, of Peru, Ill., we are pleased to note, is an imitator of this good example. His scholarly and thoroughly modern (in the good sense of this much-abused term) sermon on St. Bede, delivered at the dedication of St. Bede College chapel, Peru, Ill., May 30, 1906, and issued in pamphlet form by Sadlier & Co., New York, is not only well-rounded stylistically and edifying, but manifestly based on a thorough knowledge of the subject.

In the course of his sermon, by the way, Dr. Dillon draws an interesting parallel between the mediæval Benedictine, whom Edmund Burke has so justly called "the Father of English learning," and our gloriously reigning Pontiff.

"The whole trend of his [St. Bede's] zealous mind," he says, "bears a singular analogy to that of our present glorious Pontiff, Pius X. Like him, Bede was especially solicitous about the study and interpretation of the Holy Scriptures. Like Pope Pius, again, his zeal for profound and

*On the legend of St. Martin, cfr. Günter, *Legenden-Studien*, Köln, Bachem, 1906, pp 82, 131.

accurate* learning in aspirants to the priesthood was unrelaxing. As with the Pope, so with Bede, that love of the Church's noble chant, with which his Roman teacher had imbued him, manifested itself in frequent and luminous writings during his life; while we are told by St. Cuthbert, who was present at his death-bed, that in his final moments he found his greatest consolation in the beauteous psalmody of David. The guiding motto of his life: 'Jesus is the source of all wisdom,' is strikingly similar to that noble motto which Pius X. has made the tocsin of his reign: 'Instaurare omnia in Christo' (to renew all things in Christ)."

The Meaning of the Recent Decree on Daily Communion.—Commenting on the recent decree of the S. Congregation of the Council, aiming at the restoration throughout the Church of the ancient practice of daily communion, the *American Ecclesiastical Review* (XXXV, 1) says:

"The act is part of the plan of general revival of piety which the Sovereign Pontiff indicated in his first encyclical as his chief aim—*restaurare omnia in Christo*..... To estimate properly the meaning, in practice, of the decree, it is to be remembered that the Holy Father neither urges a new devotion, nor extends any indulgence to recipients of the Blessed Sacrament that would imply a dispensing from those time-honored and just precautions of reverent preparation and thanksgiving which the Church has always insisted upon, to the exclusion of both Jansenistic rigor and commonplace laxity. What the decree urges is simply that the legislation of the Council of Trent on this subject be carried out more effectually than has hitherto been done. According to this legislation the faithful are instructed to receive daily Communion, not merely spiritually but actually, whenever they assist at daily Mass. It is the Congregation of the very Council of Trent which, at the desire of our Holy Father, promulgates the present decree by which its former legislation is to be enforced....."

"If we [the clergy] are to promote the reception of daily Holy Communion at the daily Mass, it follows that the faithful are to be provided with the means to do so. This implies, especially for churches in rural districts, assiduous attention to the celebration of daily Mass. Even in the cities the number of Masses celebrated each day should correspond with the missionary needs of the parish. The law of canonical residence thus receives for many places a new en-

*In another part of his sermon Rev. Dr. Dillon dwells on the critical acumen of St. Bede. "In these [his historical works] his anxiety to narrate the truth, and his critical discrimination are always in evidence, for, as he said, shortly before his death, he would not have his spiritual children read lies." Some of these mediæval monks were not as "benighted" as many of us moderns are prone to believe!

forcement. Next to this, the people must be free to go to confession more often and at times when it has not been customary in general to hear confessions. By this means the zeal of the parochial clergy is being tested, and the fact that the results of daily attendance at the parish Mass and the number of daily communicants is to be made a distinct feature of the diocesan report made regularly by the Ordinary to the Holy See, shows the ultimate intention which underlies the decree as formulated. The policy of the Holy Father is not merely to legislate, but to control as much as possible the zeal of the bishop upon whom depends supervision of the execution by which the law is made effective. That supervision is to be maintained by a system of visitation, for which the Council of Trent and local synods provide, but which is rarely carried out as it is being now done in the city and diocese of Rome—a precedent which is soon to be followed in other dioceses."

Obscenity Under the Guise of Art.—In No. 24 of Dr. Armin Kausen's high-class and always interesting weekly review, the *Allgemeine Rundschau*,* which since its foundation, two and a half years ago, has made the fight against immorality in every branch of public life one of its most assiduous endeavors, Prof. Gebhard Fugel, of München-Solln, himself an artist of repute, severely censures the indiscriminate sale of photographs representing nudities under the label, and as materials for the study of art. It is claimed that art students need these photographs, "taken from life," in order to perfect themselves in the deliniation of the "human form divine." Prof. Fugel denies this need. For the study of art, he says, photographs can never supply the living model. Again, art here is only a pretext. Artists do not as a rule purchase these photographs at all; in spite of the label, "For Artists Only," they are chiefly bought by the general public, among them a very large number of immature boys and girls, who, even if so many of these pictures were not positively obscene, cannot but suffer harm from them. The artists themselves ought to protest against this nuisance, which, unfortunately, is by no means onfined to the borders of the "Fatherland."

The "Baugeist," Some Catholic Inconsistencies.—Under this title Rev. B. M. O'Boylan, of Newark, O., in his breezy little magazine, the *Synoptic* (IV, 20), takes a vigorous stand against the tendency to erect too costly and magnificent churches, schools, and rectories. "While thousands of poor people are without churches, schools, and priests," he says, "we appeal to our sensible readers, if it looks right to see ecclesiastical buildings going up at such enormous expenditure? Here is

*Tattenbachstr. 1a, Munich, Germany. Subscription price, 9.60 m., (about $3 with foreign postage).

one that will cost two millions; there is one that has cost five millions, yonder are several others that cost from fifty thousand to half a million. Now, it is said that we need over five thousand little churches and perhaps half that number of priests to supply the wants of our foreign population. Why do we not supply this want? Why not cut down the cost of show and ornament and thus save half the expenditure now going on under the 'Baugeist'—the building-fever, —and devote the other half to the want just mentioned?

To his brother-pastors Fr. O'Boylan addresses five suggestions, three of which we will summarize as follows:

"1) Don't tear down a good strong building for the sake of putting in its place one that will please the eye of the world. 2) When you can build a church or school for half the sum a worldly church or school would cost, and yet have all that health and comfort need, do so and show your good sense. 3) Encourage the Church Extension and give your superfluities to what have been indicated in the above article, Thus you will show you have faith and not merely sentimentality."

Why "Christian Science" is Specifically American.—In a just-published novel, Mr. Richard Whiteing's *Ring in the New*, we light upon an allusion to Christian Science which is well worth a repetition. To the heroine is lent one of the Mrs. Eddy volumes. "It was one of the New religions, slowly winning whole provinces of thought from the Old, and, almost as a matter of course, American. That astonishing people has gone into this line with all its inventive energy, and it makes most of the fashionable patterns now. Some have their active principle in the negation of matter: most of them in the negation of all unpleasantness, including sin, sickness, poverty, and death, as but foolish fancies of the race. It was *the whole American spirit in its deification of the human will, to the end of having a good time in all the worlds.* [Italics mine A. P.] Everything was derived from that—the outlook of a race which had never known defeat, and which had adopted *'tis my pleasure* as its law of life. In the light of this new declaration of independence, the whole company of the suppliants, with their sanctities of poverty, meekness, and obedience, seemed but a spadeful of writhing worms. Your relations with your Maker were perfectly sociable. He was the chief executive officer for the distribution of all good things, wisdom and happiness, money, land, and luxuries. He helped you in your business as well as in the most delicate intuitions of the mystery of the universe. He was money as well as love. The newest version of his gospel was sold at the highest price obtainable; and every chapter bore a significant warning of the penalties attending, not so

much the mutilation of the text, as the infringement of the copyright."

The alertness of Mr. Whiteing's sketch surpasses itself in its last brilliant touches: "Here was the American still working in the light of his own characteristic inventions, the man who first thought of firing at the skies for rain instead of praying at them, and was now ready to bluff them for all the blessings of life." (Quotations from the London *Tablet*, No. 3444.)

The Best Way for a Priest to Invest His Money, writes a Nebraska missionary to the CATHOLIC FORTNIGHTLY REVIEW, is to assist a good talented boy towards obtaining a higher education, so that he may in time become a worthy priest, physician or lawyer. We have such boys in nearly all our parishes, and if the priest cannot pay in full for the education of such a one, he will nearly always be able to find others ready to help him or some college willing to take the boy at reduced rates. Another good way for a priest to invest his savings, in the opinion of the same missionary, is to loan money without interest to indebted religious and charitable institutions, such as hospitals, good shepherd homes, orphanages, colleges, and churches. Again another, not less meritorious, would be to assist poor but thrifty and honest Catholic families to found a home. In all such cases, he concludes, the capital is pretty sure to be returned, and if the desired results are not obtained always and in every instance, the "investor" can at least be sure of the blessing of God.

Why We Want no Share in the Public School Fund.—In an address delivered at the recent convention of the German Catholic Federation of Wisconsin, at Kenosha, and summarized in the Chicago *Kath. Wochenblatt* (XLVII, 23), Rt. Rev. Bishop Schinner of Superior expressed himself strongly against Catholics demanding a portion of the State school fund. We are not even sure—such was the gist of his remarks—that we would gain financially if we obtained our *pro rata* share of the school tax. For the school tax would have to be raised, and in the end we would not be any better off than we are now. In the second place, it is dangerous to dicker with the State, knowing as we do that the State often fails to keep its promises. Assuming that the State agreed to pay us our share of the school fund, if after some ten years a new administration came into power that would refuse to live up to the agreement, where would we be then? We would then be no longer accustomed to make sacrifices for our schools and would probably find it hard to re-accustom ourselves to it. Then there is the question of State control. If the State would agree to pay us a percentage of the school tax, would there not be great danger that it would also attempt to prescribe, regardless of our own wishes, what

text-books we were to use in our schools? Indirectly we should also be tempted to acquire a smacking of a sort of State religion, which we certainly do not want. If our opponents saw this question in the light in which it appears to me, they would strive to induce us to accept a portion of the school tax for our schools. I am unalterably opposed to the idea.—

We need not remind our readers that, for much the same reasons thus outlined by Msgr. Schinner, and for the deeper one developed in a famous pamphlet by the late Zach Montgomery, the REVIEW has long ago taken the same stand on this question as His Lordship the Bishop of Superior. *Pace* the Catholic Federation, we still believe it is the only right stand.

The Protestant Movement for Liturgical Worship.—Speaking of the recent warm debate in the Presbyterian General Assembly at Des Moines, over the proposal to approve a "Book of Common Worship," the N. Y. *Evening Post* observed (May 23): "The movement for 'liturgical enrichment' of the services in Presbyterian churches has already gone far. Without official prompting or authorization, innovation after innovation has quietly crept in and is now intrenched. Responsive reading of the Psalms, the Gloria, repetition of the Lord's Prayer by the whole congregation, even the recitation of the Apostles' Creed, with continually increasing use of antiphonal music, have become established features in various churches. Every year they extend to others. It would probably be impossible to banish them now, even if the ecclesiastical authorities wished to do so. These changes have come about insensibly, in response partly to a deepening desire that divine worship be conducted decently and in order, partly to the craving for more impressive and beautiful forms, drawn from the liturgical wealth of the historic church, and partly, it must be confessed, to the feeling that this is a good way to draw people to church."

Let it be noted, in this connection, by a staunch believer in the "historic Church" from whose "liturgical wealth" the Presbyterians are longing to draw, that the movement for a liturgical form of worship is not confined to this particular sect among the so-called non-liturgical churches, but is gaining ground also among the Methodists, Congregationalists, and Baptists.

It is a hopeful sign. Not only because, in the words of the *Evening Post* (ibid.), "the larger meaning of this general impulse to seek forms of orderly worship appears to be, that the violence of the separatist forces in Protestantism is abating, and that intense individualism, whether in creed or worship, is subsiding in the churches as elsewhere;"—but also because, if they return to the liturgical practices, there

is hope that modern heretics may also return to the faith, of the ancient Church; for the sacred liturgy is the expression of the Church's belief, *lex credendi*, *lex orandi*. (Cfr. Hunter, *Outlines of Dogmatic Theology*, I, p. 130.)

When Priests Said Mass Several Times a Day.—A reader enquires: "It is asserted in a magazine article which some one has sent me, that in the early centuries of the Church priests often said a dozen Masses a day. Will you please inform me whether there is any truth in this statement?"

Walafrid Strabo, who died in 849, says (*Libell. de exord. rerum eccles.*, c. 22), that he had heard that Pope Leo III. very often said Mass as many as seven or nine times a day. Father Mann, in the second volume, just published, of his *Lives of the Popes in the Middle Ages*, comments (pp. 100—101) on this statement as follows: "Strange as such a custom may seem now, it must be noted that, even for centuries after his [Leo III. 's] time, it was left to the devotion or judgment of each priest to settle what number of Masses he would say each day. This freedom of choice seems to have been first limited by the Council of Seligenstadt (1022), which forbade priests to say more than three Masses a day. Alexander II. (†1073) still further limited the number. By his ruling a priest could say only two Masses a day—one for the living and one for the dead. The present law of one Mass only a day was introduced by Honorius III."

St. Peter's Keys.—It is only lately that we have been made acquainted with a curious religious ceremony observed in Rome in connection with St. Peter's keys. In a letter of St. Theodore the Studite, discovered quite recently and printed in the ninth volume of the *Nova Patrum Bibliotheca*, which was presented to Leo XIII. on the occasion of his sacerdotal jubilee, in 1887, there occurs this passage: "I am informed that in Rome they carry in solemn procession the keys of Peter, the Prince of the Apostles. Christ, of course, did not give him these material keys, but he gave them to him mystically when he gave him the power of binding and loosing. But the Romans have made silver ones and present them for the veneration of the people. Great is their faith! Among them, according to the word of the Lord, is set the immovable rock of the faith, whilst here [at Constantinople], as it seems, infidelity and wickedness are in the ascendant."

"This unique passage," says Rev. Horace K. Mann, from whose *Lives of the Popes in the Early Middle Ages* we quote it,—"not only makes known to us a pretty religious observance of the Roman Church, but throws light on earlier writings which enable us, seemingly, to trace back this veneration of the keys at least to the close of the fifth century, and gives further meaning to the custom of sending golden or other keys to important personages practiced by the

popes, at least as early as the sixth century." (*The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann.* The Popes During the Carolingian Empire. Vol. II. 795—858. London: Kegan Paul, Trench, Trübner & Co.—St. Louis: B. Herder. 1906. Price net $3.—The above quotation is to be found on pp. 142—143.)

Why Do So Many American Farmers Emigrate to the Canadian Northwest?—That is getting to be a serious question. One explanation is that the American railroads have succeeded in disposing of practically all their grants of land, while the Canadian roads are just getting theirs on the market. The smaller owners in this country cannot afford the advertising that was formerly done by the railroads. But, as the *Evening Post* of New York rightly observes, "advertising does not suffice to hold settlers in an undesirable country. There must be something besides statistics and colored folders to keep a wide-awake Iowa farmer contented in Manitoba. This something, it may be inferred from reports that come across the border, includes vigorous, business-like provincial government, a low rate of taxation, a good school system, and, on the remote borders, excellent protection for life and property. It was only a few weeks ago that the first successful train robbery was committed on Canadian soil. The contrast between American frontier conditions and Dominion administration is sharpest, of course, in Alaska. There, the miner who digs in Canadian soil is protected in his rights; the laws are definite, rigid, and are strictly enforced. The chaos that has prevailed on the American side in regard to mining laws has been a matter of scandal for years."

The Republican candidate for governor of Minnesota, Cole, has started an agitation for "a greater and more populous Minnesota." The *Post* suggests that the best advertisement of a State would be an exhibit of what the taxpaying citizen gets in return for his assessment.

MARGINALIA

Even among those who do not grumble at their school rates, a good many feel that the returns are out of all proportion to the money paid in. For explanation of the discrepancy the *Nation* refers to a pamphlet: *Warum kann die amerikanische Volksschule nicht leisten, was die deutsche leistet? Von einem alten Deutsch-Amerikaner.* The pamphlet is Heft 2, Band XV, of the "Sammlung pädagogischer Vorträge," published by Marowsky in Minden, and is to be had for the modest sum of 61 pfennigs. The causes are arranged

under two main heads: (I.) those for which the school authorities are not responsible; (II.) those which the school authorities might remove if they would. Under the first heading are such factors as the mixed nature of the population by reason of immigration; the migratory habits of the American people in general; the composite nature of the English language. Among the more or less remediable evils are: waste of time upon fads; antediluvian methods; sentimentality due to excess of the *Ewig-weibliche;* inadequate training of the teacher. The fundamental cause, however, remains entirely undiscussed.

An enterprising firm in New York has discovered another delightful addition to the cushioned pew and hatrack in our fashionable churches. It is a looking-glass attachment, by means of which, when bending down for prayer, the devout worshipper may see if her hat sits on straight. "Such modern conveniences," comments the *Catholic Advance* (VII, 10), "add greatly to make the services popular and attractive. The mirror may be adjusted to see the persons behind —a great improvement, and does away with what is termed in church circles, 'rubbernecking.'"

The *Catholic Universe* (No. 1663) is undoubtedly right in saying that the newspapers with their "Buster Brown and Tige" cartoons are doing their share to give a swing and a swagger to Young America, so that he cares not for all creation. To play tricks on their elders, to disregard age, to dishonor their superiors, and to disobey their parents is held up as "cute," "smart," and the "proper caper" for the young. The consequences are insignificant, the youngster "makes good," comes "out on top," "gets away with his tricks," and is not infrequently made to blaspheme in his moralizing.

"As the twig is bent so the tree inclineth."

"Go slow" is the advice of the London (Ont.) *Catholic Record* to our Catholic societies. "Our existing societies," says that excellent paper, "cater to every taste, and can exhaust all our energy. Why, then, there should be something new we do not understand. As our fraternal organizations cover the insurance and social ground; our temperance bodies build up and conserve monuments to self-denial, and our athletic clubs minister to our brawn, we confess to an inability to see a necessity for any other society. Every now and then, as we are aware, some of us—because we desire to be exclusive, or have an idea that the societies established are not true to their ideals—look around for something new. But

why not give them the benefit of our criticism and enlightenment?"

In a review of the first volume of Haring's *Grundzüge des katholischen Kirchenrechtes* (Graz: Moser), in Herder's *Lit. Rundschau* (XXXII, 6), Prof. K. Böckenhoff, of Strasbourg, insists—rightly we think—that text-books of Canon Law intended for beginners should relegate the purely historical portions to the background and bring out more clearly than most of them do now, the *disciplina vigens*. "Unquestionably," he declares, "it is the amalgamation of archaeology with Canon Law which makes the *jus canonicum* so unutterably distasteful to many students."

The "Association Catholique de la Jeunesse" of Quebec has arranged to aid Catholic boys and young men leaving the country to settle in the metropolis, by getting up and publishing a list of good Catholic lodging and boarding houses. The Association undertakes to recommend the keepers of these houses to the young men from the country districts, and the young men in turn to the keepers, so that a mutually agreeable arrangement can be made, whereby these hitherto neglected "immigrants" can be kept under Catholic influence.

The Quebec *Vérité*, to which we are indebted for this information (No. 50), calls the plan "une heureuse initiative" and expects that it will lead to splendid results. We hope it will, and furthermore that it will be imitated in our big cities, where so many Catholic young men from city as well as country drift away from the Church, because there is no one to look after them.

The reverend editor of the *Western Watchman* lately intimated that the late Michael Davitt was a great man, because he often defied the Irish clergy. Our friend Charles J. O'Malley of the *Catholic Sun* (XIV, 52) maliciously suggests that, had Mr. Davitt "lived in Father Phelan's parish, he would surely have heard the behemoth bellow."

Rev. Dr. Patrick Dillon of Peru, Ill., writes to the REVIEW:

"You make mention on page 460 (No. 14) of the REVIEW, of the '*late*' Fr. Matthew Russell, S. J. I am happy to say that this is a mistake. I had a letter last week from the distinguished Jesuit editor, an old and dear friend, which is written, notwithstanding his seventy-two years, with his accustomed spirit and geniality."

Abbot Gasquet at a banquet in London recently, which was attended by the Archbishop of Westminster and many clergymen, humorously gave out some "reminiscences" of his American trip which he did not mention in his staid and sober article in the *Dublin Review:*

"I have just come from a land of opportunities, as I heard an American professor call it at a meeting on the day after my landing. I was able to assure that meeting that I had already found America a land of opportunities. On my way to the meeting in the train a gentleman seized the opportunity and my umbrella. That is one characteristic of the American, to lose no opportunity, and another is to run no risks, 'to take no chances,' as they say. I was told of an American who sent his mother-in-law to a health resort; he shortly afterwards received a telegram from the undertaker, 'Shall we embalm, cremate or bury?' The reply was, 'Embalm, cremate, and bury; take no chances.'"

In his lately published book, *Newman: Essai de Biographie Psychologique* (Paris: Librairie Blond) Rev. Henri Brémond expresses great regret that the correspondence of Newman subsequent to 1845 has never been given to the world. It is an open secret that the great convert suffered from misunderstandings after his entrance into the Church, and Father Brémond alludes to him at this period as "the suspect." The withholding of his correspondence from the public has had the effect, we are told, of convincing people that it contains frightful secrets and confessions of bitter regret; therefore, the sooner his letters are published, the better. "I am thrice convinced that to honest men they will give more edification than anything else..... Seekers of scandal have nothing to hope for from these letters of Newman."

LITERARY NOTES

—Walt Whitman is now on the top of the wave; we are having a deluge of books about him. The latest so far (others are promised for the autumn) is *Days with Walt Whitman* (Macmillan), by Edward Carpenter, who is, as all readers of reform literature know, a devout British disciple of Whitman. Carpenter has even gone so far as to imitate Whitman's metrical forms, with the disastrous result to be expected. By the way, will not some *Catholic* critic give us an estimate of Whitman?—that "cross between John the Baptist and a Cherokee Indian," whom one of the keenest foreign critics of our American literature has called "a writer of almost insane violence, occasionally redeemed by a touch of genius," whose so-called poems are "a chaos of impressions, thoughts, or feelings thrown together without ryme, which matters little; without metre, which matters more; and often without reason, which

matters much." (Nichol, *American Literature*, Edinburgh. 1882. Pages 210 and 214).

—*The Crux of Pastoral Medicine* by Rev. A. Klarmann, A. M., (published by Pustet & Co.) has appeared in a second edition. The author's purpose is to show the perils of embryonic man. Abortion, craniotomy, etc., etc., are here discussed with much thoroughness and learning. There is sound philosophy in these pages, and delicate matters, too, are treated delicately. So we are glad to say that the *Crux* is a valuable contribution to the literature already existing on this difficult subject-matter. Of course, after all the author has said, here and there we find there is still room for a diversity of opinion (e. g., on p. 173, where the decision of the Holy Office, Feb. 3, 1887, is interpreted). Neither will this be strange to anyone conversant with the subtle principles underlying this portion of pastoral medicine. While we agree, on the whole, with the conclusions reached by Fr. Klarmann, still we venture to express some few desiderata. The introductory chapter treats of the problem of life and generation. Granted it may well serve other purposes, this matter, as here presented, seems of little value for a more accurate understanding of the perils of embryonic man. The same tendency of drawing irrelevant matter into the field of discussion is manifested in the Appendix, which treats of heredity as a factor in propagation. In it Fr. Klarmann explains his views of, and argues against, evolution such as it has been recently adopted even by distinguished Catholic scientists. We do not at all here defend these scientists who admit as a probable theory the variability of species, but evidently they do not take this term in the sense explained by Fr. Klarmann. Besides, what student of pastoral medicine will look in a book of this kind, for an argument of wellnigh twenty-five pages against, evolution even in its milder form! With these two chapters, on the problem of life and generation, and on heredity as a factor in propagation, we may find fault all the more readily, because they do not really constitute an essential part of the book, nor do they detract from the praise we have bestowed on the little volume before us. The chapter on heredity as a factor in morality somewhat disappointed us, inasmuch as from its heading we were led to expect something definite and interesting about the influence, on a child, of evil habits contracted by his parents. Perhaps the value of the *Crux* would have been enhanced by more systematic references to the standard literature bearing on the subject. These references to other writers, whatever their opinions may be,—and to such especially as are likely to be found in the hands of the reader,—would aid the latter in comparing and weighing view against view and thus basing his own judgment upon a personal study of the matter under discussion. By way of supplementing the author's statement (on p. 86) regarding the *intentio operis* and *intentio operantis*, we would refer him to a brief but very accurate remark on *directa* and *indirecta occisio* in Noldin's Moral Theology, vol. II. n. 321, 1. a. In conclusion we repeat that "the perils of embryonic man" have found in Fr. Klarmann a learned and sympathetic exponent, and the reverend clergy as well as physicians will do well to purchase the *Crux* and make a careful study of it.

—*The Lover of Souls* by Rev. Henry Brinkmeyer (Benziger Bros. $1.) is a series of nineteen conferences, in which the author endeavors to enkindle a love for the Sacred Heart of Jesus. Was not our heart burning within us whilst he spoke in the way and opened to us the Scripture?" (Luke 24, 32). We confess to a similar feeling whilst perusing these conferences and hence cheerfully recommend them especially to directors of the League of the Sacred Heart.

—The fourth volume, just out, of the Jesuit Fr. Emil Michael's *Geschichte des deutschen Volkes vom dreizehnten Jahrhundert bis zum Ausgang des Mittelalters* (457 pp. B. Herder. 1906. Price, net, $2.40) continues the author's fascinating description of the "Kulturzustäde" of the

German people during the thirteenth century, being devoted in particular, as the subtitle indicates, to "Deutsche Dichtung und deutsche Musik während des dreizehnten Jahrhunderts." We have here a literary history of the German people at the height of their mediæval development, written with all the resources of modern critical research and in a style which can without exaggeration be called attractive. It is certainly no defect of the volume that the religious-ecclesiastical element is assigned the important rôle which really belongs to it. The second portion of this volume, on German music in the thirteenth century, is practically a monograph composed by a scholar of wonderful versatility. If music is the standard by which to measure the degree of a nation's civilization, the Germans of the thirteenth century were indeed highly cultured.—The fact that, to meet the demand, this fourth volume of Michael's history had to be printed in three editions immediately upon its first appearance, shows that the author's painstaking labors are meeting with deserved appreciation. We only hope he will be able to complete his great work on the magnificent scale on which it has been undertaken.

—Rev. J. E. Copus, S. J., thinks more could and should be done to advance the sale of Catholic books. We quote a few apposite suggestions from a recent paper contributed by him to the Syracuse *Catholic Sun* (XIV, 50): "Whoever thinks in church progressive euchre parties, for instance, of giving books by Catholic authors as prizes? Yet it might be done, and the probability is that the book would be more acceptable than the customary umbrella, slippers, or smoking set. What Catholic millionaire, or even a less wealthy man, ever thinks of subsidizing a Catholic author's work for the benefit of those poorly off in this world's goods but who like a good thing in literature when they can get it. Yet it might be done. To my knowledge this has been done—once. Whoever thinks, at a church bazaar, of taking chances on a set of books by a Catholic American writer? Yet it might be done! What will be the proportion, in the distribution of premiums at the close of the present school year, of books by Catholic authors? Ninety per cent.? Don't shake your head, for it might be done, if—"

—Herder's famous *Jahrbuch der Naturwissenschaften*, already in its twenty-first year, is out for 1905—1906. (501 pp., with 22 illustrations. Price, net, $2.) From year to year, under the able editorship of Dr. Max Wildermann, assisted by a dozen eminent authorities in their respective branches, this *Jahrbuch* faithfully records, in popular language, all the notable advances made in physics, chemistry and chemical technology, astronomy and mathematical geography, meteorology and physical geography, zoology, botany, mineralogy and geology, forestry and agriculture, anthropology, ethnology and prehistory, hygiene, medicine, and physiology, applied mechanics, industrial technics, etc. The appended "Totenbuch" furnishes biographical notices of deceased scientists, while a carefully elaborated alphabetical index makes the rich treasures of each volume easily accessible. Whoever, with a reading knowledge of the German language combines even an amateurish interest for one or all of the natural sciences, will find the successive volumes of this *Jahrbuch* a veritable treasure-trove and an indispensible annual reptorium.

—*Die kirchliche Aufklärung am Hofe des Herzogs Karl Eugen von Württemberg (1744—1793). Ein Beitrag zur Geschichte der kirchlichen Aufklärung. Von Dr. J. B. Sägmüller, o. ö. Professor der Theologie an der Universität Tübingen.* (VIII & 228 pp. large 8vo. Freiburg and St. Louis: B. Herder. 1906. Price, net, $1.75) is a valuable contribution to the history of the rationalistic movement within the Church towards the end of the eighteenth century. This movement, so detrimental in its ulterior consequences to Catholicism in Germany, and not in Germany alone—had one of its most active centres for a while at the court of Duke Charles Eugene of Württemberg, one of the most eminent Ger-

man rulers of his day. Among the ex-monks and other liberalizing priests whom he gathered together in his "Hofpredigerkollegium," were such men as the ex-Benedictine Benedict Maria Werkmeister and the ex-Franciscan Eulogius Schneider, who later became so notorious in the French Revolution and fell a victim to the guillotine. They said the Mass in German and advocated, both in public and in private, orally and in writing, principles which, if carried to their full conclusions, would have subverted the Church. Prof. Sägmüller traces the lives and fortunes of these and other contemporary Catholic rationalists and shows how by the vigilance of the ecclesiastical authorities at Constance and in Rome the dangerous movement was nipped. The scholarly volume throws interesting sidelights on certain modern "reform" movements within the Catholic Church in Germany.

BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

St. Anthony's Bread for the Poor, and Prayers for Novenas and the Thirteen Tuesdays in Honor of the Saint. Compiled by the Rt. Rev. Patrick O'Hare, LL. D., Rector of St. Anthony's Church, Brooklyn, N. Y. 534th Thousand. Pamphlet. 66 pp. New York & Cincinnati: Fr. Pustet & Co. Price, retail, 5 cts.; per hundred, $2.50.

A Manual of Theology for the Laity. Being a Brief, Clear, and Systematic Exposition of the Reason and Authority of Religion and a Practical Guide Book for All of Good Will. By Rev. P. Geiermann, C. SS. R. With an Introduction by the Mt. Rev. John J. Glennon, D. D., Archbishop of St. Louis. 408 pp. Benziger Bros. Price 60 cts.

Bridget or What's in a Name? By Will W. Whalen. (Novel.) Mayhew Publishing Co., Boston, Mass. Price $1.

La Mort Réelle et la Mort Apparente et Leurs Rapports avec l'Administration des Sacrements, etc. Par le R. P. J. B. Ferreres, S. J. Traduction Française faite sur la 3me Édition Espagnole par le Rév. Docteur J. B. Geniesse. Avec Notes et Appendices du Même. 463 & XVI pp. Paris: Gabriel Beauchesne & Cie. 1906. Price 3 fr.

Oficio del Sagrado Corazón de Jesús Para Uso de las Congregaciones Erigidas en Su Honor. Arreglado por Fray Luis Moreno de la Recoleta Dominica. Segunda Edición Mejorada. Friburgo y San Luis: B. Herder. 1906. 60 cts.

Kurzer Leitfaden über die Verwaltung des kirchlichen Lehramtes in der praktischen Seelsorge. Zum Gebrauche für Seminaristen zusammengestellt von Rev. F. Schulze 10 & 219 pp. Milwaukee: Press of J. H. Yewdale & Sons Co.; St. Louis: B. Herder. 1905. Net $1.

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::REVIEW::

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THE C. M. B. A. DECISION AND ITS BEARING UPON OUR CATHOLIC MUTUALS

A DECISION has lately been announced by the New York Supreme Court, affecting the question of the increased rates of assessment authorized by the Catholic Mutual Benefit Association at its Pittsburgh convention in 1903. The brief note of the case reported in the daily press has served to disquiet the members of that Association, who were led to believe that the Court had pronounced comprehensively against the increase in rates, thereby nullifying the action of the Association and undoing all the work of the true friends of Catholic fraternal insurance, who have been endeavoring to put the society on a safe business basis.

This view of the case, we believe, is a mistaken one, and the decision will be found to be much more limited in its application than is generally supposed. No opinion was written by the judge who tried the case (Mr. Justice White); but by the records it would appear, if we are correctly informed, that the member (Dowdall) who sued to have the increased rates declared void, was what is known as a charter member. He sued in his own behalf only, claiming that his contract of insurance, which antedated the increase in the rates, could not be affected by the subsequent acts of the Association, and that as to him the proceedings of the convention raising the rates were null and void. There was no dispute but that, as the business of the C. M. B. A. was carried on prior to 1903, its resources would soon have become exhausted; nor can there be any question but that the action of the society in increasing the rates has proved highly beneficial. Neither of these considerations, however, entered into the decision of the case, which rests simply on the ground that the contract with the protesting member was of such a character that it could not be varied without his consent.

It is well known, of course, that the legal right to insurance in the various fraternal associations, such as the Catholic Mutual Benefit Association, rests wholly upon contract, and that such contract consists of the certificate of

membership, together with the by-laws of the Society as they stand at the time the certificate is issued. If there were no such by-laws adopted or formulated at the time the charter members came together, or if, what may be more to the point, such by-laws did not reserve any right to the Association to increase the rates of assessment, it is not difficult to understand how the charter member in such a case acquired an absolute right to his insurance upon the rates then fixed and unalterable by any subsequent act of the Association. And this we presume to have been the situation which was before the Court and which compelled the decision that has caused so much comment. Where the right to increase rates has been reserved in the by-laws, the courts have upheld the exercise of such right by the association. The case of the Royal Arcanum is the most recent illustration of this principle.

At the present time all the fraternal and assessment insurance societies are careful to provide in the certificate of membership that its benefits shall be payable only in accordance with all the by-laws now in force or which may hereafter be adopted. This secures the right to make all reasonable amendments, including an increase of rates should any exigency arise.

The obligations of the contract cannot be impaired by any *ex post facto* vote or act of the general body, unless the right to take such vote or perform such act has been reserved to the body in the by-laws forming part of the insurance contract; and consequently the charter member in the New York case could not be compelled to pay a higher rate than his contract with the Association called for. Of course, when the rates are too low, the unwisdom of this method of doing business is apparent as in the present case, and has been made apparent in other similar cases. Happily, we believe, the number of such charter or other members who would have the legal right to resist the increase in rates demanded by the new order of affairs is very small, and still smaller, no doubt, is the number of those who having such right are inclined to insist upon it. We do not think that the decision in question need cause much anxiety to the officers and members who have striven so hard to place the management of the Association upon the proper business

footing. We understand that an appeal has been taken in the case and no doubt we shall soon hear whether Judge White's decision stands.

THE LATE DR. SCHELL AND THE INDEX

In his panegyric on the late Professor Hermann Schell, D. D., the eminent theologian, who some years ago had acquired a certain degree of unwelcome notoriety by his brochure *Der Katholizismus als Prinzip des Fortschrittes*, Dr. Valentine Weber, Dean of the theological faculty of the University of Würzburg, among other things said:

"If Dr. Schell, some years ago, in criticizing church affairs, spoke and wrote many a caustic word; if he occasionally seemed to judge over-harshly the faults and failings of his own Church, while exercising great mildness and forbearance with her opponents: we must remember that in acting thus he was inspired by a most intense enthusiasm for the sublime ideal of the universal Catholic Church, whom, as the immaculate spouse of Christ, he loved with all his soul; and because he was convinced that drawing the line sharply between the imperfect-human and the perfect-divine element in the Church, would not cause the faithful to waver in their faith, while on the other hand it might induce those who had been estranged from the Church to return to her pale. By using the utmost kindness in dealing with non-Catholics he wished to acknowledge whatever good motives they might entertain and to imitate the example of the Saviour, who taught us not to break the bruised reed; and of St. Paul who said: 'I have become all things to all men that I may win all for Christ.'"

Dr. Weber also tells us that, when several of Schell's theological works were placed on the Index, it cost the author a tremendous soul struggle, lasting three days, before he made his submission. However, the condemnation of his books was no harder blow than the subsequent charge of some of his former friends, that in submitting to the judgment of the S. Congregation he had either sacrificed his honest conviction or played the hypocrite. "Both these charges," says Dr. Weber, "were unjust." For a Catholic theo-

logian, submission to a decree of the Index Congregation means first, the acknowledgment of the principle that the supreme authority in the Church has the right, and under certain circumstances the duty, to censure books;..... secondly, *in concreto*, the acknowledgment that his books, no matter how excellent in general content, may yet contain opinions that are objectionable and endanger the faith. Schell could make both these acknowledgments without the slightest damage to his scientific conviction and his purity of character. And he had the satisfaction to experience that his submission did not seriously injure his reputation."

His hesitation to submit arose from the thought, that a refusal to accept the decree of the S. Congregation, might possibly induce the authorities to enter into negotiations with him on the subject of his objectionable theses, and that he either might succeed in explaining them to their satisfaction, or provoke an infallible decision *ex cathedra*, in which he was firmly determined to acquiesce.

Thus his collision with the Index served to ennoble Dr. Schell's character and to enhance his reputation as a true and loyal son of the Holy Catholic Church. Judging from our perusal of his later works, especially the two volumes of his *Apologie des Christentums*, of which the second, *Jahwe und Christus* (Paderborn: Schöning. Price $2.30) appeared but a few months before his death, that unpleasant incident also resulted in clarifying his theological views and mellowing his zeal for reform.

PIOUS WRITERS AND THE HISTORICAL SENSE

Speaking of lives of the Saints, in connection with Mary E. Mannix's *Patron Saints for Catholic Youth*, recently published, the learned Jesuit Father E. R. Hull pleads in the Bombay *Examiner* (LVII, 14) for a little more of the historical sense among pious writers.

By the historical sense, in this instance, he means a conscientious realisation not only of the difference between history and romance—which is obvious to everyone—but of the desirability of accentuating the difference when writing for the faithful.

"Our demands are not extreme," he says. "We do not ask for the exclusion of everything which is not critically proved to be fact, still less for the pedantic intrusion of a critical style. What we do ask is that, at least in its broad lines and in obvious instances, history should be given as history, and legend as legend—in such a way as to leave no mistake in the minds of the readers as to the difference between the two. The whole of our requirements would be met by the following short rule:—Let what is generally recognized as history be put down as history, without further comment; but as soon as anything is introduced which lies outside the range of accepted history, let it always be clearly designated as story or legend. 'There is a story told by so and so'—'There is found in old writings a legend'—'There is a beautiful legend to the effect that'—'Whether this is purely a fable, or whether it contains some historical truth we cannot say; but'—By the conscientious use of phrases like these, all objections would be avoided—with the important advantage that the reader would always be able to distinguish between what we really know and what we really do not know.

Otherwise, what happens is this. The ordinary reader, working through such a series of lives, finds himself confronted with a mass of details—say of the life of St. Aloysius—all of which are substantially facts of history. Then turning to the life of some really unknown saint—say St. Anne—he finds himself similarly confronted with a mass of details put forward as if they were facts—some of which may of course be facts, though we cannot be sure of them; but all of which are absolutely unauthenticated. The well-read public can distinguish between the two, on account of knowledge already secured elsewhere; but the common reader must perforce accept both biographies on an equal footing, and go away with the impression that we know as much of the life of St. Anne as we do of the life of St. Teresa. This is a result undesirable in itself, and liable to be attended with still more undesirable consequences.

Thanks to this want of regard for the historical sense, people's minds come to be imbued with legend as if it were ascertained fact. The consequence is the creation of fictitious or dubious beliefs, which are held with the greatest ten-

acity, to the serious disturbance of simpler minds when the truth is found out—and also to the great retardation of Catholic education. For when some one, endowed with a conscientious regard for the historical sense, ventures to point out the apocryphal character of such stories, the only consequence is an outcry from the ignorant who, misled by the pabulum on which their minds have been fed, experience a rude shock, and think that the very foundations of religion are being undermined. The blame is of course attributed to those who, having the truth on their side, are trying to educate the people aright; whereas it really ought to be laid on the shoulders of those others who, neglecting the historical sense in favor of what they are pleased to call piety and edification, have created the evil by the indiscriminate mixture of history with legend.

As we have remarked before on similar occasions, so we say again: In the first place, moral impressions and influences based on things which we know must be better than moral lessons and influences based on things which we do not know. Secondly, it is a fatuous policy to devote our energies to instilling into the minds of the young, or of the simple faithful generally, things which only have to be unlearnt afterwards as soon as they come into contact with the results of healthy criticism."

To pious writers in general Fr. Hull makes this appeal, which we heartily endorse: Give us legends as well as facts, if you will; but do not give fact and legend indiscriminately mixed, without enabling the reader to distinguish where the one ends and where the other begins. Unless you possess critical knowledge sufficient to make the distinction, you are not qualified to write saints' lives at all—for saints' lives belong to the department of history, not to the department of romance.

THE HISTORY OF ST. CECILIA AND HER RELICS

The history of St. Cecilia and her relics is not merely interesting, but in these days of critical research and skepticism, of the first importance as proving what a really large amount of credibility may be due even to those *acts* of the martyrs which are not considered authentic.

At one time the *acts* of the martyrdom of St. Cecily were regarded as almost entirely fabulous. But now-a-days the discoveries of De Rossi in the Catacomb of St. Callixtus, following on the records of the biographers of Pope St. Paschal I. and on the investigation of Cardinal Sfondrati in the sixteenth century, have made it plain that if the *acts* of St. Cecily, as they have come down to us, do not date beyond the fifth century, and have been corrupted, they are nevertheless true, "not only in their chief features, but also in many minute details which only a contemporary witness could have collected, and which no later copyist has altered." (*Roma Sott.* I, 317, by J. S. Northcote and W. R. Brownlow.)

Finding that the Church of St. Cecily, in Trastevere, was falling into ruins through old age, Pope St. Paschal I. rebuilt it on a more magnificent scale. (*L. Pont.* n. XIV.) And considering that the Church of St. Cecily ought to have her relics, he tried to find them. At first no success attended his efforts, and when he was told that the Lombards had carried off the body of the Saint in one of their riflings of the cemeteries, he abandoned the search altogether. Early one Sunday morning, however, when he was saying matins in St. Peter's he fell asleep. In his slumber a maiden in angelic raiment seemed to stand at his side and upraid him for listening to idle tales, and giving up his search for her when he had been so near her that they might have conversed together. In reply to the Pope's questions, the maid told him that her name was Cecily, and that the Lombards, though desirous of doing so, had failed to find her body, and that he must continue his quest for it. Thus incited, Paschal recommenced his search, at length found the corpse, clad in cloth of gold, and with linen cloths soaked in the martyr's blood at the foot of the body. With great honor were the relics of the Saint brought into the city; and, together with the body of her spouse Valerian, and with those of other saints, were placed under the high altar of the new church.

In the year 1599, when making certain alterations in the Church of St. Cecily, Cardinal Sfondrati, came across a marble sarcophagus. Within it he found a coffin of cypress wood, and within that again, the body of St. Cecily, clad in

its garments of cloth of gold, and in the position in which the *acts* of her martyrdom describe her as buried and as it was afterwards represented in the beautiful statue of Maderno. The body was still incorrupt, and was exposed for some weeks for the veneration of the faithful. The excitement caused by this discovery can well be imagined. The sculptor Maderno often went to see the body; and, as the inscription on his marble statue of the Saint sets forth, he depicted it as he saw it. The great historian Baronius (*Annales* ad. an. 821, nn. XV, XVI) and the archæologist Bosio, who were eye-witnesses of these events, have left full accounts of them.

Finally, when in the nineteenth century the great archæologist De Rossi discovered the "chapel" of the popes in the cemetery of St. Callixtus, mindful of the fact that, not only from the biography of Pope Paschal, but also from earlier documents, St. Cecily had been buried near the popes, he made a diligent search for her original burial place. To his intense joy he discovered a chamber, then full of earth, leading from the chapel of the popes. When the earth was removed, frescoes on the wall proved that the sepulchre of this illustrious virgin martyr had been discovered, and gave a most wonderful confirmation, not only to the biography of Paschal, but even to the *acts* of her martyrdom.*

CANON LAW AND THE ANOMALOUS STATUS OF OUR MOVABLE RECTORS

A Catholic attorney in England having recently made the public statement that "in the Catholic Church a bishop has the power to dismiss a priest at his pleasure," Rev. Ethelred Taunton, author of the *Cyclopædia of Canon Law for English Speaking Countries*, reviewed in our No. 13 by Rev. Dr. P. A. Baart, wrote a vigorous letter of protest to the Manchester *Catholic Herald*, in which he said (we quote from the *Catholic Telegraph*, LXXV, 27):

"Allow me to say, very clearly and distinctly, that in

*See Mann, *Lives of the Popes in the Early Middle Ages*, Vol. II. (B. Herder. 1906. $3.)—Further details in *Roma Sotteranea*, I, c. 4.—Cfr. also the notes of Duchesne, *L. P.*, II, 65 ff.

the Catholic Church a bishop has no power 'to dismiss a priest at his pleasure.' The Church is ruled by law; and bishops are so much bound by law as are their priests. The Church abhors all arbitrary government and does not tolerate despotism. To *dismiss* a priest (I do not say *remove* him) is a penalty on a par with capital punishment and it can only be inflicted for a grave crime and, ordinarily, after a trial. The 'pleasure' of a Bishop is not equal to law in matters that are determined by law. With us, those rectors who are not missionary rectors are, indeed, removable *ad nutum;* but Rome has, over and over again, held that *ad nutum* does not mean 'at pleasure' or 'at whim.' A bishop, being an administrator of the law, must act in a reasonable way and for a reasonable cause. In other words his *nutum* must be *rationabile.** Unless he have a reasonable cause for removing a cleric (*ad nutum*) and a cause which will bear investigation at Rome, should the cleric feel himself aggrieved and have recourse to the Holy See, any bishop who dismissed or removed at his pleasure a cleric would soon find out his mistake. I may add that, if for a sufficient cause, the bishop remove a priest who is without fault, he is bound to give him such another position as will not give the world reason to say that the removal is a punishment. Even priests have the right, according to Canon Law, to have their good fame protected."—

In the United States, be it remarked, the present position of a movable rector is not quite so secure. True, he can be removed from office, or dismissed, only as a punishment for a serious offense or breach of discipline, and cannot even be transferred without a trial, when crime or breach of discipline is the alleged reason. But there is in the present position of our movable rectors this anomaly that, while a movable rector, when charged with crime, is entitled to a trial and, before he can be transferred and pending the trial, may retain possession of his parish; on the other hand, if he is transferred without fault, even to an inferior place, he must vacate his parish immediately and can only make recourse to the Holy See or the Apostolic Delegation. Even if he is finally re-instated, after patiently awaiting a decision,

*Sic! Fr. Taunton probably wrote: "His *nutus* must be *rationabilis*," for there is no nominative form *nutum* in Latin.—A. P.

he has no redress for the illegal expenses entailed upon him, nor for the loss of his good name because of the attempted transfer. (See Baart, *Legal Formulary*, p. 470.)

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A FORGOTTEN CHAPTER IN AMERICAN HISTORY

Dr. James J. Walsh publishes in Vol. XVII, No. 1, of the *Records of the American Catholic Historical Society* (Philadelphia; quarterly; two dollars a year) interesting extracts from a forgotten little volume, containing an account of some religious discussions held in Philadelphia not long after the end of the Revolution, in which the principal figure, strangely enough, was a Spanish Catholic priest, Don Antonio José Ruiz, who had come to America quite by accident.*

"It is interesting to note," observes Dr. Walsh, "that Father Ruiz should have appreciated so thoroughly some of the conditions, if not the causes, of the rapid increase of Catholicity in this country..... He must have breathed in a good deal of the American spirit of independence during his short stay in America, for his speech is an arraignment of the Inquisition, especially as regards the political abuses which had crept into it." His position was that "1..... the tribunal of the Inquisition is entirely useless in the Church of God; 2. this tribunal is diametrically opposed to the wise yet deeply religious Constitution [of Spain]..... 3. the tribunal of the Inquisition is not only prejudicial to the prosperity of the State, but it is contrary to the spirit of the Gospel, though it was intended to be its defender."

He then goes on to state how he acquired this conviction in America, where, at the house of Benjamin Franklin, in Philadelphia, he had met more than twenty Protestant ministers and amicably discussed with them religious subjects.

The exact date of these discussions is nowhere to be found in the Spanish account, but Dr. Walsh determines it with some definiteness to have been some time between Franklin's return in 1785 to the U. S. from his mission abroad, and the date of his death, April 17, 1790.

*The report of these discussions is to be found in a speech made by the same Fr. Ruiz before the Spanish Cortes and published separately at Coruna in 1813.

Dr. Walsh gives it as his opinion that "It seems not unlikely..... that the Spanish clergyman's enforced visit may have had the effect of removing any prejudices which existed against the Church. As the makers of the Federal Constitution were at this time all in Philadelphia," he thinks, "it would not be drawing too far-fetched a conclusion, perhaps, to say that these religious discussions..... may have had a distinct influence in making the clauses with regard to religious freedom in the Constitution more liberal than they would otherwise have been. It is the concrete much more than the abstract that influences men's minds even when they are making constitutions, and the direct assurances from the Spanish ecclesiastic that the abuses of the Spanish Inquisition were human, and contrary entirely to the divine purpose of the Church, could scarcely help but have their effects in allaying prejudices that had long existed."

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NEW LIGHT ON TETZEL

That John Tetzel, the Dominican friar whose preaching of the Leonine indulgence for the completion of St. Peter's Cathedral in Rome, was the occasion, though by no means the cause, of the outbreak of the so-called Reformation, made mistakes, is now pretty generally admitted by well-informed Catholic writers.

"As to what Tetzel's mistakes were," says H. J. Desmond in his *Mooted Questions of History* (Revised edition, Boston 1901, p. 144), "there is a mass of controversy." Mr. Desmond, like most other Catholic writers, is not, however, inclined to admit that Tetzel's "way of presenting the advantages of indulgences to the people partook of the nature of a sale." He quotes the ultra-Protestant historian D'Aubigné, and takes the position that, while "confession and repentance were always made prerequisites," "the very payment of money as a part of a religious duty, whether for alms or for practical good works, could quite easily take on the appearance of a purchase. Especially would this be the case if the other and more essential requirements, such as true sorrow, humble confession, and full reparation, were slurred over and the most stress laid upon almsgiving."

Dr. Pastor, in the latest volume of his monumental *History of the Popes*, just published,* thinks that both Catholic and Protestant writers on Tetzel and his preaching have erred in not sufficiently distinguishing between two separate and independent questions.

To form a correct judgment in the matter, he says, it is above all necessary to distinguish sharply between indulgences for the living and indulgences for the dead.

With regard to the former, Tetzel's conduct merits no reproach. The charge that he proclaimed the Leonine indulgence, which it was his duty to preach, not only as a remission of punishment due to sin, but as the forgiveness of sin as such, is as unjust as the accusation that he sold indulgences without exacting contrition, or that for a financial consideration he granted absolution from sins yet to be committed. In matter of fact he taught as plainly as possible, in absolute conformity with the theological teaching of the Church then and now, that an indulgence "is efficient only against the punishment of sins which have been duly atoned for and confessed." The so-called letters of confession or indulgence (confessionalia) could, it is true, be purchased without contrition. But the mere possession of such an instrument did not insure to the purchaser either forgiveness for his sins or the gaining of the Indulgence. It simply gave him the privilege of obtaining, once in his life and at the hour of his death, from a confessor of his own choice and after a contrite confession, absolution not only from all ordinary sins, but also from most of those reserved to the Pope, and to gain a plenary Indulgence. Let it be noted, however, in this connection, that according to the law of Church such a letter became invalid if its possessor ventured to commit sin on the strength of it. Hence for the gaining of such an indulgence confession and repentance were always and absolutely prerequisite.

The so-called indulgences for the dead were of a different class. With regard to them it cannot be denied that Tetzel proclaimed it to be a dogma of the Church that, in

*Geschichte der Päpste seit dem Ausgang des Mittelalters. IV. Band: Geschichte der Päpste im Zeitalter der Renaissance und der Glaubensspaltung, etc. Erste Abteilung: Leo X. B. Herder. 1906. Price $2. 85. (The English translation of this volume is not yet out.)

order to gain an indulgence for the dead, nothing was required beyond the payment of a certain sum of money. Espousing the teaching of a certain school of theologians of that time, he also taught that an indulgence for the dead could be infallibly gained for, and applied to, this or that individual soul. Proceeding from this assumption there can be no doubt that Tetzel taught, if not expressly, at least virtually, the doctrine which has been summed up in the drastic line: "When the coin rattles in the cash box, the soul jumps out of Purgatory."*

The papal indulgence bulls, continues Pastor, afforded no basis for this abuse. What was here in an altogether irresponsible manner set up as certain truth, was not a doctrine of the Church, but an altogether uncertain opinion of the Schools, which had been condemned by the Sorbonne as early as 1482, and again in 1518. The foremost theologian at the papal court, Cardinal Cajetan, disapproved of such exaggerations. "The preachers," he wrote, "speak in the name of the Church so long as they proclaim the teaching of Christ and of the Church; but if they presume, of their own invention or for sordid motives, to teach things which they do not know, they can not be looked upon as representatives of the Church; hence we must not wonder if in such cases they go astray." (Paulus, l. c. p. 165.)

Unfortunately, adds Dr. Pastor, many indulgence preachers in Germany and elsewhere did not proceed with the cautious reserve of Cardinal Cajetan, but boldly proclaimed for certain truth what was only a doubtful opinion of the Schools,—an opinion moreover, which gave undue prominence to the financial aspect. Though he did not conduct himself as scandalously as Arcimboldi, Tetzel can-not be acquitted from all guilt. Not only was he inclined to exaggerate, but his public appearance lacked modesty and simplicity. He was bold and arrogant and performed the duties of his office always with an eye to the main chance, so that scandals could not fail to rise. Even those who were entirely on his side in his subsequent quarrel with Luther, gave vent to

*Tetzel himself acknowledged that he taught: "Quisquis ergo dicit, non citius posse animam evolare, quam in fundo cisate denarius possit tinnire, errat." On the harmless meaning of this phrase see Paulus, *Johann Tetzel der Ablassprediger*, Mainz 1899, pp. 142 sq.

complaints. Thus e. g. his contemporary and fellow-Dominican, John Lindner, severely reproached him for his money-making propensities. (Pastor, l. c., 238—240.)

While we are not, of course, inclined to dispute Pastor's final judgment of Tetzel, based as it is on all the available documentary evidence; nor to extenuate the Dominican from the charge of arrogance und undue greed; yet we think it is but fair to him and to historic truth to emphasize one important circumstance, not sufficiently, it seems to us, appreciated by the learned historian of the popes;—viz, that what he calls an altogether uncertain opinion of some theologians, was held by such eminent authorities as e. g. Suarez and defended with such strong, not to say irrefutable, arguments as this:

"Status gratiæ solum requiritur ad tollendum obicem indulgentiæ; et ideo per se solum est dispositio necessaria in eo, qui recepturus est indulgentiæ effectum; in præsenti autem non est recepturus effectum ille, qui efficit opus ad indulgentiam requisitum, sed alius, cui indulgentia procuratur. Et ideo non est simile de lucrante sibi ipsi indulgentiam; nam in eo requiritur status gratiæ, non formaliter, quia operans est, sed quia recipiens est indulgentiæ effectum. Atque hac ratione non est inconveniens, quod existens in peccato aliquem effectum possit obtinere alteri, et non sibi, quia ipse habet obicem, non vero alius; maxime cum hic effectus non nitatur merito operantis..... Is qui lucratur indulgentiam alteri, nullo modo prius sibi lucratur aliquam satifactionem, ut eam alteri præbeat, sed solum exhibet conditionem postulatam, ut Pontifex alteri concedat indulgentiam: hæc autem conditio non est nisi executio talis operis quoad substantiam ejus, per quod potest sufficienter impleri causa proportionata talis indulgentiæ."*

That this opinion was and is "probabilis," is admitted even by the best modern writer on indulgences, Dr. Behringer, who says in his book *Die Ablässe* (Paderborn, 1893, p. 64): "In regard to the indulgences for the souls in Purgatory, several theologians hold, that they can be gained by one not in the state of grace,—that is to say, those for which neither confession nor communion nor being in the state of grace

*De Poenit. Disp. 53, sect. 4, n. 6.

(corde contrito), are required as a necessary condition; because the sinful state of him who gains an indulgence does not prevent its being applicable to those pure souls who, being innocent, are able to participate in the satisfaction made by another. But since this view, while probable, is nevertheless uncertain, it will be best *in praxi* to follow the contrary opinion."

Hence the opinion held and defended by Tetzel—though of course it was a mistake to set it up as the dogmatic teaching of the Church,—is defended even today by eminent theologians. Dr. Paulus says of it (l. c., p. 159) that, while it would be difficult to establish its correctness, neither can it be disproved as untenable.

Be it noted, in conclusion, that also in that other point of his teaching, viz., that a plenary indulgence for the dead is infallibly gained by the soul to which it is applied, Tetzel was in equally respectable company, since it also was taught by Suarez* and other learned theologians, e. g., to mention only a few contemporaries of Tetzel: Prierias, Johann von Paltz, and Johann Eck. Today, in the words of an eminent theologian, the contrary opinion "videtur verior et inter theologos communis;" though the same writer (Mocchegiani, Coll. Indulgentiarum, Quaracchi 1897, p. 21) finds himself constrained to add: "Probant..... laudati doctores indulgentias prodesse defunctis *ex justitia et ex condigno*, ac ideo earum effectum esse pro ipsis infallibilem non secus ac effectum indulgentiarum pro vivis." Behringer, who originally (Die Ablässe, p. 44) defended the view which is today "sententia communis," for the reason that "God has not bound himself by any explicit and formal promise to accept the ransom offered to Him at its full value and for a certain specified soul;" has been led to modify his opinion (*Die Ablässe*, ed. of 1895, p. 46) by an article ("Können wir den Verstorbenen sicher helfen?") in the Innsbruck *Zeitschrift für kath. Theologie* (1893, pp. 297 ff.), in which Rev. Fr. Schmid defends it as the more probable opinion, that indulgences for the dead can be applied to their full extent and with certainty to the souls of the faithful in Purgatory.

*De Poenit. Disp. 53, s. 3, n. 3.

PARERGA AND PARALIPOMENA

The Patron Saint of San Francisco.—Anent our recent article (XIII, 12) on "Two Curious Facts in Connection with the San Francisco Earthquake," a subscriber begs to call our attention to the fact "that not Saint Francis of Assisi but St. Francis Xavier is the Patron Saint of the rapidly rebuilding Queen City of the Golden Gate."

We are always willing to correct an error; but were we in error when we spoke of the "Poverello" of Assisi as the Patron Saint of San Francisco?

In an interesting paper on "The Jesuits in American California" in the *Records of the American Catholic Historical Society* of Philadelphia, (XVII, 1), Mr. Bryan J. Clinch,* speaking of Father Langlois, one of the early missionaries of the gold-hunter's period of California history, says:

"In his journal the new American city [San Francisco, at that time a community of gold-hunters] is described as that of Saint Francis Xavier, and Father Langlois evidently wished that his new church should be dedicated to that Saint. The original mission bore the name of Francis of Assisi, the addition Dolores being only the name given a stream near it by Colonel Anza. It was more than two miles by the shore from the settlement which was originally known as Yerba Buena, but officially styled San Francisco by its Alcalde. Father Langlois seems to have thought it fell within his authority to name the patron saint of the new town and he chose the Apostle of the Indies. In like way the mission in Sonoma County, begun as a branch of that of San Francisco, was later assigned to another St. Francis (Solano) by ecclesiastical decree. It is quite sure, however, that Father Gonzalez [the superior of the Mexican Franciscans, and at that time administrator of the Diocese] would never consent to any diminution of the honors of the Patriarch of his Order, and in fact the new church of Father Langlois as well as the old mission has borne his name ever since."

On the Causes of Increasing Suicide.—After having collected and published in his brochure *Der Selbstmord im 19. Jahrhundert* (B. Herder. 1905. Price 70 cts.) a lot of reliable statistics on the frequency of suicide in the century just past, Rev. H. A. Krose, S. J., in his latest production lately issued (*Die Ursachen der Selbstmordhäufigkeit.* B. Herder. 1906. Price 80 cts.) enquires into the causes of the astounding prevalence of suicide in modern times. He finds these causes partly in the personality of the individual suicide, his bodily and spirit-

*Since deceased. R. I. P.

ual qualities, and his individual motives; partly in the milieu in which he lives: the external conditions of nature that surround and influence him, the men with whom he associates, the customs, opinions, and institutions from whose influence he cannot withdraw himself. All of these causes, or, more correctly, conditions upon which the suicide figures depend, he subjects to a careful analysis, which must be closely studied in order to be properly appreciated. The concluding chapter contains some suggestions as to the means that should be employed in combating the growing tendency to self-destruction. These means are: the abolition of pauperism and a general improvement of social conditions; the shaping of education so that it will build up character; and,—the most important and effective means of all,—religion.

Fr. Krose appeals in a special manner to publishers and theatrical managers, reminding them that the press and the stage are largely responsible for the alarming increase of suicide and exhorting them to realize and perform more faithfully the solemn duties incumbent upon them with regard to public morality. The newspapers, in his opinion, with which we heartily agree, should never report in detail sensational cases of self-destruction, but content themselves with a brief and cold statement of the bare facts. And if the newspaper men will not do their duty, "the public should earnestly protest..... Public opinion must brand suicide as it deserves—as a damnable and cowardly* act, meriting not admiration and fame, but abhorrence. This does not mean that we should condemn each individual self-murderer, for we never know how far he was really accountable at the moment he committed the dastardly deed; but all who have any influence upon public opinion must agree in absolutely condemning suicide as such; then we may hope for a decrease in the number of those who take their own lives."

The Sea-Serpent, uncouth and terrifying monster that he is, has made great progress in the last few years toward recognition by scientific men and a respectable place among classified creatures.

In the first place, it should be noted that the popular

* We were shocked, a few weeks ago, to hear a group of Catholics seriously discussing, and some of them inclining towards, the opinion, so insidiously inculcated by a godless secular press, that suicide under certain conditions is a heroic and courageous deed. Leaving aside entirely the religious principles in the light of which a true Catholic should always and everywhere decide moral questions, natural ethics, that is ordinary common sense applied to the question of right or wrong, should have told them that, in the words of Fr. Coppens (*A Brief Text-Book of Moral Philosophy*, p. 87), "the man who commits suicide, is rash, not courageous, in attempting what he has no right to do, and, as [the pagan philosopher] Plato says in his dialogue called *Phædo*, he is a moral coward in running away from his post."

belief, such as it is, in *a* sea-serpent has no standing whatsoever. If there be any sea-serpent at all, there are a good many; in other words, this is a species like the whale, but rarer. What are the evidences of its existence?

In the first place, a biologist who compared the sailors' yarns published in all languages for four hundred years, found such a striking agreement on certain points, like the shape of the head and the method of swimming, that he could draw an accurate composite picture of the beast as a basis for his description. The hypothetical *Megophias* may be roughly described as a four-flippered, bottle-shaped creature, smooth-skinned, but with a sort of mane or crest down the long neck, and a compact head rather like a seal's. Its range of size appears to correspond roughly to that of the whales. Very soon after these conclusions were published, the most circumstantial sea-serpent stories yet heard began to come from Tonkin. The French gunboat Avalanche, commanded by Lieut. Lagresille, in July, 1897, sighted two strange creatures in the Bay of Fai-tsi-long. Their size he estimated at sixty metres long by two or three in diameter. When he fired at them at a range of 600 metres they dove and did not come in sight again. On February 15, 1898, the same vessel sighted another pair of similar creatures, and made chase for an hour and a half, giving up, as the gallant lieutenant put it, because the sea-serpent had "greater endurance than the Avalanche." Less than a month later, when the Avalanche had on board some officers of the Bayard, the interesting swimming creatures were sighted a third time and pursued up to a closer range than on any of the previous occasions.

While it may be true that neither a competent scientist nor a man with a preëstablished reputation for accuracy and veracity has ever seen a sea-serpent, it is not in the least remarkable. We have postulated here an exceedingly rare and elusive animal, scattered over enormous areas in the less-frequented oceans. On the mere theory of probabilities, the chance of any ship meeting one of them is exceedingly small. Scientists do not go to sea, and the only observations made at all are set down, discredited in advance, in the log-books of ignorant and yarn-spinning skippers.

Recent dispatches bring the news of the first capture of a live okapi in Africa, and in this occurrence a certain parallel may be seen. Here was a large species of a striking appearance, whose habitat was in a populous and much-hunted continent, yet its existence was not so much as suspected till Sir Harry Johnson found a dead one, some five years ago. The skull and skin of the sea-serpent may conceivably be the next museum prize. Yet in the absence of such material trophies we fear the proposed expedition will need to

carry an international board of scrupulous veracity, composed, say, of President Eliot, Marquis Oyama, and Mr. Roosevelt, to secure acceptance of its conclusions, if it only *sights* the quarry.

Catholics and The "Higher Criticism."—In reviewing *The Tradition of Scripture: Its Origin, Authority, and Interpretation*, by Rev. William Barry, D. D. (London: Longmans. 1906) Rev. Ernest R. Hull, S. J., says in the Bombay *Examiner* (LVII, 20):

Average Catholic readers are aware of the existence of a something called the "Higher Criticism," which generally figures in their minds as a diabolical conspiracy to rob Christians of the Bible. They know that the divine authority of the Bible is repudiated, the authorship of its various books questioned, the reliability of their contents denied. They know that the Church sticks to the Bible and must do so; and whatever the difficulties urged against them, they feel full confidence that the Church is right, and those who oppose the Church are wrong. They are ready to deny point-blank anything which is alleged counter to the ordinary accepted view of the case, and to take for granted that anything which tells on the other side must be bogus—no matter how clever or how plausible it may be. Now this crude view is one which requires modification. The higher criticism is a perfectly legitimate department of Scriptural study, practised no less by Catholic than by non-Catholic scholars; but like all other good things, capable of extravagance and excess in two ways—excessive conservatism, which resents advancement or the reconsideration of old views; and excessive scepticism, which runs the critical faculty to death, and uproots everything which is old in favor of everything which is new. The judicious middle position is to "try all things and to hold fast that which is good," whether old or new. Catholic scholars have been doing this. They will not have a new theory thrust down their throat; but they will taste it at leisure, masticate it and, after spitting out husks and fibres, swallow the rest as soon as they discover it to be solid food. By this discriminating process a certain proportion of the results of outside criticism is being gradually assimilated by Catholic writers, and is gaining acceptance among an ever growing circle. Dr. Barry indicates some of these accepted or acceptable results; and explains how, even where they involve the setting aside of long cherished traditional views, they do not involve the abandonment of Catholic principles, but only a modified application of the same.

"The Seven Follies of Science" is the title of a new book from the pen of Mr. John Phin (London: Constable.) These follies are the follies of the people who persist in doing the impossible, and include squaring the circle, perpetual motion,

duplication of the cube, fixation of mercury, and the elixir of life. There are probably hundreds of persons still in search of perpetual motion, notwithstanding its demonstrated impossibility. But recently an American inventor proposed to use liquid air to propel a steamship across the Atlantic, and undertook to have as much of the element left when he reached this side as when he started—the same liquid air driving the ship and making as much more as had been used.

One general principle underlies these laborious but fatuous efforts: the belief of unbalanced individuals that they have confounded the man of science and circumvented Nature. Such persons are not open to conviction; you may argue against error, but not against self-conceit.

Irrigation has always been practised in every State and Territory of the Rocky Mountains, and some private irrigation works of considerable extent have been built and are supplying large tracts of private lands and are selling water to settlers; and, under the Carey Act, Idaho is reclaiming a large area of land, which had been withdrawn from the public domain and turned over to the State Board of Reclamation. But it was not till the agitation for national control of Western waters and the abrogation of the Desert Land laws and of all laws which might permit irrigable lands to be acquired in large blocks, culminated in the Newlands Reclamation Act of 1902, that the Federal Government, acting through the Secretary of the Interior, undertook the task of winning the Western Desert to fertility by storing wasted waters and diverting them over the thirsty soil.

Those interested in the movement, in what has already been done in the vast projects under weigh or at least outlined, will find a lot of valuable information in two books lately published in new and revised editions: *The Conquest of Arid America*. Illustrated. By William Smythe. (New York: The Macmillan Co.); and *Irrigation in the United States*. By Frederick Haynes Newell. (New York: Thomas Y. Crowell & Co.)

Altogether, it is an important and promising movement. Yet we may as well realize that, while the agricultural possibilities of the comparatively small area that can be brought under irrigation, and therefore cultivation, are great, it is irrational to pretend that these few millions of acres, won in small patches from so vast a territory, will ever create and support communities rivalling in political or commercial influence such States as New York and Pennsylvania.

Land, water, and sunshine will combine to create an oasis; but though now, owing to the extreme dryness of the atmosphere, the summer heat is tolerable and the difference between the sensible and the thermometrical temperatures is very notable, when large areas are under cultivation and the

air is moist and swarming with mosquitoes, the condition of human life will not be so idyllic. There will also be disappointment for a time in certain regions from the large amount of so-called alkali in the surface soils. These salts, which are the nutrients of plant life when supplied in moderation, are destructive when present in excess; but through persistent irrigation they are washed out of the upper layer and stored at a depth within reach of the roots of plants. Hence the long-continued, though by no means perpetual fertility of certain desert lands after being brought under water. Mr. Smythe in his book refers to the chief town of the lower valley of the Pecos in New Mexico, now called Carlsbad, but formerly named Eddy. It was the scene of an irrigation project with which the former name was associated. Alkali killed it, but perseverance in irrigation restored it to life under other auspices.

A Warning to Controversialists.—A writer in the *Historisch-politische Blätter** points out that nothing is more common, and at the same time more diametrically opposed to the charity we owe to our neighbors, even those who antagonize our holy faith, than to charge them with faults and mistakes which in matter of fact they have taken over from us Catholics. Among such faults and mistakes he mentions e. g. iconoclasm, sacrileges of various kinds, disrespect shown to sacred persons and things, and excessive severity in imposing ecclesiastical penances and penalties.

"The controversialist," he says, among other things, "should always ask himself, whether abuses which he is inclined to censure in our opponents, have really grown out of the root of Protestantism, or whether they were inherited; whether Catholics have rid themselves of a certain fault, while Protestants have fallen back into it."

He proceeds to illustrate his meaning by a few examples: "The high descent of Puritanism, for instance, is undeniable; that is to say, already in the Catholic Middle Ages there were iconoclasts among the rough and undisciplined soldiery, among jealous monks, and among the mendicant orders and the secular clergy. We refer the reader to the late P. Denifle's comprehensive work, *Désolation des Églises en France*, wherein the learned author outlines a frightful picture of the state of Catholic France during the Hundred Years' War (1328—1422). The churches and rectories which had been spared by the British, were plundered or destroyed by the

*Vol. 137, No. 10.—The *Historisch-politische Blätter*, under the editorship of Franz Binder and Georg Jochner, are sustainning their old-time reputation for scholarship and sound doctrine, and we gladly take this opportunity to recommend them to our German-speaking readers. (Published semi-monthly, at 7 Residenzstr., Munich; subscription price per annum, 18 marks, plus foreign postage.

unpaid French mercenaries; nothing was safe from them, neither the vestments, nor the chalices, no other sacred vessels, nor even the roofs if they happened to be covered with lead; nor yet the pictures and statues. Whatever they could not take away, they destroyed. In spite of all this, however, the desolation of the Hundred Years' War cannot be compared with what happened in Southern France in the thirteenth and in Italy in the thirteenth and fourteenth centuries. Even religious did not hesitate to force their way into the churches and monasteries of the mendicant friars, to interrupt the services, to take away books and vessels, simply because they denied them the right to erect a church so close to theirs."

We cannot reproduce the whole article, but it is well worthy of a careful perusal.

The Results of Higher Education Upon Women are set forth quite vividly by Principal William L. Felter of the Girls' High-School of Brooklyn, in a paper on "The Education of Women," printed in the *Educational Review*, No. 154.

1. Dr. Hall and other authorities are quoted in support of the statement that the higher education of woman is injurious to her health.

2. The percentage of marriages among college-bred women "lends color to the assertion that women's colleges are institutions for the promotion of celibacy."—"The ultimate probability of a college woman's marriage," according to the investigation of Miss Shinn, "seems to be below 55 per cent., as against 90 per cent. for other women."

3. The results of the higher education upon motherhood are still more disastrous. "It is evident," says Prof. Felten, "that if our race depended upon the rate of replenishment of the educated classes, it would be doomed to speedy extinction." And again: "An examination thus far inclines one to the view that if higher education became universal, posterity would be gradually eliminated, and the schools and teachers would progressively exterminate the race."

Professor Felten appeals to American women to "aid in reconstructing a sane and wholesome ideal for woman," as the only means of putting an end to the present alarming condition of affairs. "Woman," he concludes, "has been caught in the maelstrom, and there has been danger of her destruction, and with her the great ideals which have stimulated her in the past. No exception to the general laws of evolution has been made in favor of woman, and she will come into her estate only when she recognizes the nature of her high ideal and then strives zealously to realize it."

His suggestions for betterment, however, like those of most modern writers on the subject, are all too vague and general to accomplish the desired reform. A practical res-

toration of the *Christian* ideal of true womanhood is the only thing that can save us.

That the French Clergy May Soon Have to Seek Secular Employments to Make a Living, is an eventuality with which at least some of them are already manifestly reckoning. The Abbé Ballu has just published a little volume (XI & 108 pp. Paris: Téqui, 1 fr.) in which he seriously considers *Les Métiers Possibles du Prêtre de Demain*, and in reviewing it, the *Ami du Clergé* (28, 24) says that "it is not at all certain that the clergy will continue to be dispensed from the necessity of 'working for a living.'"

M. Ballu's booklet contains a theoretical discussion and practical suggestions. He proves that manual and professional labor and the spiritual ministry are by no means incompatible. Among the "métiers possibles" he points out especially such as, while furnishing a sufficiently large income, seem least incompatible with the sacerdotal dignity and the ordinary current of a priest's preoccupations.

Farming and gardening is one avocation in which curés are likely to be most successful, because many of them stationed in the country districts, in their hours of recreation, have learnt to handle the spade, the rake, and the hoe.

Of course, as the *Ami* points out, what sort of remunerative employment the priest will embrace when necessity forces him to "work for a living," is largely a matter of circumstances and temperament, and also of episcopal authorization. "Only the future, *encore très problématique*, can tell how far the Catholic clergy, without injury to the sacred interests confided to them, will be able to enter into the ranks of the working people, whereby some believe, they will ultimately gain more in public esteem than they can lose in reverence and respect."

In this connection we note the curious fact that, though conditions in the United States are still far from compelling our clergy to go out of their sacred sphere to make a living, it is not infrequently suggested by members of the clergy themselves that for a variety of reasons it were well if priests engaged more in manual labor. Not long ago we read a communication to a well-known Catholic newspaper, in which a country pastor took the position that no priest could be a good and efficient priest in the fullest sense of the term, unless he put in a few hours daily cultivating the parochial garden or tinkering about the church and school. And in the Sunday edition of the *Watchman* (XIX, 31) Rev. Father D. S. Phelan suggests that "Every priest should have a bench and a kit of tools. He cannot be studying always and nerve exercise is waste. Carlyle tells us that a man is a tool-using animal. The man who cannot use tools is no man. Work is health; and every man and woman should work as long as he or she lives."

"American Advertising" is the attractive title under which the London *Athenæum* exposes an ingenious scheme for swindling. The vicar of a country parish, it seems, was much shocked to receive the following post-card:

"Revd. Sir:—I feel it my duty to bring before your notice an extraordinary attack made upon you in chapter II, page 15, of a recently published book entitled *Parsons and Pagans*. The book is published by Henry J. Drane, and the author's name is Vivian Hope. The matter may possibly have been brought to your notice, otherwise it seems to demand attention. Could not the law of libel be invoked! Yrs. truly, (signed) E. FITZHERBERT."

The quiet and blameless clergyman knew the card had been seen by the postman and by his own servants, who must have inferred that he had done something disgraceful; but when he got the book he found it contained no reference to himself, direct or indirect. Later he discovered that other persons had also been victimized. The publisher, Mr. Drane, when called to account, explained that it was "an American form of advertising," for which the author, not he, was responsible. Mr. Drane may be well informed. Certainly, this method of pushing a book has a diabolical ingenuity worthy of American enterprise at its worst. Moreover, because of scandals in life insurance, beef-packing, and railway and Trust management, the commercial reputation of America is so blackened, that the world is ready to lay at our door any unfathered villany. Yet we hesitate to claim for the United States a monopoly of depraved intelligence. There were plenty of rascals before ever the caravels of Columbus set sail; and it was not our government which issued a patent to the inventor of the seven deadly sins.

The Christians Set Fire to Rome: Proved From Holy Scripture.—In the *Nineteenth Century* for January an English writer, Mr. Carver, attempts to lay the responsibility for the burning of Rome under Nero, now generally attributed to that brutal Emperor himself, at the door of the Christians. This is not, of course, a new theory; but Mr. Carver presents it from a new point of view. It was not the Christian body as a whole that was responsible for the big conflagration, he says, but only a small group, the "extreme left," as it were among the Christians then resident in the Eternal City. The most remarkable feature of Mr. Carver's theory, however, is that he endeavors to rest it mainly upon Holy Scripture. His "proofs" are drawn from St. Paul's letter in which he impresses upon the Romans obedience to authority,—which, our author says, would not have been necessary unless he had believed them capable of a revolt; and from the Apocalypse, whose prophecies of the early destruction of Babylon, Mr. Carver thinks, were very apt to turn the heads of those among the Christians naturally inclined to violence and retaliation.

Surely it must have been the Christians who burnt the imperial city, if only for the honor of co-operating in the fulfilment of a prophecy! "Ever since A. D. 64," ironically comments the *Ami du Clergé* (28, 24), "the police have been trying to ferret out the culprits; why did they not look into the sacred writings of these Christian dogs!"

Feticide.—The birth-rate being the indication of national growth or decay, it is alarming to contemplate that only the constant immigration of foreigners prevents us from occupying the position in which France finds herself at the present time, that of facing the problem of a steady decadence of the birth-rate. Prof. Wm. L. Felter, of the Brooklyn High-School for Girls, says in a paper in No. 154 of the *Educational Review:*

"In the New England family, probably the best type of American civilization, where, for two centuries, the homes were almost perfect models, the birth-rate has steadily declined for half a century at a very rapid rate, until now it is actually lower than that of any European nation, France itself not excepted. Comparing the forty years ending with 1890, native marriages average 2.3 children each, while those of the foreign-born average 7.4 each." Among the causes for this condition of affairs, Mr. Felter mentions physical and mental inability to rear children. But a stronger reason appears to him to be "in the unwillingness to sacrifice ease, freedom, and enjoyment for the responsibilities of parenthood. A disposition to displace duty with pleasure, the effeminacy of wealth, and possibly the new woman movement, must also be included."

Another equally strong cause, in his opinion, is the higher education of women. "Any [girls'] college that depended on the children of its graduates for fresh students would be doomed to extinction. Leaders are constantly recruited from the class below. *Time was when marriage and children were felt to be religious duties.* That day seems to be disappearing..... If higher education became universal, posterity would be gradually eliminated."

The root of the evil is barely indicated by Mr. Felter in the passage which we have underscored. The main reason why the birth-rate in this country shows such an appalling decrease, is because, in the words of Dr. Pomerey, the killing of unborn children has become "the American sin *par excellence*," or, in the phrase of H. R. Storer and Franklin Fiske Head, "the specifically American national crime." (Cfr. Krose, S. J. *Der Einfluss der Konfession auf die Sittlichkeit.* B. Herder. 1900. Pages 16 ff.) And the appalling increase in this terrible crime must beyond all doubt be traced directly to the declining sense of religious duty with regard to marriage and parenthood.

MARGINALIA

The late Msgr. Joseph Hessoun, for over a generation pastor of St. John Nepomucene's parish in St. Louis, and editor of the *Hlas*, the first Bohemian Catholic paper in this country, which he himself had founded, was truly a great and a good man. In the words of Father Phelan, he made St. Louis the spiritual capital of the Bohemians of the United States and was their guide, philosopher, and friend. His name was a watchword to his fellow-countrymen and his life an inspiration. May he rest in peace!

The Archbishop of Mexico, in consequence of misleading descriptions published in the American press, has forbidden the production, once so popular, of rude passion-plays at country churches during Holy Week.

At Appleton, Wis., where the Sunday-closing law is not enforced, a representative of the Anti-Saloon League, the Rev. A. H. Zechiel, entered a saloon the other Sunday, bought a bottle of beer, and with that evidence started a prosecution. The liberal minded citizens, as represented on the jury, acquitted the saloon-keeper, who then turned the tables and promptly proceeded against the Rev. Mr. Zechiel for violating the Sunday labor law. Buying beer was not for him a pleasure, but a solemn official duty. Yet he had done this unnecessary labor in behalf of his employer, the Anti-Saloon League, on the day when labor is expressly prohibited. The case was so clear that the jury promptly convicted Mr. Zechiel, and the judge imposed a heavy sentence.

This is a staggering proposition of law. Yet it settles the poor publican's difficulties completely and finally. We have heard no principle more inspiring since a Pennsylvania brewer, when his malt-house was struck by lightning, sued the Methodist preacher who had prayed Heaven to destroy it.

According to Rev. W. D. P. Bliss, editor of the *Encyclopedia of Social Reform*, the trouble with us in America is that, while our clergy strive to preach and our people profess to believe the Gospel according to Jesus Christ, "in our economic, political, and social life we *live* the gospel of Smith and Rousseau."

Mr. Bliss is quite right in this assertion, as also in his claim (*Literary Digest*, No. 847), that, "if Adam Smith and Professor Sumner and most of our American business traditions are right,..... then the battle for self must go ever-

grimly on, the strong must subdue the weak, the rich the poor, the able the unable."

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A Missouri country pastor writes for information about the "Modern Brotherhood of America," which, he says, is spreading in his neighborhood. Who knows something about the nature of this (apparently quite new) society and its secret work? Its principal office is said to be at Mason City, Iowa.

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In connection with our recent article (XIII, 14, 438) on the Salvation Army, we note the fact that Mayor Dempsey of Cincinnati has forbidden the "Army" to solicit cash contributions on the streets of that city for summer outings and holiday dinners for the poor. He says the officers refuse to submit a financial statement, and he is satisfied that "there are those who are making a good living out of this, and I include the man across the big pond" [General Booth].

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The *Pacific Monthly* (Portland, Ore., June) lays bare the secrets of mummy manufacture in Southern California. In the city of Los Angeles it has found a man who for nearly thirty years has successfully followed the trade of mummy-maker, fabricating fakes for museums.

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There is undoubtedly a tendency among American Catholics to say "serves you right" to their brethren in France. A correspondent of an Eastern journal (quoted in the *Intermountain Catholic*, VII, 40) reminds us that there is a mote in our own eye. We are "told boastfully that the Catholics of Massachusetts form the majority of that State's citizenship, and yet it is mis-represented in the United States Senate by Lodge. Perhaps French Catholics are, after all, very much like many American Catholics and will look to the interests of the Church just as long as they can do so without injuring their favorite political party. Time and again measures inimical to our faith pass Congress and legislature, and are signed by executives, and Catholics go on voting for [the] same congressmen, legislators, and executives. We may protest concerning capitol pictures, religious garb bills, Indian school appropriations, immigration acts, etc., etc., etc., but a certain number of offices distributed as the spoils of party success silence some, and others are afraid of mixing religion and politics."

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Our Consul Albert in Brunswick reports (*Daily Consular and Trade Reports*, No. 2612) on the progress made in the teaching of journalism and newspaper work at German and

Swiss universities. We learn that lectures on the one or other, or both, of these important subjects are now delivered at universities and high-schools in the following cities: Berlin, Leipsic, Cologne, Heidelberg, Danzig, Greifswald, Bern and Zurich. At Zurich, where Dr. Wetstein lectures on the history and system of press law and the history of the daily press up to the French Revolution, the title of "doctor" can be acquired in the department of journalism as well as in any other political science. Thus is a once-despised profession gradually coming to be honored even in the land which is preëminently the home of scholarship.

In some of the stores where cheap thermometers are sold, there are temperatures recorded to satisfy all tastes. Six thermometers in one of these places the other evening showed 71 degrees, 69 degrees, 83 degrees, 79 degrees, 81 degrees, and 76 degrees respectively. "You pays your money and you takes your choice."

The State of Kentucky recently unveiled a monument to Stephen Collins Foster, author of "Suwannee River," "My Old Kentucky Home," and other popular ballads. We have it on the authority of Charles J. O'Malley, in the *Catholic Sun* (XIV, 52), that "Foster was a Catholic Irish American, but much of his life was spent on 'the vivid path to and fro.'"

LITERARY NOTES

—We are glad to hear that Bishop Stang has undertaken to prepare an abridged English edition of Denifle's *Luther und Luthertum*.

—We have just received, from the reverend author, an advance copy of *Notre-Dame de Lorette: Étude Historique sur l'authenticité de la Santa Casa par le Chanoine Ulysse Chevalier* (Paris: A. Picard et Fils. 1906.) It is the long-awaited definitive book" on the subject, containing all the documents available, not a few of them hitherto unpublished. Canon Chevalier makes out a clear case against the much-discussed legend of Loreto. We shall present a summary of his arguments later.

—The *Geschichte der Neuesten Zeit von der grossen französischen Revolution 1789 bis zur Jetztzeit von Dr. S. Widmann. Mit 404 Textabbildungen, 22 Tafelbildern und 9 Beilagen* (München: Allgemeine Verlags-Gesellschaft m. b. H.; St. Louis: B. Herder, 520 pp., large 8vo. Price, net $3.50) is the first volume to appear—though not the first in chronological order—of a new *Illustrierte Weltgeschichte, herausgegeben von Dr. S. Widmann, Dr. P. Fischer und Dr. W. Felten*, to comprise four large volumes and designed, evidently, to supply the German Catholic book-market with an illustrated history of the world in every respect equal to such popular non-Catholic productions as Prof. Oskar Jäger's four-volume *Weltgeschichte* (Bielefeld and Leipzig: Velhagen and Klasing). This fourth volume of Dr. Widmann's compares well with the fourth

volume of Jäger, both in comprehensiveness and interest, as also in wealth of tasteful and apposite illustrations, whilst it surpasses it in general accuracy and, of course, far exceeds it in value as a popular world's history for the German reading *Catholic* public. If the pessimistic note that runs through the book and culminates in the "Schlusswort," were subdued, and the author's German nationalism toned down a little, the book would be apt to find a readier sale among German readers in America.

—"Fiscar Marison" (Rev. Geo. Blatter, Chicago) has published a "Second Series" of his *O'er Oceans and Continents*. The First Series met with a most flattering reception. This Second Series treats of India, &c., and gives an insight into the customs and religion prevailing there. In spite of the efforts of self-sacrificing missionaries those countries are almost entirely pagan. The notes at the end of the chapters will prove very useful to all intending to make a trip themselves. The book interspersed here and there with the author's humorous experiences, is interestingly written and ought to find a large sale.

—The Keltic and the Teutonic temperament, with the civilization peculiar to both, meet so frequently (and, sad to relate, sometimes clash so harshly) in this cosmopolitan country of ours, even within the pale of mother Church, that Dr. Georg Grupp's *Kultur der alten Kelten und Germanen, mit einem Rückblick auf die Urgeschichte* (München: Allgemeine Verlags-Gesellschaft; St. Louis: B. Herder. 1905. Price, net $2.10) ought to excite special interest among us. After an introduction on the nomad and shepherd peoples of the stone age, and some general remarks on the Indo-Germanic race, the learned author devotes the first part of his main treatise to the character, religion, and mode of life of the ancient Kelts, and the second to the Teutons considered from the same coigns of vantage. His is the first attempt, we believe, at a connected description of these two subjects. If it is not altogether satisfying in some of its chapters, this is not Dr. Grupp's fault, but due to the fact that it is almost impossible to decide in many instances whether certain statements made by the ancients apply to the Kelts or the Teutons. His description of the various influences exercised upon the Germanic nations by their neighbors on the East and South is particularly luminous. The book deserves to be rendered into English, though, unfortunately, the study of the history of civilization in its manifold ramifications is not one that has gained much ground as yet among Americans, especially us Catholic Americans.

—The cosmopolitan Catholic publishing house of B. Herder sends us a little book containing the Office of, and other devotions to, the Sacred Heart of Jesus (*Oficio del Sagrado Corazón de Jesús para Uso de las Congregaciones Erigidas en Su Honor.* Arreglado por Fray Luis Moreno de la Recoleta Dominica. Segunda Edición Mejorada.) It is a complete manual of devotion (the major portion of it in both Latin and Spanish, on opposite pages) to the Sacred Heart, is printed in large clear type on fine paper, and contains as a frontispiece a beautiful picture of the Sacred Heart. (Price 60 cts.)

—In *Pearl or a Passing Brightness* (Herder, St. Louis $1.10), a short and interesting story, replete with many a practical lesson, Olive K. Parr pictures to us the cheering and wholesome influence that can be exercised by a young Catholic among people of a different creed.

—The Rome correspondent of the *Tablet* furnishes the following information about the great history of the Jesuit Order planned by the late Father Martin: "A dozen brilliant Jesuits have been at work on it for many years. The Jesuit world has been divided into six parts and two Fathers have been delegated for each; Fathers Pollen and Hughes are looking after the English-speaking countries, and will write their part in English; the French Jesuits will compile in French, the Spanish in Spanish, and so on, and when the six parts are severally finish-

ed the general history of the Society will be written and published in Latin. The work will be thoroughly scientific and critical, and will be based on the original documents just as though no attempt had ever been hitherto made to compose the history of the Society. *The Life of St. Ignatius* recently published in Spanish may be said to be the first fruits of this colossal undertaking."

—In noticing the new edition of Kenelm Digby's *Mores Catholici, or the Ages of Faith*, the *Ecclesiastical Review* (XXXV, 1) says: "There is danger that the new methods of criticism in history cause the average reader to overestimate the necessity of dwelling upon the darker side of historical facts, and of lapsing from the extreme optimistic fanaticism [*sic!*] to that of immoderate objectivity [*sic!*] which, under the plea of investigating truth, loses sight of the primary object aimed at in all teaching of history. That object is to make the experience of the past the caution of the future, rather than to lay bare evil for the multitude to gloat over. Digby's *Mores Catholici* is an excellent antidote against this tendency." As such it retains its value. But let us beware from recommending it as a true history or as a master-piece of literature. It is neither the one nor the other. The *Ecclesiastical Review*'s critic, while reluctantly admitting that *Mores Catholici* cannot be styled a history in the critical sense in which the term is now commonly understood, "is yet altogether too lenient in estimating its literary merit. We believe Jenkins was right in characterizing the work as "a comprehensive study of the habits of faith in mediæval times," but from a literary point of view, like all the author's works, decidedly unattractive "for want of method, of unity, lucidity, and airiness of style." (Jenkins, *The Student's Handbook of British and American Literature*, 13. Edition, p. 428.)

—*The Lessons of the King* (Benziger Brothers. Price 75 cts.) is intended to convey to children in simple language the teachings of Christ. We regret that we cannot recommend it unreservedly. The title is too vague—"The Lessons of the Saviour" would give a better idea of the contents. The expression "you know" occurs quite often in the text and presupposes a greater knowledge than the present reviewer has ever found in "little ones." To deserve recommendation and a sale, this volume must be carefully rewritten, sentences made less prolix, a map of the Holy Land inserted, and the title changed.

—The *Sacred Heart Review* of Boston recently (Vol. 35, Nos. 23 and 26) pointed out some glaring errors in a small work on Father Sebastian Rale, S. J., by Mr. J. F. Sprague, and a large number of even more serious ones, both of dogma and of fact, in the *Life of St. Jerome*, translated from the French life in Henry Joly's modern series *Les Saints*. Our esteemed contemporary, in view of this demonstration, is justified in complaining that editors, authors, translators, critics, and publishers do not always do their full duty in relation to Catholic literature; that sufficient attention is not paid to the entire contents of works to which noted Catholics give a prefaratory word; that the translating, even the authorship, of Catholic books is sometimes entrusted to men and women who are not of the Catholic Church, who are ignorant of its dogmas, discipline, ritual, and real history, and who only too frequently weave their own errors or prejudices, whether by malice or ignorance, into the work that is rashly entrusted to their hands.

—*The Early Scottish Church: Its Doctrine and Discipline. By Dom Columba Edmonds, Monk of Fort Augustus.* (London: Sands & Co.; St. Louis: B. Herder. 1906. XX & 306 pp. Price $1.60.) This work is not historical, as its title would lead one to think, but apologetical. The author adds nothing new to the discussion, whether the Columban Church acknowledged the supremacy of Rome or not. But he brings together, in an effective manner, the contentions of the various churches which at the present time claim the ancient Scottish Church as their own, and shows that their arguments are non-conclusive. The work is well

written and will no doubt dispel many prejudices still widely held with regard to the Celtic Church.

BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

The Catholic Penny Booklet Series. Collection "D". By Rev. James M. Hayes, S. J. Published by the St. Anthony Truth Guild of the American League of the Cross, 413 W. 12. Street, Chicago. 25 cts.

In Hard Days. By Redeatis.—Ardent Natures. By Mary von Radkersberg-Radnicky.—Translated from the German by Rev. L. A. Reudter. Printed and Published by the Society of the Divine Word, Techny, Ill. 40 cts.

The Confessor at Court, or The Martyrdom of St. John Nepomucene. Adapted from the German by Rev. L. A. Reudter. Society of the Divine Word, Techny, Ill. 50 cts.

Der göttliche Heiland. Ein Lebensbild, der studierenden Jugend gewidmet von Moritz Meschler S. J. Mit einer Karte von Palästina zur Zeit Jesu. XVIII & 670 pp. 8vo. Freiburg and St. Louis: B. Herder. Net $1.85.

Das Fürstentum Sardhana. Geschichte eines deutschen Abenteurers und einer indischen Herrscherin. Von Severin Noti S. J. Mit 42 Bildern und einer Karte. VIII & 146 large 8vo. Freiburg and St. Louis: B. Herder. 1906. $1.

Outlines of Sermons for Young Men and Young Women. By the Rev. Joseph Schuen. Edited by the Rev. Edmund Wirth, Ph. D. New York, Cincinnati, Chicago: Benziger Brothers. 1906. 451 pp. 8vo. Net $2.

Notre-Dame de Lorette: Étude Historique sur l'authenticité de la Santa Casa par le Chanoine Ulysse Chevalier, Correspondant de l'Institut. 520 pp. large 8vo. Paris: Alphonse Picard & Fils. 1906.

HERDER'S SEMI-MONTHLY LIST OF NEW PUBLICATIONS

A Sheaf of Golden Years, 1856—1906. A Record of the Life and Labors of the St. Louis Community of the Sisters of Mercy. Net $1.

Divine Authority. By J. F. Scholfield. Net 90 cts.

Points of Controversy. By Rev. C. F. Smarius, S. J. New Edition. $1.25.

Short Instructions for the Sundays of the Year. By Rev. P. Baker. Net $1.

Outlines of Sermons For Young Men and Young Women. By Rev. B. Joseph Schuen. Net $2.

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REV. W. B. ROGERS, S. J., President

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::REVIEW::

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THE LIMA (N. Y.) SCHOOL CASE

ANOTHER, and presumably the final, stage of the Lima (New York) School Case, in the Diocese of Rochester, has lately been reached, resulting in a decision upholding the right of the Superintendent of Public Instruction to prohibit teachers in the public schools from wearing, while engaged in the work of teaching in those schools, what is described as "a distinctly religious garb." Concretely stated, the ruling is that Catholic Sisters, notwithstanding they be fully qualified to teach in such schools and regularly employed by the proper officials for that purpose, must not wear the habit of their order while so engaged in teaching.

It appears from the official report of the case that two Sisters of the Order of St. Joseph were regularly employed as teachers in the public school in the district including the town of Lima. They entered upon their duties wearing their usual habit. Soon after the Sisters had begun to teach, the State Superintendent of Education was appealed to by one Bates, to prevent them from continuing to teach while wearing the religious habit, and as the result, on May 28, 1903, that official decided that "the wearing of an unusual dress or garb worn exclusively by members of one religious denomination for the purpose of indicating membership in the denomination, by the teachers in the public schools during school hours while teaching therein, constitutes a sectarian influence and the teaching of a denominational tenet or doctrine which ought not to be persisted in."

The decision further declared it to be "the duty of the school authorities to require such teachers to discontinue the wearing of such dress or garb while in the public school room and in the performance of their duties as teachers therein."

The Superintendent thereupon required the school trustee to notify the Sisters to conform to the regulation thus laid down.

Notwithstanding this notification, the Sisters during the remaining month of their contract term continued to teach and to wear "the prohibited garb" and later made claim for the balance of their compensation remaining unpaid. Pay-

ment was refused, and upon suit being brought, this was resisted on the ground that the Sisters had forfeited their claim to compensation "by reason of the fact that they had continued to wear the distinctive costume of the religious sisterhood to which they belonged while engaged in teaching, after they had received notice of the aforesaid decision of the State Superintendent of Public Instruction."

The Court sustained this defence and refused to award any compensation for the services rendered after the Sisters had been so notified. The case was carried to the intermediate Appellate Court, which affirmed the decision of the trial court, and lastly to the Court of Appeals, which has just rendered its decision, upholding the right of the Superintendent of Public Instruction to establish the regulation in question, upon the ground that "the influence of such apparel" (i. e., the habit worn by the Sisters) "is distinctly sectarian, even if the wearing of it does not amount to the teaching of denominational doctrine, and the prohibition is in accord with the public policy of the State, as declared in the Constitution, forbidding the use of the property or credit of the State in aid of sectarian influences."

To show how the judicial mind evolved this conclusion, we extract the following paragraphs from the opinion of the Court, written by Mr. Justice Bartlett and concurred in by all his brother justices. After stating the facts substantially as above given, the Court says:

"We are thus brought to the question whether in this State a regulation is to be deemed unreasonable which prohibits teachers in the common schools from wearing a distinctively religious garb while engaged in the work of teaching. In my opinion it cannot justly be so regarded. 'Neither the State,' says the Constitution, 'nor any subdivision thereof, shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught.' (Constitution, art. IX, section 4.) Here we have the plainest possible declaration of the public policy of the State as opposed to the prevalence of sectarian influences in the public schools. The regulation established by the State Superintendent of Public Instruction through the agency of his order in the Bates appeal, is in accord with the public

policy thus evidenced by the fundamental law. There can be little doubt that the effect of the costume worn by these Sisters of St. Joseph at all times in the presence of their pupils would be to inspire respect if not sympathy for the religious denomination to which they so manifestly belong. To this extent the influence was sectarian, even if it did not amount to the teaching of denominational doctrine. A different view was taken by the Supreme Court of Pennsylvania in the case of Hysong v. School district (164 Pa. St., 629, 654) where it was held that school districts might employ as teachers sisters of a religious order of the Roman Catholic Church, and permit them while teaching to wear the garb of their order, provided no religious sectarian instruction should be given, nor any religious sectarian exercises engaged in. There was a dissenting opinion in that case, however, strongly reasoned in support of the conclusion that a school conducted similarly to that in the case at bar was in effect dominated by sectarian influence. The teachers, said Mr. Justice Williams in this dissenting opinion, 'come into the schools not as common school teachers or as civilians, but as the representatives of a particular order in a particular church whose lives have been dedicated to religious work under the direction of that church. Now the point of the objection is not that their religion disqualifies them. It does not. Nor is it thought that church membership disqualifies them. It does not. It is not that holding an ecclesiastical office or position disqualifies, for it does not. It is the introduction into the schools as teachers, of persons who are by their striking and distinctive ecclesiastical robes necessarily and constantly asserting their membership in a particular church, and in a religious order within that church, and the subjection of their lives to the direction and control of its officers.'"

In a concluding paragraph of its opinion the New York Court of Appeals mildly reproves the lower court for its intolerance in asserting that "these sisters should never be permitted to teach in our public schools," and it adds, amiably, "there is no reason either in morals or in law why they or any other qualified person should not be allowed thus to teach, whatever may be their religious convictions, provided that they do not by their acts as teachers promote any denominational doctrine or tenet."

The decision to which we have thus called attention is, as we believe, the latest judicial utterance relating to "sectarianism" in the public school and must be considered as settling for the State of New York the question of admit-

ting our Catholic Sisters to teach in any public school, no matter how qualified they may be, unless they are willing to discard their habit before entering the sacred precincst of that institution.*

The regulation which operated against the Sisters in this case was made by Superintendent Skinner and was practically a repetition of an earlier one made by his predecessor Superintendent Draper, two men whose anti-Catholic sentiments are well known in educational circles in New York. The Court's justification of their action, briefly stated, is that the wearing of a religious habit is a "sectarian influence," and that the payment of any money to support such an influence is forbidden by the Constitution of the State. As to the latter proposition, we may be permitted to call attention to the language of the prohibition which, as quoted by the Court, forbids any expenditure of State moneys in aid of any School "under the control or direction of any religious denomination" (which the Lima school was not, but, to the contrary, was wholly under the control of the State,) "or in which any denominational tenet or doctrine is taught." Not the slightest suggestion was made that the Sisters had ever attempted to teach any denominational doctrine or in any way meddle with the religion of their pupils and, notwithstanding the sapiant Skinner declared that the mere wearing of the religious habit "constitutes a sectarian influence *and* the teaching of a denominational tenet," the Court practically rejects this last mentioned interpretation, saying that "the influence was sectarian *even if it did not amount to the teaching of denominational doctrine*." Now the phrase "sectarian influence," which is all that remains of the charge, is nowhere to be found in the Constitution, but has been imported into the prohibition by judicial construction on the ground (as assigned) of public policy, whether justifiably or no it were unprofitable, perhaps, at the present time to consider. Assuming, however, that the constitutional prohibition may be enlarged to the extent claimed, then the fact appears

*This opinion is expressed with reserve, in case an appeal be taken to the United States Supreme Court for the purpose of testing the constitutionality of the law as declared by the decision of the New York Court. An interesting paper bearing on this question by Father Fitzsimons, the pastor at Lima, appeared in the *Catholic World* for August, 1902, Vol. LXXV, p. 567.

that the New York Court was confronted with the decision of the Pennsylvania Court in a similar case, in which the employment of the Sisters wearing their habit was held to be lawful, provided they did not give religious instruction or hold religious services in the school, which would seem to be the common sense view of the matter. Instead of following this decision, it saw fit to adopt the opinion of the single dissenting judge in the Pennsylvania court, who could see "striking and distinctive ecclesiastical robes" in the severely plain black dress worn by the Sisters and who could hear the Sisters "necessarily and constantly asserting their membership in a particular church," and, still worse, "in a religious order within that church," etc. Not everyone is so gifted that he can discern

> "Tongues in trees, books in the running brooks,
> "Sermons in stones and" (sectarianism, if not) "good in everything."

"Nothing," wrote Sydney Smith, "dies so hard or rallies so often as religious prejudice," and unfortunately the history of official dealing with the question of sectarianism in the public school shows that such prejudice has frequently, even in recent times, blinded men's judgment so that they have not dealt fairly with Catholics. Not long ago in a Kentucky school case (see this REVIEW, Vol. XII, p. 481) we pointed out a glaring instance in which the Bible reading, hymn singing, and prayer, constituting a form of worship familiar to the professors of Evangelical Christianity—had been forced upon Catholic children at the opening of each day's class work. Neither the school officials nor the courts to which appeal was had, could be persuaded that there was anything "sectarian" in the practices referred to, notwithstanding the Constitution of the State of Kentucky forbade sectarianism much more explicitly than does the New York Constitution. The reading of the Bible—the King James or, perhaps, the Revised version—sometimes accompanied by prayer by the principal of the school, prevails in many States, and in some places, New York City, for example, the Book is displayed on a velvet covered lectern on the platform of the assembly room precisely as it may be seen on Sunday morning by the Protestant pupils in their respective places of worship. Needless to say, such Bible

reading is so characteristic an act of Protestant worship, that Catholic children ought not be required to take part in it; and if they cannot conscientiously participate in it, then the practice has no place in a genuinely non-sectarian public school system.

Under the ruling laid down by the New York Court, the State Superintendent may, if he chooses, and to be consistent *must*, exclude from teaching in the public schools all members of the community of Quakers, for theirs is "an unusual dress or garb worn exclusively by members of one religious denomination for the purpose of indicating membership in the denomination." Indeed the Superintendent may push the application of this principle still further and exclude all Catholic laymen and women, if they happen to wear, say a cross or a religious medal on a watch chain, or a badge of the League of the Sacred Heart, or the badge of any of the fraternal organizations whose members are required to be practical Catholics. These clearly indicate membership in a religious denomination and if the wearers are competent teachers as well as good, perhaps exemplary, Catholics the effect necessarily must be, (to use the language of the Court) "to inspire respect if not sympathy for the religious denomination to which they" (the wearers) "so manifestly belong."

On the same principle, Protestant teachers who insist on wearing the badges of the one or other of the leagues and societies attached to the churches to which they belong, would disqualify themselves from teaching in the schools—their badges would mark them as members of a religious denomination, and the more upright their lives, the greater the respect which would be inspired for their religious denomination. These conditions being shown, a case of "sectarian influence" is made out which would undoubtedly compel interference by the New York State Superintendent of Education, if his solicitude for the Constitution were as keen in all cases as it is in those where Catholics are concerned.

We do not know how long the Catholics of New York will be content to remain ostracised as they are by the legal procedure we have described. In no great city is the "non-sectarian" public school attended by Catholic children in larger proportion to the population than in the City of

New York, as in no other community are Catholic voters claimed to be more numerous and influential. That the Superintendence of Education, both in the City and State of New York, should continue to remain in the control of men whose anti-Catholic sentiments are so well known, shows an indifference which is not creditable to the Catholic body.

New York City. PETER CONDON.

THE CHURCH MUSIC CONTROVERSY

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:—

I have read with interest the defense in your No. 14 of Father Manzetti's accompaniment to the Requiem Mass by the Reverend Fathers Dominic Waedenschwiler, O. S. B., and A. Hemmersbach. Father Dominic is right in saying that the "world has moved." It has indeed moved so swiftly that the good Father seems to have been unable to keep pace with the events which have transpired within the last two years in the domain of plain chant. Although I have tried to act upon Abbot Wolter's advice to "discuss less and sing more," Reverend Father Dominic's letter contains several statements which I cannot let go uncorrected. Furthermore, I believe it will help many a reader of your valuable paper to a better understanding of the whole matter, if we briefly pass in review the events which have led up to the present status of the question.

All the world knows that Pope Pius X., shortly after issuing his famous *Motu proprio* of November 1903, revoked the official approbation which the Medicaea version had enjoyed for some thirty-three years, and, wishing a return to traditional chant, appointed a commission of some twenty members, with Dom Joseph Pothier as its chairman, for the purpose of preparing an entirely new version embodying the fruits of the studies and researches made by the Benedictines of Solesmes and other scholars. We also remember that this papal commission deliberated fourteen months or more without giving any results of its labors to the authorities. There were numerous rumors and reports of a lack of harmony in the workings of the commission. Then, suddenly, came a letter of the Cardinal Secretary of State, dated June

24th, 1905, to Dom Pothier, directing him alone to undertake the preparation of the liturgical chant books and to take the Solesmes edition of 1895 for his working basis. This letter furthermore commanded those who had heretofore been acting as editors, i. e., the monks of Solesmes, to hold themselves in readiness to render any assistance he might request of them, to Dom Pothier, the editor now solely responsible. This action of the Holy See in relegating to the rear the Solesmes Benedictines caused the resignation of their Abbot and brought about a split between them and Dom Pothier and the Pontifical Commission, which has only been widened by recent events.

The next important event in recent plain chant history was the Gregorian Congress which took place at Strassburg in August 1905. It was organized by Dr. Peter Wagner in the name of the Pontifical Commission. Dom Pothier was, of course, present, delivered an address and pontificated in the Cathedral on one of the days of the Congress. The Holy Father, through his Secretary of State, Cardinal Merry del Val, sent his blessing and a special letter of encouragement and approval. The musical part of the Congress was entrusted to the two eminent church musicians of the Strassburg Cathedral, Reverend Joseph Victori, choirmaster, and Reverend Dr. F. X. Matthias, organist. It goes without saying that everything was done in conformity with the wishes and views of the head of the Pontifical Commission, Right Reverend Dom Pothier. No music but Gregorian chant was sung, partly according to the Solesmes version of 1895 and partly from the Strassburg Graduale. Both the matter and manner of the performance was taken by all present as an official manifestation. During the time of the Congress, Reverend Joseph Victori and Reverend Dr. Widmann, choirmaster at the Eichstädt Cathedral, gave a series of practical instructions in the manner of rendering traditional chant.

Was anything said during all these proceedings about a *dual* rhythm, one for the *text* and another for the *melody*, as taught by the neo-Solesmes school? Yes, there was! We will let a member of the Pontifical Commission, A. Gastoné, who writes in the *Tribune de St. Gervais* for September, 1905, tell us how it came under discussion. The sense of the Congress on the manner of accompanying the chant was formulated

in a set of resolutions. After setting forth that no tones not contained in the *mode* or scale to be accompanied should be used in the formation of harmonies in the accompaniment, the resolution defining the rules for harmonizing the chant goes on to say "that, in general, the change of harmony should take place on the first note of any group of two or three notes and on accented notes." "These last words of the resolution brought on a discussion, during which Reverend Gaborit (France) and Giulio Bas (Italy) defended the opinion recently set forth by Dom Mocquereau, to the effect that the change of harmony *should never coincide with an accented note.* The reasons advanced by these gentlemen in support of Dom Mocquereau's theory were not convincing and did not receive the endorsement of the assembly." In the January, 1906, number of the same periodical, Gastoué again refers to the subject, saying that "notwithstanding the resolutions passed at the Congress, or, perhaps, in spite of them and in spite of the stand taken by such men as Vincent D'Indy, A. Guilmant, Messrs. Bordes, Peruchot, Lerieux, de Serres, de la Tourbelle, professors at the Schola Cantorum, all of whom were adherents of the school of Solesmes as founded by Dom Pothier, and in spite of a majority of the musicians who have studied the question and who consider the new theory at variance with the sentiment commonly held on that point, not only with regard to chant but in any kind of music, the propaganda for the new system of accompaniment is pursued with more vigor than ever."

Before the end of the Congress its chairman, Dr. Peter Wagner, announced that the new Kyriale was in press and would soon be at the disposal of church choirs. No sooner did the new Kyriale make its appearance, in September, 1905, than it was greeted with criticism and disapproval, *not by the adherents of the former official version,* but by the friends and followers of the neo-Solesmes school, who held that Dom Pothier had embodied in the new book melodies which were not contained in any of the codices, that he had given the preference to German codices, that he had failed to make use of the results of the archaeological studies made by the Solesmes Benedictines, etc., etc., etc. Some of these critics went so far as to state that the Kyriale could not

hold its ground and that the Holy See would soon withdraw it. This contention brought a letter from Cardinal Merry del Val to the Cardinal Archbishop of Cologne (published in No. 9 of this REVIEW) stating that "the Vatican edition of the Kyriale has been published not for mere temporary use, but is truly and strictly authentic and should be adopted *hic et nunc* in all the churches."

This authoritative utterance seemed to check the flow of ink somewhat, but soon we were treated to another phase of the apparently never-ending agitation. A couple of months after the Vatican Kyriale had left the press, Desclée, Lefèvre & Cie. of Tournai published, with the approbation of the Congregation of Rites and his Lordship the Bishop of Tournai, a reproduction of the same Kyriale, in which the melodies are accompanied by dots, strokes and other signs for the purpose of indicating the rhythmical theories of the neo-Solesmes school. The publication caused immediate discuscion in periodicals devoted to church music. The *Revue Musicale de Ste. Cécile* of Arras, for April of the current year, printed an attack on this new Solesmes edition from the pen of its editor, Canon Eugène Chaminade, and very soon letters of protest from French musicians* reached Rome against the approbation by the S. Congregation of Rites of the additions to the Kyriale made by Solesmes.

One such letter, voicing the sentiments of many musicians, was addressed to his Eminence, the Cardinal Secretary of State by the Paris composer and organist, Charles M. Widor. It soon became known that the S. Congregation of Rites had accorded its approval to the *rhythmic* edition through a misunderstanding. This report was confirmed by the letter of Dom Pothier of January 16 last, written at the request of Cardinal Merry del Val to the organist of St. Sulpice, the above-named M. Widor, and published in the *Univers*, *Figaro*, and other papers.

Dom Pothier says, in the course of this letter, that the "concordat or approval" had been accorded to the Kyriale with added rhythmic signs, published by Desclée, Lefèvre &

*For a full account of this disedifying affair, cfr. Reverend Joseph Victori's article in the Strassburg *Caecilia* for June of this year, setting forth the unenviable rôle played by the *Rassegna Gregoriana* and its publishers, Desclée, Lefèvre & Cie.

Cie., through a misunderstanding" and "that it had been almost immediately withdrawn," "that the publishers had been requested to consider the 'concordat' as null and void;" "but that, owing to special circumstances and for special reasons, the withdrawal of the official approval would not carry with it the obligation on the part of the publishers of withdrawing from circulation the copies already issued. Printing of the 'concordat' in subsequent editions would, however, be unlawful," etc.

Dom Pothier in his letter goes on to state the reasons for the withdrawal of the official sanction from the Desclée Solesmes edition. "The 'concordat' was accorded with the restriction *'de cetero,'* that is to say, it applied solely to the musical text and not to rhythmic signs. But after closer examination, and after receiving remonstrances from many quarters, it was found that some of the added signs might be taken for musical notes belonging to the text, that the accidental by far overshadowed the essential, and that, in reality, these signs constituted a *grave alteration* of the official notation."

Dom Pothier's letter was followed, on February 14 last, by a new decree of the Sacred Congregation of Rites, explaining articles II and IV of the decree of August 11, 1905, regulating the reproduction by publishers of the official Kyriale. It reads as follows:

"Some editors have asked how the rules concerning the publication and approbation of the liturgical chant books, contained in articles II and IV of the decree or instruction of the S. Congregation of Rites, on August 11, 1905, should be interpreted. In order to clear up this question, the same S. Congregation, by order of His Holiness, Pope Pius X., declares as follows: I. The integral form of the chant notes, in order to receive the approbation of the Ordinary, must be such that all notes which have the same object and significance and which for that reason are represented in the typical Vatican edition in one and the same manner, must also be reproduced in absolutely the same manner in every other edition. For that reason signs which might be added with the permission of the Ordinary must absolutely not affect either the form of the notes or the manner in which they are combined. II. Although some edition has been approved

by the Bishop or even by the S. Congregation of Rites as to the rest (*tamquam de cetero*), that is to say, with the exception of the signs, the above rules must nevertheless be strictly obeyed in future, so that between the added signs and the typical notes confusion be no longer possible."

The publishers of the edition with the rhythmic signs did their best to make it appear that the decree of the S. Congregation of Rites was not directed against the use of those signs, but that it was rather an approval of their employment. This contention was soon set at rest by the following letter, dated May 2, and written by Archbishop Panici, Secretary of the S. Congregation of Rites, to the firm of Biais, Lecoffre and Lethielleux of Paris, in answer to an inquiry addressed to the S. Congregation. "In reply to your letter of April 9 last, I have the honor, on the part of my superior, to assure you that the decree of the S. Congregation of Rites of February 14 is very clear and precise on the subject of the rhythmic signs. The typical Vatican edition, with *its purely traditional notation giving the traditional rhythm, contains without doubt the indications that are necessary and sufficient for the execution.* [Italics ours.] Still the Holy Father thought well to tolerate, under certain guarantees and reservations especially exacted, the addition of certain supplementary signs, with the permission of the ordinary (*permittente Ordinario*), and even then with great circumspection. The decree of February 14 does not absolutely condemn every edition containing signs of this nature, but, on the other hand, it can not be regarded as an approbation. The very terms of the decree require the integrity of the typical edition to be always respected. The erroneous comments which have represented this decree as an approbation of the S. Congregation of Rites have no value, nor can any conclusion be drawn therefrom."

After the above decree and letter, Desclée, Lefèvre and Cie. published a pamphlet written by Dom Mocquereau, in which that reverend gentleman reviews a considerable part of the controversy and claims that the Benedictines of Solesmes thought themselves justified in introducing the rhythmic signs which had been in use in their *Liber Gradualis*, *Liber Usualis*, and *Paroissien* since 1900 into the Vatican Kyriale, because these publications, signs and all, had been ap-

proved by the S. Congregation of Rites on February 24, 1904*. Dom Mocquereau also contends that, far from being a source of confusion to the performer, these signs are, on the contrary, of great assistance to the singer, and that the remarkable ensemble produced by the twelve hundred seminarians on the occasion of the celebration in honor of St. Gregory the Great, in 1904 in Rome, would not have been possible without these rhythmic signs to guide them. Nevertheless, the reverend Father states that they will be *changed* in future editions, so the end is not yet!

The claim made by the Solesmes Benedictines that their rhythmic indications are in the nature of a restoration of the original Gregorian rhythm as contained in the codices of St. Gall, (which codices are interpreted in radically different manner by Dechevrens and his school and in still another way by Houdard and his followers,) has no value, because the Holy See has not so far taken official cognizance of any interpretation of these manuscripts.

This rapid survey of recent events enables us to see—and I call Reverend Father Waedenschwiler's attention to the fact—that it is not "the same old battle royal between Regensburg and Solesmes," but a battle between Rome and Solesmes! Those who formerly adhered to and defended the abbreviated Medicaea version—and they did so, as loyal sons of the church should, as long as it was the *only official and authentic* version of the chant—now rally around the Vaticana, and sing it in accordance with the nature of the melodies and the character of the official notation.

But what has all this to do with Father Manzetti's accompaniment to the Requiem mass?

First, in the words of Fr. Waedenschwiler, "Fr. Manzetti's harmonization is the embodiment of the Solesmes idea

*The *approbation* referred to reads as follows:

Praesens editio quoad textum typicae plane conformis reperta est, et quoad cantum respondet *Motui Proprio* Summi Pontificis Pii Papae X. diei 22 Novembris 1903 atque Decreto Sacrorum Rituum Congregationis diei 8 Januarii 1904.

In fidem etc.

Ex Secretaria Sacrae ejusdem Congregationis, die 24 Februarii 1904.

† D. Panici, Archiep. Laodicen.

L † S. S. R. C. Secretarius.

It will be noticed that it is of general character. No matter what its importance at the time it was issued, would not subsequent decisions and regulations have superseded it?

of plain chant" and "*follows closely the rhythmical signs of the latest Solesmes edition.*" The Congregation of Rites tells us that these signs are apt to cause confusion and must not be printed in any future edition. The Most Reverend Secretary of the same Congregation states that the Vatican Kyriale contains "the purely traditional notation, giving the traditional rhythm, and without doubt the indications that are necessary and sufficient for the execution." Dom Pothier, chairman of the Pontifical Commission and editor of the Vaticana, says that the rhythmic signs of the neo-Solesmes school constitute a "grave alteration" of the original notation. An accompaniment "embodying and emphasizing" a system which the highest authority commands shall not be printed in the official chant books, is condemned by that fact alone.

Secondly, practically all French church musicians, former adherents of Solesmes, reject this method of accompaniment on purely musical and artistic grounds. Dr. Matthias' system of harmonization was illustrated at every performance given during the Strassburg Congress before the Vatican Kyriale was published and evidently found favor with the members of the Pontifical Commission. Monsignor Nekes' accompaniment, just issued, differs somewhat from that of Dr. Matthias on certain points, but is in accord with the latter as to where the change of harmony should take place. Dom Johner, O. S. B., of Beuron in his *New School of Gregorian Chant*, upholds the same opinions, and so do such eminent musicians in our own country as Father Ludwig Bonvin, S. J., and Father Henry Tappert.

If, in view of all these facts, some people still cling to their discredited and subjective notions, they should at least refrain from misrepresenting their neighbors. The attitude assumed by many adherents of the neo-Solesmes school in this country toward those who have kept their feet on the ground and refused to fall in with some of their fads and notions, is that they "are the people, and wisdom shall die with them." Is it not a pity that so many continue to spend their substance in an effort to force their theories on others instead of rallying around the supreme authority and those representing it, thereby generously co-operating with the Vicar of Christ in his endeavors to idealize mankind by means of music? In thousands of churches in our country

not a finger has been lifted to rescue the people from the vulgarizing influence of the music (?) still in use, and some men persist in wasting their energies fighting for their own pet views, thereby in a great measure thwarting and defeating the purposes of the Holy See.

St. Paul's Cathedral, Pittsburg. JOSEPH OTTEN.

THE GLORIOUS FOURTH

Protests against the popular method of celebrating the Fourth of July have, we believe, been more numerous this year in the newspaper press, both secular and religious, than ever before. Our readers may have noticed that *we* have long since ceased to "protest"—in utter discouragement. But Fr. Judge has a few incisive editorial notes in a recent issue of the Chicago *New World* (XIV, 45), which we cannot withstand the temptation of reproducing, at least in substance.

"Our methods of celebrating the Fourth of July* are becoming, rather have already become, an intolerable nuisance. Even when the explosions of giant crackers and the discharge of toy revolvers were confined to one day in the year, they drove thousands of people with normal nervous systems away from the cities into remote country districts at considerable expense and inconvenience. Now the barbarous carnival of noise has been extended over an entire week. Night is made hideous by utterly meaningless fanfares which would disgust the most degraded Indian tribe not filled with firewater. Is it a far-fetched inference that familiarity with firearms and explosives in early boyhood tends to develop burglars and safe blowers? We have a more abundant crop of thugs and sluggers in the United States than in any other part of the civilized world. Children of both sexes are familiarized with the abuse of gunpowder and the sight of human suffering and deformities caused by it almost before they leave the nursery. One of the earliest ideas that obtains lodgment in an American boy's mind

*This year's Fourth of July was one of the noisest in history; and when the victims to this God of Noise were counted at the close of the day, there were found 213 dead and 17,300 maimed and wounded; "a roud nation's explosive tribute to its favorite divinity."

whose parents permit him to 'celebrate the Fourth,' is that with a revolver he as an aggressor can put any man 'out of business' and accomplish any purpose he may have in view. To take pleasure in noise for its own sake, is a characteristic of the brute. A dog will bark for the sake of barking and a donkey will bray for the sake of braying. But the human mind is so constituted that when reason dawns, brute facts, such as sounds and colors, are dealt with by it as raw material for the formation of ideas. This elementary principle is conceded by all psychologists. But American children are encouraged by Fourth of July practices to revel in brutal, sensuous excitement. At least 60 per cent of those who inflict untold agonies on the sick by their rough and rude riotousness have no definite idea of the meaning of the Declaration of Independence and the residue are not motived in the smallest degree by the spirit of patriotism."

The fundamental fault, however, as Rev. D. S. Phelan points out in the *Watchman* (Sunday ed., XIX, 32), is with our taste and our civilization. "We are before all things a loud people. We like to listen to the noise we make in the world. We are the great Yankee nation and we can whip creation. This conceit would be suffered if it were not so boisterous. The 4th of July recalls an act of defiance and a war in which we wore out our enemy. We whipped England and we can do it again. We whipped England and we can whip any other nation that lives. This is the spirit of all our 4th of July celebrations; and it is a spirit that makes fools of our grown people and braggarts of our young.

"There is no religion in our national festivals. We do not take God into partnership in our joy. We got along without him in 1776, and we can get along without Him forever. He is not mentioned in our national Constitution, and he is not known in our civic life. We are a glorious people; but our glory is all our own, and we will not share it even with Jehovah.

"How different is Catholic civilization? What a contrast between our national holiday and the great festivals of Catholic peoples. In these latter there is no din beyond the ringing of the church bells; and no noise greater than the spirited chanting of the *Te Deum*. The great officers of the State come before the altar of God and surrounded by a

people on their knees return thanks to God for the blessings He has shown them in their history. Young America does not let God play in his back yard, and none of his firecrackers are burnt for Him. He can take care of himself, and his giant torpedoes 'tell it to all the earth.'"

Even the Cubans, upon whom so many of us are accustomed to look down contemptuously as inferiors, have, (this is perhaps a remnant of their ancient Catholic civilization not yet entirely stamped out,) adopted a way of celebrating their national holiday which, while not up to Fr. Phelan's ideal, is certainly far superior to our boisterous "Fourth." They observed their national holiday (the twentieth of May) in Havana this year by distributing among the charity asylums and to "mothers who presented the best-cared-for children," several hundred dollars in prizes and benefits.

Rev. Albert Stroebele, writing to the *O'Fallon Hausfreund* from Las Almas, where he is conducting a "Retiro" for sick and disabled priests, quotes from a Havana newspaper a report of this celebration, which concludes as follows:

"Public opinion approves this manner of observing the national holiday, since it is more satisfactory all around to relieve the lives of a few with some cheer, rather than send the money up in fire-crackers and roman candles."

If we are too proud to learn a lesson from the Catholic countries of Europe, why not imitate the example of our Cuban neighbors?

THE EVOLUTION OF THE MIRACULOUS ELEMENT IN THE LEGENDS OF ST. ANTONY OF PADUA

is critically traced by M. Léon de Kerval in a little book recently published by Fischbacher, Paris. (*L'Évolution et le Développement du Merveilleux dans les Légendes de St. Antoine de Padoue*. 68 pp. 8vo. Frcs. 3.50)

M. de Kerval is a professor in the Catholic University of Fribourg, Switzerland, and has already issued, some two years ago, a critical edition of the most ancient *lives* of the famous "wonder-worker." His latest publication does for the legend of St. Antony what the learned Bollandist P. Delehaye has done for the legends of all the saints in general by his

epoch-making book *Les Légendes Hagiographiques* (Bruxelles: Société des Bollandistes. 1905. XI & 264 pp.—See the CATHOLIC FORTNIGHTLY REVIEW, XIII, 4, 112 sqq.)

First of all he shows that the very oldest biography of St. Antony which has come down to us, written one year after his canonization (A. D. 1232), most probably at Padua, by an unknown Franciscan, contains but few miracles,—an element with which all the later *lives*, beginning with those composed in the fourteenth century, fairly overflow. In fact, it is a noteworthy feature of the Antonine legends that, the farther away we get from the time of the Saint, the more the miraculous element predominates in his life.

A superficial observer might be tempted to believe that this "progressive embellishment" of the life of St. Antony was due to conscious fraud. But this is not so. Miraculous stories were gladly believed and purposely sought out in those days. Prof. de Kerval shows by a number of interesting examples how they accumulated and grew around the life of St. Antony. In some instances purely natural happenings were in the course of time invested with a supernatural glamour. In others, real miracles wrought by the Saint were magnified and multiplied, chiefly through the ignorance of his biographers or the local patriotism of the inhabitants of certain cities and villages. Again, by an error not at all uncommon in the Middle Ages, many miracles came to be ascribed to St. Antony which had originally been reported of other saints.

Thus, by a careful examination of the sources, Prof. de Kerval has been enabled to get at the true origin of a considerable number of the astounding and altogether unauthentic legends which cluster about the life of St. Antony.

Timid souls may be inclined to regret this ruthless destruction of cherished beliefs; but as that eminent scholar Msgr. Dr. N. Paulus says in the literary supplement to the Cologne *Volkszeitung* (47, 26),* "to pull up the weeds means to save the crop." Or, as Fr. Delehaye, S. J., has developed the same thought (*Les Légendes Hagiographiques*, p. IX): "Aider à reconnaître, dans la littérature hagiographique, les matériaux de qualité inférieure, ce n'est pas nier qu'il y en ait d'excellents; c'est sauver la moisson que de signaler l'ivraie qui s'est mêlée au bon grain dans une proportion parfois déconcertante."

*We have used his review of M. de Kerval's book for this article.

A WEIRD CHAPTER IN THE HISTORY OF SUPERSTITION

[The following valuable paper on the curious practice of destroying images of wax or clay with the purpose of thereby inflicting illness or death upon the intended victim—a superstition that has survived for many centuries and is even to-day practiced here and there by ignorant people—was written early in 1901, before the assassination of President McKinley, which the deed mentioned in the introduction was probably intended to foreshadow. The author, Mr. F. P. Kenkel, my esteemed friend and successor in the editorship of the daily *Amerika*, has for years made researches into this and kindred subjects, and the present paper, therefore, will not only prove generally interesting, but also, I think, valuable to folk-lorists.—A. P.]

On the 14th of December, 1900, the daily papers contained the following unusual item of news cabled from London by the Associated Press:—"An Italian who said he was a brother of Guido Matiare, a victim of the Louisiana lynchers, was arrested to-night for burning a wax figure of President McKinley on the steps of the American embassy. He had stuck the figure full of pins in order to prolong the imagined agony. The Italian said he was avenging his brother's death."

No editor deemed it worth while to notice what was intended as a crime, not the slightest flurry was created by this deed; in fact, most readers seemed to believe that this Italian had simply intended to burn a figure of the President in effigy, nothing more. If punishment was meted out to him the cable did not deem it worth while to report the fact, and the vast majority of our people never for a moment imagined that President McKinley had been fortunately saved from what was premeditated to be a dire fate.—Thus this deed not alone failed to excite attention, but there was also an entire lack of a correct conception of the evil this man contemplated.

Nothing could demonstrate more clearly the change that has taken place in our ideas since the days when witches were burnt and when even the most enlightened men believed in their evil powers and feared their sorcery.

What was once considered a crime, punishable by most severe measures, is to-day hardly understood by the majority of our people, and an act which, a little more than two

hundred years ago, would have brought the accused under the gallows or to the stake, is now expiated by a light fine, while the offender, who would then have been considered a sorcerer of no mean parts, is to-day simply ridiculed or pitied on account of his ignorance.

However light we may make of his offense, the fact remains that this Italian, according to his own superstitious belief, intended to bring illness, nay, even death, upon President McKinley. Shooting pains were to be felt by his victim in the identical spots into which pins had been driven in the waxen figure, and as the fire consumed it, thus was the President to be consumed by fevers and his flesh wasted by disease. To obtain this end, the figure had probably been made to bear Mr. McKinley's likeness and baptized with his name, that is, if *all* the dictates of ancient necromancy were followed out.

In order to revenge himself on the President of this country for the death of his brother, Matiare made use of no modern means; he did not follow the example of recent anarchists, who have assassinated Carnot, the Empress of Austria, and King Umberto, with knife or revolver. He preferred to place his faith in a method of revenge that was known to the ancients, practiced in the Middle Ages, and during all the centuries since, even in our own time, by people of rank as well as in the lowly walks of life, and which is still practiced by many peoples the world over.

In Europe this method of doing harm was one of the most generally known among the practices of witchcraft; from the time of Plato, (who alludes to it as obtaining among the Greeks of his period,) to the recent case in London, numerous authorities might be cited as mentioning it.

Images to serve as likenesses of those to be harmed or destroyed, were made of wax, clay, earth taken from graves, or kneaded from bread dough; or they were shaped over a piece of human bone until they resembled a man or woman. They were pierced by pins or other sharp instruments, they were placed in running water, there to be solved by the current; or hung in the chimney, there to parch, or in some spot where the wind would sway the puppet incessantly, and in each case, the evil, the ill that was practiced on the image, was supposed to afflict the person represented by it.

In former centuries hosts and candles that had been blessed, were stolen from churches, and bones from the church-yard, to be put to such ungodly purposes. The image, which in Germany was called "Azmann," was frequently baptized sacrilegiously with holy water. So general had this abuse become that Gregory IX. in 1233 issued a Bull in which eternal punishment was threatened to anyone making a human likeness with such evil intent. Even this warning seems to have been little heeded. Dante, who set the date of his supposed descent into the Inferno in the year 1300, mentions in the 20th canto, that he had found scores of women suffering eternal punishment because of such evil practices:

"Behold the wretched ones who left the needle,
The spool and rock, and made them fortune-tellers;
They wrought their magic spell with herb and image."
(vv. 121-123, Longfellow's transl.)

In the eleventh century, at Treves, in Germany, a most cruel persecution of Jews grew out of this belief. Some of them were accused of making an image of wax, representing the bishop of that ancient see. This, it was said, they had induced a cleric to baptize, after which the figure had been given to the flames. When it had been partly consumed, (thus relate the ancient chronicles,) the bishop was taken ill and died.

But it was by no means the rabble only that practiced this black art. People of rank and the possessors of historic names of every shade may be found among those who stand accused of participating in this practice.

In Shakespeare s *King Henry VI.*, Eleanor Cobham, wife of the Duke of Gloucester, is accused of practicing some strange sorcery and enchantment, by means of which she intended to bring the King to an untimely end in order to place her husband on the throne. Shakespeare does not make it clear what the nature of this sorcery was, but old chroniclers,—Hall, for instance, who died in 1547—tell us that, "at the same season were arrested as aiders and counsellors to the said Duchess, Thomas Southwell, priest and canon of St. Stephen's in Westminster; John Hume, priest; Roger Bollingbroke, a cunning necromancer; and Marjory Jourdaun, surnamed the Witch of Eye, to whose charge it was laid that they, at the request of the Duchess, had devised an

image of wax representing the King which, by their sorcery, was consumed little by little in the manner they intended wasting and destroying the King's person and so to bring him death."

For this attempt on the King's life, Eleanor Cobham, after doing penance in three public places within the City of London, was "adjudged to perpetual prison in the Isle of Man."

Mary of Medici and her favorite Lenora Conisni, were also suspected of practices against the life of a royal personage, namely, Louis XIII. of France, by making a waxen image of him and impaling the same with pins.

In the seventeenth century, King James, in his *Demonology*, speaks of this practice as very common and attributes its efficacy to the Devil.

Pulci, an Italian poet, who died in 1467, refers to this superstition in his burlesque epic, "Morgante Maggiore." He tells of a sorceress possessed of an image of herself, made of the wax of young bees (delle prime ape), the so-called virgin wax. It was a perfect likeness, having all the members except one rib. The witch's life is bound up in this magic image. When it is melted slowly, to prolong her sufferings, by Malagigi, her life too ebbs away. Fischart, the celebrated satirist of Strassburg, in 1591 published a book (Daemonomania) on this subject, while Wierus, in writing his Demonology (a book published at Basle in 1583) devotes a chapter to these practices.

Nider, in his *Hierarchy of the Blessed Angels,* speaks of a witch named Aeniponte who, by making an effigy of wax, pricking it with needles in divers parts, and then burying it under the threshold of a neighbor's house whom she much hated, brought upon that neighbor insufferable torments and prickings in the flesh, till the image was found and destroyed, when those evils passed away.

In our own country, the witches of Salem were accused of wreaking vengeance on their neighbors by this method; and a number of persons were found who claimed to have felt pains in the identical part of the body through which, in the image, the sorceress had stuck pins.

Nevins, in *Witchcraft in Salem Village*, refers to an interesting case of this nature, that of Abagail Hobbs, who,

accused of witchcraft, became one of the star witnesses, implicating even her own father and mother. During her trial, on the 20th of April, 1692, she confessed among other things, "that the Devil came to her in the shape of a man and, brought images of the girls for her to stick pins into." She did stick thorns into them and they "cried out."

On May 12th, she was again examined in prison. "Did Mr. Burroughs bring you any of the puppets of his wives to stick pins into?"

"I do not remember that he did."

Afterwards she testified that she stuck thorns into people whom she did not know and one of them, Mary Lawrence, suggested to her mind by the court, died.

(To be concluded.) F. P. KENKEL.

PARERGA AND PARALIPOMENA

Protestant and Infidel Pupils in Our Catholic Schools and Colleges.—One of our bishops, in renewing his annual subscription to the CATHOLIC FORTNIGHTLY REVIEW, writes:

"In No. 10 of your excellent journal you published an article on 'Catholic Students at State Universities.' Would it not be well for some one to write an article entitled 'Protestant and Infidel Boys and Girls in Catholic Schools and Colleges'? Whatever the local circumstances may be that bring about the admission of non-Catholic pupils into our Catholic institutions of higher education, is it not a fact that daily intimate association with these pupils is one of the principal causes why so many of our Catholic young men and young ladies, after leaving college, show themselves so utterly indifferent in all matters pertaining to their holy religion and are at best but nominal Catholics? I know Catholic boys, now inmates of Catholic colleges, who do not dare to bless themselves with holy water when entering or leaving the chapel, because forsooth! there is next to them a non-Catholic boy! I have seen a Catholic young lady who had been for several years a pupil of a good Catholic academy, married by a justice of the peace the day after leaving school. I have known another who got married before a Protestant minister. And I could name a number of boys and girls, formerly pupils of Catholic colleges and academies, who no longer attend the Holy Sacrifice, much less go to confession. There must be some cause for this. Is it not in a large measure the circumstance mentioned above?—that the pupils of our Catholic institutions are too much and too intimately thrown together with non-Catholic fellow-students and companions."

We shall gladly open the pages of the CATHOLIC FORTNIGHTLY REVIEW for a discussion of the timely and important topic suggested by our right reverend correspondent.

A Leading Argument Against Free School-Books, repeatedly adduced among others in this REVIEW, was, that this innovation would be apt to provide a new "graft" for dishonest public school officials. We note from the Chicago papers that it has been proved there, that by the co-operation of corrupt officials, the School-Book Trust has been enabled for a number of years to charge Chicago parents from sixty to one hundred per cent. more for school-books than it charges outside the metropolis, f. i. at Hammond, Ind. Tarr and McMurry's geography, e. g., which can be purchased at Hammond for thirty cents a copy retail, costs forty-eight cents in Chicago, and the thirty cents' edition is even larger and more complete than the one sold in Chicago at forty-eight cents!

That is one example. Here is another. According to the *Globe-Democrat* of July 11, Mr. Elias Michael at a meeting of the St. Louis Board of Education, offered a suggestion [*sic!*] that "a time limit be fixed on all contracts entered into with publishing companies for furnishing text-books. He said the board is still buying some of its text-books under contracts awarded in 1898, and at a disadvantage. The matter was referred to the committees on instruction and auditing and supplies. The Board has been aware that some of the publishing houses were selling books in other states at prices much lower than those prevailing here [*sic!*].

In the words of the *Illinois Staatszeitung*, quoted in the *Amerika* of July 10, "is not this a pretty condition of affairs?! And these same fellows who have been led by their criminal lust for lucre to enter into such conspiracies, pose as friends of the common people, offering them the treacherous gift of 'free school-books.'"

Newman's "Essay on the Development of Christian Doctrine," which Loisy and others are now using to support heretical or semi-heretical doctrines, has been repeatedly shown up in this REVIEW, in its true character of a book written by its eminent author, when yet a Protestant, and wofully lacking in the Catholic ethos. (Cfr. e. g. our Vol. X, pp. 29 and 207); and we have more than once expressed our regret that it is gradually becoming the best known of Newman's works, his representative work.

Apropos of the book's recent popularity in France, the *Casket* (LIV, 27) recalls two interesting facts. The first is that, when the *Essay* was first published, Dr. Brownson criticized it severely in his *Review*. The other, not so well known, is that, in reply to a request for an opinion, Dr. (later Cardinal) Cullen, then Rector of the Irish College in Rome, told Dr. (now Bishop) Cameron that there would be a sec-

ond edition of the *Development*, with corrections. The *Casket* justly presumes that this represented the intention of the Roman authorities at the time; but the corrections were never insisted upon, and the book remains to this day in the form in which it first appeared.

This toleration, which, our contemporary rightly observes "meant no more than a wish to avoid even the appearance of ungraciousness towards an illustrious convert humbly submitting all he had written to the judgment of the Holy See, has been grievously misunderstood, and the misunderstanding has, become little less than disastrous. The Abbé Loisy professed to deduce the theory for which he has been condemned, from Newman's *Development*. Other writers, less daring than Loisy, loudly profess themselves the disciples of the great Oratorian. In some respects they do indeed seem to be such, but in others they differ from him as day from night. A great deal of Newman's writing was thinking merely aloud, and he never wished it to be considered more. His so-called disciples have converted his provisional hypothesis into conclusions. Two or three of them, perhaps four, may soon find their names in a new Syllabus of Errors."

"One of the great points of difference between Newman and many of those who at the present day call themselves his disciples," concludes the *Casket* [l. c.], "is that his soul was overflowing with piety, and their souls are not."

Single Tax: Theory vs. Practice.—It is with deep sorrow that we learn from the N. Y. *Evening Post* of July 6, of the fall from grace of the Manhattan Single Tax Club, which has just sold its club-house at a handsome advance over the price originally paid for it. Henry George, comments our esteemed contemporary, would turn in his grave if he could know that a body of his adherents had actually compromised with the devilish desire to secure for one's own pocket a value which he insisted was created by the community and not by any individual landowner. What! profit by the "unearned increment"? His whole soul would have revolted at the idea. That is merely robbery, and any one who does it is in league with speculators and land-aristocrats. Of course, we shall be told that, so long as the laws are what they are, the Manhattan Single Tax Club ought not to be expected to do other than the average citizen; that the single tax can be brought about only by legislative enactment, and that in a newer and better club-house proselyting can be carried on more effectively. In justice to the true moral reformers of the Single Tax cause, we brush aside with indignation these trifling, time-serving arguments. There is only one way in which the Manhattan Single Tax Club can purge itself of treachery to the cause and its prophet. When we hear that the increment by the rush of population to Twenty-third

Street, and quite unearned by the Club, has been turned back into the city treasury as properly the earnings of the whole community, then and then only shall we regard its members as reconsecrated to their cause.

The "Knights of Columbus" and Church Music Reform.—Our valiant friends the "Knights of Columbus," claiming as they do *importune opportune* to be the best, in fact almost the ideal Catholic society, have themselves to blame if their conduct is more closely scrutinized and their failings are more severely censured than those of other bodies of Catholic men who are more modest in their claims, though not perhaps in their aspirations. A regular contributor to the CATHOLIC FORTNIGHTLY REVIEW writes under the caption which we have placed in bold type at the head of this notice:

The K. of C. at their national convention in New Haven, Conn., held chiefly for the purpose of dedicating their new headquarters, missed a great opportunity for showing their obedience and respect for the laws of the Church and also their loyalty to the person of our gloriously reigning Pope in the matter of music during the pontifical Mass. What a pity that those who had this solemn religious celebration in charge did not realize their duty by having liturgical music performed. Instead of that, "a choir of thirty voices assisted in singing Giorza's Third Mass, and members of the New Haven Symphony Orchestra served as accompanists."

The laws of the Church on the subject of sacred music, so strikingly laid down by Pius X., and those of artistic respectability as well, could not have been more flagrantly violated than they were on this occasion, and that in the presence of His Eminence Cardinal Gibbons, three bishops, numerous priests and delegates from all over the United States.

Has the Catholic world at large not a right to a better example from a Catholic society [which loves to pose as *the* Catholic society *par excellence* in this country]?—J. O.

MARGINALIA

His Eminence Cardinal Gibbons, in a newspaper interview, expresses his dissent from the widely advertised declaration of Judge Connerton, that "marriage is the great remedy for crime." "Thaw, White, and those in Pittsburg," he says, pointing to the most recent example, "were all married. It is not marriage, but recognition of the sanctity of the marriage relation and its obligations, that must cure these terrible evils. Most of the putridity of private character, as

disclosed in the revelations of courts and the press, grows out of family relations with false standards and without religion, and not from a lack of family relations."

The Bishop of Aberdeen, in his preface to Dom Columba Edmonds' *The Early Scottish Church*, has an amusing story about a friend, a Wesleyan minister, who had the works of St. John Chrysostom in a conspicuous place in his library. Seeing them the Bishop expressed his pleasure. "Why not?" said his Protestant friend. "I found great assistance from him when preparing my sermons: He was a true Evangelical." Whereupon the Bishop pointed out certain passages in the writings of the Saint. "God bless me," exclaimed the surprised dominie, "I had no idea he was a Romanist."

We often hear it said about a man that he has not an enemy on earth. "Instead of this being a praiseworthy reputation," says the *Catholic Journal of the South*, "it shows a weak nature. It shows that he has never dared to stand up for the right against the wrong; never protected the weak against the bully; never dared defend his own right against oppression. Had he done any of these things he would have enemies. Even if he had done none of these things, but simply achieved a little more success in his business than his neighbor, he would have an enemy, for failure always hates success. The man who has no enemies should be ashamed of it."

A French physician has invented an instrument, called dolorimeter, by means of which, he claims, doctors may accurately calculate, in pounds or ounces, the sufferings of a patient who is in pain.

That noted German physician, Dr. Bergmann, presiding at the recent meeting of the Berlin Medical Association, agreed with others present that the clinical diagnosis of appendicitis seldom permitted an accurate judgment of the case, and expressed serious doubt of the value of operations. Prof. Orth said that in 10 per cent. of his cases the appendix did not confirm the diagnosis, and in another 10 per cent. there was no disease whatsoever, while he knew of many serious cases which had been cured without operating.

For one who has so often been scolded a crank, a monomaniac, or a Don Quixote, as the editor of this REVIEW, it is refreshing to read in a biographical sketch of Senator

Tillman in the *Independent* (No. 3006): "A man touched with a monomania becomes a power along the line of his mental obliquity, if only by reason of his concentrated persistence. The only other type with courage to wage aggressive warfare against a world of wrong is the Don Quixote—the poet in action—the man who dreams great deeds and acts his dreams."

This is the season of the year when many persons, especially in the country, are apt to suffer from ivy-poisoning. The *Literary Digest* presents in its No. 848 a synopsis of a physician's observations on the subject, from which we gather that the best remedy in case of becoming affected by the poison of *Rhus toxicodendron*, is the application of a lotion of 53 per cent. of alcohol and 47 per cent. of distilled water, in which enough acetate of lead has been dissolved to make a saturated solution. This remedy is said to afford relief within six or eight hours and to check the spread of the disease.

The *Osservatore Romano* warns Catholics against Msgr. Abi Mourad, Bishop of Tamatia, who is going about from country to country, collecting alms for a certain religious undertaking of his in Jerusalem, which is disapproved by his Patriarch and the S. Congregation of the Propaganda.

In connection with this warning, by the way, we may be permitted to remark that careful consideration of such danger signals as these often proves profitable, especially to the reverend clergy, and sometimes even to bishops. But very recently a certain bishop received into his diocese—only to discharge him a few weeks later, when he found out his true character and the story of his career—a certain ex-monk against whom this REVIEW had warned the public less than a year ago.

A certain pastor's housekeeper fed her master's horse a quantity of chicken food, thinking it to be condition powder for the animal; and the local paper is authority for the statement that "the mistake was not noticed until the horse had scratched up half the garden and showed signs of wanting to set."

A new treatment for lockjaw has been used successfully in two cases at the Pennsylvania Hospital, Philadelphia. It is described as "simply a more rational use of the tetanus antitoxin." Heretofore it has been the practice to make the injection in the spinal cord, without regard to the locality of the infection. Now the plan is to inject into a nerve close to the point of infection.

LITERARY NOTES

—The second volume, just published, of *The Lives of the Popes in the Early Middle Ages* (By Rev. Horace K. Mann. The Popes During the Carolingian Empire. Vol. II: 795—858. 336 pp. St. Louis: B. Herder. 1906. Price net $3) embraces the biographies of Leo III., Stephen IV. (V), Paschal I., Eugene II., Valentine, Gregory IV., Sergius II., Leo IV., Benedict III., together with a genealogical table "The Descendants of Charlemagne" The author is very modest. "I shall have a great measure of success," he says in his Preface, "if I become the means of transmitting to posterity, no matter in what literary style, some slight knowledge of the great deeds of the Roman pontiffs." From a careful perusal of the present volume, and of the first one, which appeared in two parts, we can say that his literary style, though plain, is agreeable, and that, while Fr. Mann is no Ludwig Pastor in ferreting out new sources, he uses the available materials conscientiously and forms his conclusions in doubtful matters with cautious acumen. We hope he will be spared to complete his self-appointed task of giving us a readable and reliable series of the lives of the mediæval popes. As he invites criticism, we take the liberty to suggest that greater uniformity be employed in entitling the chapters, both with regard to rendering the Latin forms into English (why should Eugenius, for instance, not be Eugene, if Paschalis is rendered Paschal, and Gregorius, Gregory?) and with regard to the prefix S. or St. Is not Leo III. canonized as well as Leo IV.? Yet the chapter headings for the former all read simply "Leo III.," while those for the latter read "S. Leo IV." Fr. Mann notes at the close of his life of St. Leo IV., that at least some of the editions of the *Liber Pontificalis* terminated with this Pope, which was probably one reason why the stupid story of Popess Joan was foisted into some copies in this particular place. But the average reader would surely appreciate a chapter on the legend of Popess Joan, which Fr. Mann dismisses with a few all too brief references to Döllinger's *Papstfabeln*, etc.

—A complete edition of the works of John Hus has begun to appear at Prague. His *Expositio Decalogi* and part of his *Super IV Sententiarum* are already out.

—The St. Anthony Truth Guild of the American League of the Cross (413 W. Twelfth Street, Chicago) has published another collection ("D") of the *Catholic Penny Booklet Series* by Rev. J. M. Hayes, S. J. As our readers know from previous recommendations which we have given to these booklets, they are veritable treasure-troves of gems of Catholic thought on many subjects, culled from sources the most diverse, and not only make good reading for the Catholic family circle, but may also be profitably put into the hands of non-Catholics. The compiler has added an alphabetical index, which is a great improvement. If we may be permitted a suggestion, it is that this index be made more exhaustive and comprehensive. These Penny Booklets deserve wide circulation. They cost but twenty-five cents per "Collection," post free.

—Scherer's *Exempel-Lexikon für Prediger und Katecheten*, of which Rev. J. B. Lampert, O. S. B., is now getting out a new edition. (B. Herder. *Erster Band: Abbitte bis Festtage.* VIII & 1022 pp. large 8vo. Price, half morocco, $3.60 net) needs no recommendation on our part, for its usefulness is well known to our German-speaking clergy. The new edition, as indicated on the title page, is "revised and enlarged." The only objection that might be raised against the work, is that many of the "examples" it affords are not sufficiently authenticated for our critical age. Fr. Lampert explains in his preface that while he has been careful as to the sources from which he drew his materials, he has proceeded on the principle that a work of this kind is not intended

to furnish historic evidences for the Christian religion, but merely to illustrate, by examples from practical life, truths already well established. So long as these examples serve their purpose, they must not be rejected, even if they are not all drawn from the most incontestable sources. Our Saviour Himself, Who was the model of all preachers and catechists, both as to form and contents, taught largely by means of parables, all of which may, it is true, have often enough happened much the same way in real life, very few of which, however, so far as we know, are founded on any historical fact or happening.

—In *A Sheaf of Golden Years 1856—1906* (Benziger Brothers. 1906. $1) Mary Constance Smith outlines the life and labors of the little community of the Sisters of Mercy (their order was founded in Ireland some seventy-five years ago by Catharine McAuley), who came to St. Louis in 1856, branched out from there to New Orleans, La., Louisville, Ky., Springfield, Mo., and Eureka Springs, Ark. (where the present writer had the privilege of enjoying their hospitality for a week or two last summer), and in all these places have been zealously engaged in the works peculiar to their institute: the care of the sick, the visitation of prisons, the housing of working girls, night hospitality to women, Sunday-school work among colored women and girls, etc., etc., including even, to some extent, so far as circumstances made it necessary, teaching in parochial schools. The cheerfulness and lightheartedness with which these good Sisters are wont to perform their arduous duties, is a characteristic of their activity which is well brought out by the authoress. Barring a few misprints, such as *Mullauphy* instead of *Mullanphy* on page 45, the reader, especially if he happens to have some personal acquaintance with these worthy religious, will peruse the all too brief record of their work with genuine interest and sympathy. May this little book find many readers, particularly among those who are able to lend the Sisters a helping hand in their unceasing and self-sacrificing labors!

—*Geschichte der deutschen Nationalkirche in Rom: S. Maria dell' Anima. Von Dr. theol. et hist. Joseph Schmidlin, ehem. Vizerektor der Anima. Mit 30 Bildern.* 815 pp. B. Herder 1906. Price, net $5.—This sumptuous volume appeared on the occasion of the recent semi-millennial jubilee of the "Anima," which is the national Church of the German-speaking Catholics in Rome, and whose interesting history is closely interwoven with that of the relations of the German-speaking countries with the Eternal City, and especially the Holy See. These relations have been so varied that Dr. Schmidlin's account of them makes very interesting reading, especially since it is couched in brilliant language and based entirely on authentic sources. To any one studying the ecclesiastical history of the Fatherland or the relations of the papacy with the German Empire and the various states into which it later split, this volume will be indispensable.

BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Das christliche Leben in seinen Entwicklungsstufen nach der Lehre des hl. Bernard quellenmässig dargestellt von Dr. Joseph Ries, Repetitor am erzb. Priesterseminar zu St. Peter. XI & 327 pp. large 8vo. Freiburg and St. Louis. B. Herder 1906. Net $2.35.

Jesus Crucified. Readings and Meditations on the Passion and Death of Our Redeemer. By Rev. Walter Elliott of the Paulist Fathers. V & 374 pp. 8vo. New York: The Columbus Press, 120-122 W. 60th Str. $1. Postage, 10 cents extra.

Exempel-Lexikon für Prediger und Katecheten, der Heiligen Schrift, dem Leben der Heiligen und andern bewährten Geschichtsquellen entnommen. Herausgegeben von P. A Scherer, Benediktiner von Fiecht.

Zweite vermehrte und verbesserte Auflage, besorgt von P. Johannes Bap. Lampert, Doktor der Theologie und Kapitular desselben Stiftes, unter Mitwirkung mehrer Mitbrüder. Freiburg und St. Louis: B. Herder.—*Erster Band: Abbitte bis Festtage* (Bibliothek für Prediger neue Folge, erster Band; des ganzen Werkes neunter Band). XIII & 1022 pp. large 8vo. Net $3.60.

HERDER'S SEMI-MONTHLY LIST OF NEW PUBLICATIONS

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. It is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage is extra on "net" books.]

Sister Mary of the Divine Heart, Droste zu Vischering. Religious of the Good Shepherd. Net $1.60.

Commentary on the Catechism of Rev. W. Faerber. Edited by Rev. Ferreol Girardey, C. SS. R. Net $1.75.

Winona and Other Stories. By Wm. J. Fischer, 80 cts.

At the Parting of the Ways. Considerations and Meditations for Boys. By Herbert Lucas, S. J. Net $1.

Manual of Health for Women. Plain Advice in Sickness and Health. By Dr. Peter J. Latz. $1.50.

Catechism of Christian Doctrine. Prescribed by Pius X. Translated by Rt. Rev. Thomas S. Byrne, D. D. Abridged edition: 10 cts.; larger catechism, 25 cts.

A Garland of Everlasting Flowers. By Mrs. Innes Browne. Net $1.

An Imperial Love Story. By Henry Curties. Net $1.

Westminster Lectures: Second Series. Paper, each 15 cts. net; cloth, 30 cts. net:—*Science and Faith*, by Rev. F. Aveling, D. D.; *The Higher Criticism*, by Rev. W. Barry, D. D.; *The Divinity of Christ*, by Rev. Joseph Rickaby, S. J.; *The Secret of the Cell*, by B. C. A. Windle; *Evil: Its Nature and Cause*, by Rev. A. B. Sharpe; *Miracles*, by Gideon W. Marsh.

A Book of the Love of Jesus. A Collection of Ancient English Devotions in Prose and Verse. Net 75 cts.

The Chronicle of the Canons Regular of Mt. St. Agnes. By Thomas à Kempis. Translated by J. P. Arthur. Net $1.35.

History of the Little Sisters of the Poor. By Rev. A. Leroy. Net $1.85.

The Ascent of Mt. Carmel. Translated by David Lewis, with Corrections and a Prefaratory Essay on the Development of Mysticism in the Carmelite Order by Benedict Zimmermann, O. C. D. Net $2.

Why Should I Believe? A Brief Statement of the Reasons for the Truth of Supernatural Religion. Cloth-lined, 15 cts.; per. doz., $1.35.

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CONSIDERATIONS FOR CATHOLIC PARENTS

THERE is a strong tendency at the present day to forego the advantages of a Catholic education for the sake of social polish, or the social prestige, or the superior scholarship which is thought to be the result of education in a State university or "non-sectarian" college.

Social polish and prestige are most assuredly not to be despised. But is it quite certain that the boys who have been brought up in Catholic colleges are lacking in social polish? We have always been taught that the basis of true politeness should be laid in humility and charity, and in respect and consideration for all, from God's own poor upwards, or downwards. And may not, *ought* not, these foundations be laid as firmly and efficiently, if not more firmly and efficiently, in a Catholic school than elsewhere? As regards social prestige, is it quite certain that a man is looked down upon by those whose judgment is worthy of consideration, because he, or his parents on his behalf, have made a sacrifice for the sake of principle?

So again, with respect to scholarship and all that falls under the head of secular instruction. It is true that our Catholic schools and colleges have often to compete with their non-Catholic neighbors in the face of formidable odds, by reason of limited resources and inadequate equipment. And here certainly a wide field lies open for the munificence of wealthy Catholics. And yet, notwithstanding all these drawbacks, do we invariably find that those who proceed from our Catholic schools and colleges to the universities, or who present themselves for public examinations, are hopelessly out-distanced by their non-Catholic competitors? Our readers know that this is not so. Nor is the reason far to seek. A whole-souled self-devotion to work, that kind of devotion which reckons no hours as overtime that are spent in the service of God, can supply many deficiencies, material and other.

But even if it be admitted, for the sake of argument, that in the matter of polish and prestige and scholarship and scientific attainments, some advantage lies on the side of our wealthier non-Catholic colleges, "old-fashioned Catho-

lics" will remember the old-fashioned question: "What doth it profit a man if he gain the whole world and lose his soul?"[1]) and, bearing this question in mind, they will readily decline, for the sake of some problematical polish, some possible prestige, some uncertain advantage in the matter of secular knowledge, to expose the faith and virtue of their sons to dangers to which it would be folly to shut our eyes. On behalf of their children they will remember those other words of our Lord: "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you?"[2])

Father Herbert Lucas, S. J., in an address on "The Spiritual Exercises and the Education of Youth," printed as an appendix to his new new book *At the Parting of the Ways*,[3]) and from which some of the thoughts that make up this article are taken, says that if St. Ignatius were in our midst today and some anxious parents were to consult him as to where they should send their sons to be educated, his answer would be something like this:

"I counsel you, in the first place, to gather all the reliable information you can about the various Catholic schools in the country,—reliable information, not mere gossip or the expression of opinions hastily formed. Secondly, I would urge you to go on your knees and meditate very seriously, and, if possible, to repeat your meditation for several days, on the end and purpose of human existence and on the responsibilities of a Catholic parent. Thirdly, I would have you write down the reasons, *pro* and *contra*, in the case of each of those schools that may enter into your calculations. Fourthly, strike out all those reasons which have no bearing on the eternal welfare of your sons. (I do not say all reasons which have to do with temporal welfare, for these may have an important bearing on spiritual welfare in the long run). Fifthly, ask the advice of some impartial person who has no personal interest in any of these establishments, and whose counsel will be guided only by the highest considerations. And, lastly, after renewed prayer for light and strength, make your selection and take care that it is your own. But, as

1) Matt. XVI, 26.

2) Matt. VI, 33.

3) *At the Parting of the Ways. Considerations and Meditations for Boys. By Herbert Lucas, S. J.* (B. Herder. 1906. $1. net.)

you value the peace of your conscience, as you value the eternal welfare of your son, do not put the fashion of the hour before the claims of God and His Church; but send him to a school in which, whatever else he may learn, he will be taught to give God the first place, to cherish the Catholic faith, and the Christian virtues as his most priceless possession; in a word, do not allow yourselves to invent excuses for depriving him of that Catholic education for which your ancestors in dark days of persecution made so many sacrifices."

THE BUFFALO FEDERATION CONVENTION

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:—

At your request I herewith submit some notes on the Fifth Annual Convention of the American Federation of Catholic Societies, recently held at Buffalo. It was notable in more than one respect, and the work it has done deserves the most extensive and approving comment. I desire to present for consideration some few of the subjects there discussed and to submit certain facts which to my mind merit particular attention.

It is well known that an organization having some ideal aim is with difficulty kept in a condition of effective activity. Those who are not charged with official duties in such organizations hardly realize that a very large part of the work is to keep interest alive and to preserve the organization intact. When therefore the Buffalo Convention opened with an unusually large number of delegates present, it must have been a source of great satisfaction to those who have labored so earnestly in the cause of Federation. And the report of the National Secretary was a magnificent tribute to the effectiveness of the organization. Although the report was but an epitome of the work accomplished by the Federation since the time of the last Convention, yet as such it was a refutation of the critics of the Federation and *proof absolute* of the necessity of Federation.

Bishop Canevin of Pittsburg, in his sermon at the solemn pontifical high mass with which the Convention was opened, presented in succinct form the principal objects of the Federation as follows:

"1. The Christian education of youth.

"2. The sanctity and perpetuity of Christian marriage as the basis of the family, and the preservative of the morality and happiness of the home.

"3. To correct error and expose falsehood and injustice, whether in misrepresentation of history, doctrine, or principles of morality.

"4. To oppose and root out the great social and political evils which confront and menace us—socialism, anarchy, perversion of marriage, divorce, dishonesty in business, corruption in politics and offices of public trust, the lawlessness of wealth and the law-defeating power of money, the evasion of justice and wide-spread disregard for law.

"To carry out the purpose of this association, every force of religious activity, pastors and people, bishops, priests and laymen, speakers and writers, must be solidly united to speak with one voice and act with one will for God and our country. We must make the Federation an Apostolate of Catholic truth, to aid the Church in teaching her children to think as Catholics, to speak as Catholics, to live as Catholics."

And according to Bishop Canevin the three fundamental principles for which Federation stands, are:

"1. We stand for the sanctity of the Christian home and family, resting on the sacred and stable foundation of Christian marriage.

"2. We maintain that man was created to know and serve God. Hence religion ought to be fostered and inculcated in every department of education from the lowest to the highest.

"3. We wish Christian principles to rule everywhere; in the State, in business, in labor unions, in all the civic, social, financial and industrial relations of men."

In this day of crass materialism, at a time of almost abject surrender to the doctrine of State-almightiness, it is well that such principles are emphatically announced from time to time on public and solemn occasions.

At the public meeting on Sunday afternoon, in the presence of an enormous audience, during the pleasantries incident to the welcoming addresses and the answering remarks, it was refreshing at one time to hear Bishop McFaul

proclaim himself "a Democrat to the core," and a moment afterwards to hear Archbishop Messmer acknowledge himself to be a Republican. These two princes of the Church, more than any others, have labored unceasingly, untiringly, and with the greatest zeal and self-sacrifice in the cause of Federation. Their declarations thus publicly made answered as complete assurance that the Federation is never to be used for partisan politics.

It will be no disparagement to the good work of others to say, that from appearances it seemed that the German Catholic citizens of Buffalo had with especial enthusiasm undertaken the duty of arranging for the Convention and of this task they acquitted themselves well. One thing should be particularly noted. The singing by the choirs of three German Catholic parishes of Buffalo in church and at the public meetings, appropriate and beautiful, deserved the hightest commendation.

The public meetings of the Convention were magnificently attended and the timely and really splendid addresses respectively of Mr. N. Gonner of Dubuque on "Socialism," and of Judge Kenefick of New York on "Divorce," deserve the most thoughtful consideration. It was a real pleasure to hear these two speakers discuss such vast subjects with such ability and tact and under the inspiration of such profound convictions. The subject of Socialism is becoming more important every day, and the subject of Divorce is beginning to engage the attention of the entire country. Both speakers were heard with rapt attention by an immense audience, and were greeted with well merited applause, which at times amounted to an ovation. These addresses ought to be read in full in every Catholic society in the country that pretends to any considerable number of seriously minded members.

The writer, being held by committee work, was not present at the public meeting of Monday night, at which Rev. Fr. Francis C. Kelly of Lapeer, Mich., delivered his lecture on "The Dream of Equality." I learned afterwards that also on this evening Convention Hall was crowded, and that the Rev. speaker had held the audience spellbound by the magic of his oratory. Thus there were three great public meetings in an immense hall, all of them splendidly attended,

and all of them evincing a deep interest and abiding enthusiasm in the work of the Convention.

Some of the practical work achieved by the Federation, as shown by the report of the Secretary, is as follows:

The President of the U. S. was appealed to in Porto Rican matters affecting the rights of Catholics in the island. As a result, two practical Catholics were appointed by the President for important positions in that island, C. A. McKenna of Pittsburg, Pa., for judge of the Federal Court and Hon. T. W. Hynes as auditor and member of the Executive Council of the island.—Arrangements were made to provide religious instruction for the Porto Rican students sent to the U. S. to be educated at government expense.—The Federation remonstrated against the government placing Catholic Filipino students in non-Catholic institutions, when sent to this country to be educated at the expense of the government. As a result, Secretary Taft requested Col. Edwards that, when practicable, Catholic Filipino students educated at government expense should be placed in Catholic institutions, and in that connection a list of questions was given out by Gov. Taft to be submitted to Filipino students in the United States, which seems to show good faith of the government in the matter.—Further the report details the defeat of hostile State legislation, the opening of certain public penal institutions to Catholic religious services, the placing of Catholic books on the shelves of certain public libraries, and the crusade begun against immoral posters and theatricals. The report is a voluminous one and proves the good work of the Secretary and the other officers of the Federation.

The Federation made a new departure in adopting the German Volksverein method of agitating important public questions of the day. This plan is very effective in Germany and was recently commended by the Holy Father in His Encyclical on the Italian Social Movement. Under the plan adopted by the Federation, among other members, the Federation has associate members, and to these latter the Volksverein plan of agitation is to apply. The plan after full discussion was adopted and made a part of the Constitution of the Federation. It is as follows:

"Associate members are such that pay a fee of fifty cents

annually to the National Federation. They shall receive a certificate of membership and the literature published by the Federation.

"Every parish or society may have a Promoter, whose duty it shall be to solicit individual membership, to take charge of the list of individual members, to collect the annual fee, and to conduct all correspondence. The Promoter shall receive credentials, certificates and supplies from the National Headquarters, and shall report to the Headquarters at least once every three months. Promoters shall forward the names of members, together with forty cents for each, to the National Headquarters, retaining ten cents as commission.

"The Promoter shall be appointed by the National Secretary on the recommendation of the parish priest or an affiliated society."

This same plan, inaugurated by the German Catholic Central Verein, was dropped by the Central Verein so as to enable the Federation to apply it on a broader scale. The idea is to inaugurate a campaign of education—to reach the masses—by distributing literature on the important Catholic questions of the day, and getting them interested in the cause of Federation and for the principles for which the Federation stands. At first this will be accomplished by a quarterly bulletin issued under the auspices of the Federation. It is to be hoped that this plan will meet with more than merely academical support. It is to be hoped that the work can be broadened in time. *Agitation! Agitation! Agitation!* is the order of the day.

As to the resolutions. While discussing some of them, I do not wish thereby to diminish the importance of others which I have not space to examine. I trust that every Catholic editor in the land will give the widest circulation to the resolutions adopted. The resolution on the school question is practically a reiteration of the resolution of last year and hence I pass it at this time. I would like to submit a word as to "Socialism," the "Language Question," and "Divorce."

The subject of Socialism is a vast one and difficult of treatment. There are so many various forms and phases of so-called Socialism, that under some definitions one might accept Socialism and live well by it. But this is

not what is meant when we speak of Socialism. The radical doctrine is to be condemned, and therefore, as a resolution cannot be expected to be an essay on the subject, the utmost care must prevail to prevent misunderstanding. The question of Socialism is one whose importance is growing every hour and hence the resolution of the Convention may well be quoted in full. After the Convention had in a prior resolution condemned the un-Christian action of employers in forcing their employees to perform unnecessary servile labor on Sunday, it takes up the question of Socialism after some preliminary remarks as follows:

"1. While recognizing the abhorrence entertained by most of the working men of our country for irreligion and anarchy, we should not fail to point out the danger of their being gradually inoculated with the most vicious principles of the movement by cooperation with their advocates and especially by reading Socialist publications and contributing to Socialist papers.

"2. We cordially sympathize with wage earners in their effort to ameliorate their condition, in the matter of fair wages, habitable dwellings, and just diminution of hours of grinding and oppressive toil, provided the limits of law and order be not transgressed; but we denounce the attempts of unprincipled demagogues to pervert labor organizations into instruments of political revolution.

"3. Acknowledging the right of every man to increase his worldly wealth by just and honest means, and applauding the endeavors of certain great corporations to better the physical and moral environment of their employees, on the other hand, we reprobate as unchristian and inhuman the use of wealth for the purpose of corruption, oppression, and plunder, and its neglect of works of benevolence and charity.

"4. Although we welcome to our shores all the victims of poverty and oppression, we emphatically commend the action of the government in excluding anarchists, and apostles of rebellion; and, while conceding within certain limits the right of freedom of speech and of the press, we protest against the publication of anarchist papers, the convocation of revolutionary meetings, and the formation of revolutionary clubs, in which doctrines of anarchy are proclaimed.

"5. Finally, we invite all Christians to distinguish them-

selves by their absolute abstention from, and their unmistakable disapproval of any of, those forms of Socialism which even remotely aim at the destruction of Christianity, the subversion of civil government, the invasion of the rights of property, the rights of God, and the rights of man."

(To be concluded.)

EDW. V. P. SCHNEIDERHAHN.

A WEIRD CHAPTER IN THE HISTORY OF SUPERSTITION

(II. Conclusion.)

In Scotland as recently as 1869, in the County of Inverness, a "carpacre or criade" was discovered in a stream. The body was of clay, into which were stuck human nails, birds' claws, etc., and pins. The image was the representation of a person whose death was desired by some illwisher and was placed in running water with the hope and expectation that, as the water washed away the clay, so the life of the person represented by it would waste and be destroyed.

A writer in the *Lancet* (June 23, 1872) says that "nearly half a dozen instances have been met with in the Highlands of Scotland in which women have fashioned clay images representing the person to whom they desired ill, and have then subjected the work of their hands to slow destruction.

Sometimes an old sword blade was thrust into the side of the image, which was then placed in running water. In most cases the image had been stuck full of pins, and in one case the victim complained during his illness, which was fatal, that he had pains as if all the pins in Dingwall were stuck into him."

One English writer affirms that in Devonshire witches and malevolent people still make clay images of those whom they intend to injure, baptize the image with the name of the person whom it is meant to represent, and then stick it full of pins or burn it. In the former case, the person is racked with rheumatism in all his limbs; in the second he is stricken with raging fever.

England and Scotland, however, are not the only European countries in which this custom survives. Thorpe in his '*Mythology*' reports a case from Amssen, in North Germany. "There a man lay for a long time sick in bed, and nothing

afforded him relief. Meanwhile a miller observed from his mill that a woman was in the daily habit of going to the Donkkam. One day he followed her footsteps and in digging in the sand found a little waxen image of a man, with a pin stuck through the heart. He drew the pin out, took the image home and burned it, from that hour the patient recovered."

Outside of Europe the practice is also known. Missionaries have reported parallel practices from Ceylon and India. "On the Island of Ceylon a small image made of wax or wood, or a figure drawn upon a leaf or something else, (supposed to represent the person to be injured,) is submitted to the sorcerer, together with a few hairs from the head of the victim, some clippings of his finger nails, and a thread or two from a cloth worn by him. Nails made of a composition of five different kinds of metal, generally gold, silver, copper, tin, and lead, are then driven into the image at all those points which represent the joints, the heart, the head and other important parts of the body. The name of the intended victim being marked on the image, it is buried in the ground in some suitable place where the victim is likely to pass over it." (Cit. by Gome, *Ethnology in Folk-lore*).

In recent years, Rev. Wm. Arthur Cornaby, editor of the *Hwui Pao*, at Hanyang, China, sent an account of a similar occurrence, accompanied by a photograph of the object, to the *Wide World Magazine*. In this case, a Chinese woman had made from straw and various other articles a dummy to represent a supposed chicken thief whom she desired to punish. "Producing a needle, she supported the straw dummy with one hand and dug the needle in with the other in several places, saying as she did so: 'As I stick this in here, and here, may the thief be pierced in like manner. As I am doing to you (addressing the dummy) may it be done to him or her.'"

This resembles closely the manner in which persons that have been robbed seek revenge in the Scandinavian countries. There a "cunningman" is engaged to strike out the eye of the thief by the following process. The troll-man puts a human figure on a young tree, mutters certain dire spells by the devil's aid, and then drives a sharp instrument into the eye of the figure, thus blinding its representative;

or he will shoot with an arrow or bullet at one of the members of the figure, thus entailing wounds and sores on the corresponding limbs of the living person. (Thorpe, *Mythology*).

When images made of wax or clay were not obtainable for some reason or other, a substitute was made to serve the same purpose. The heart of an animal, for instance, was frequently used, or even a wax candle, or a piece of paper. A German traveller found an Arabian woman piercing a piece of blue paper with pins, muttering at the same time: "These are the eyes of him who envies me and who has therefore thrown an evil eye upon me," after which the bit of paper was given to the flames.

In some parts of Bavaria, a similar incantation is made use of to punish a faithless lover. The maiden who fears or supposes that her swain is fickle, awaits the midnight hour, when she puts several pins into a candle, uttering at the same time these words: "I pierce the light, I pierce the light, I pierce the heart that I love!"

More frequently, however, the heart of an animal was made substitute to receive the pins meant to bring harm to some unfortunate person. An instance of this character came under the observation of the Spanish Inquisition in 1802. A woman who had demanded an audience of the Holy Office, reported among other things, that, when the said Teresa (whom she was accusing of sorcery) lived in the calle di Arolas, there ran out of the house one day a dog with an ox's heart stuck full of needles; and that the alcalde, whose name was unknown to the deponent, with the men and boys of the neighborhood, caught the dog and burnt him in the middle of the street. It is apparent how dangerous it was even for a dog to be implicated in so nefarious a sorcery as this in the good old days. This account taken from a rather scarce book, *Records of the Spanish Inquisition*, translated from the original manuscripts and published at Boston in 1828, finds a parallel in a case cited by Robert Hunt in his *Popular Romances of the West of England.*

"An old woman", says the author, "had long suffered from debility; but she and her friends were satisfied that she had been ill-wished, so she went to the 'Peeler.' He

told her to buy a bullock's heart and get a packet of pound pins. She was to stick the heart as full of pins as she could and the body that ill-wished her felt every pin run into the bullock's heart the same as if they had been run into her. The spell was taken off and the old woman grew strong."

Without difficulty numerous similar cases could be cited, showing that this superstitious belief is also widely diffused and may be traced to many lands and peoples.

But mankind, while beset with such evils, had found at least a few remedies by whose assistance it was possible to combat those practicing the black art. Beside the accidental discovery of an image and the deliverance of the intended victim thereby from the influence of the sorcerer, it was possible to break the spell and have the evil fall back upon him who put it into practice by having recourse to the following remedy, as related by Fischart in the sixteenth century, from more ancient sources however.

"A certain man went to Rome on a pilgrimage to visit St. Peter and St. Paul. During his absence, his wife became enamored of another, a perambulating student, who desired her to marry him. To his strong entreaties she made answer, saying: 'My husband is gone to Rome. If he were dead, or if you would kill him, I would prefer no one to you.' He promised to do as she desired, bought six pounds of wax and made an image. When the pious pilgrim arrived at Rome, a certain man approached him and said: 'O, thou child of death. What art thou going hither and thither, if no one will help you, thou wilt be alive to-day, and dead to-morrow.' When the pilgrim expressed his astonishment at these tidings, the man bade him come to his house, where he would demonstrate to him the danger he was in. When they had arrived at this man's house, he prepared a bath and told the pilgrim to get into it, giving him a mirror to hold in his hand. Seating himself on a chair next to the bath, he read in a book and told his guest to look into the mirror and then questioned him: 'What dost thou see?' Being told that the pilgrim saw a stranger placing a wax figure against the wall of his own house and that this man was preparing to level a cross-bow at it, he instructed him to duck under the water as soon as he saw the man prepared to shoot. After the pilgrim had done this, the man

reading in his book again asked—: 'And what dost thou see now?' 'I see,' the pilgrim answered, 'the same man with the cross-bow, but he seems dejected and so does my wife, because he has shot and missed his mark.' The process of ducking is twice more repeated, as soon as the magic mirror shows the student ready to shoot at the waxen figure. After the third time, however, when asked, 'what he now perceived,' the pilgrim is able to inform his strange friend, that again the man had failed to hit the figure and that the bolt from the student's bow flew back and killed the marksman. He is now informed to leave the bath and depart in peace. which he does, thanking his benefactor, who refuses to accept any recompense whatever."

It was said above that all this happened a long time ago. In those days, of course, it took a wizard to break so powerful a spell—now-a-days, a simple London peller steps in and saves the life of an American President and people hardly recognize his achievement.

And the Italian too, gains but little prominence and alas, most probably, only an ordinary work-house sentence, where once upon a time, in the good old days, a similar attempt on the life of a ruler was considered worthy of much ado and extraordinary punishment.

Thus King Henry spoke the sentence over his illwishers in a manner which equalled the offense, as follows:

"Stand forth, dame Eleanor Cobham, Gloucester's wife
In sight of God and us, your guilt is great:
Receive the sentence of law, for sin
Such as by God's book is adjudg'd to death,
You four, from hence to prison back again
(To Jourd. etc.)
From thence, unto the place of execution:
The witch in Smithfield shall be burned to ashes.
And you three shall be strangled on the gallows,
You, madam, for you are more noble born,
Despoiléd of your honor in your life,
Shall, after three day's open penance done,
Live in your country here, in banishment,
With Sir John Stanley in the Isle of Man."

F. P. KENKEL.

PARERGA AND PARALIPOMENA

Two Historical Errors Corrected.—Rev. Dr. A. A. Lambing writes to us from Wilkinsburg, Pa., under date of Aug. 22, 1906:

When we bear in mind that all general history must be compiled from local annals and that the authors of ponderous tomes must get their information from the patient toil and research of countless obscure delvers into the almost unknown and unvalued documents of past generations, we readily see how important it is that these original researches should be conscientiously made. The unguarded statement of some obscure scribe, may pass as veritable history for centuries, and may never perhaps be corrected. Nearly forty years of research in this often despised and generally thankless field of labor has given me a fund of that experience which is not soon forgotten. I have been led to make these reflections from the appearance of the following item in your issue of the 15 inst., page 525, where we read that "The State of Kentucky recently unveiled a monument to Stephen Collins Foster, author of "Swanee Riber,"—the correct title is "Old Folks at Home"—..... and other ballads. We have it on the authority of Charles J. O'Malley, in the *Catholic Sun* (XIV, 52) that Foster was a Catholic Irish American, but much of his life was spent 'on the vivid path to and fro.'

"The erection of the statue did honor to the State; but the item contains a serious error. The facts are these: Alexander Foster emigrated from Londonderry, Ireland, about the year 1728, and settled in the eastern part of Pennsylvania. His grandson William B. Foster, came in early manhood to Pittsburg, where he married and raised a considerable family, of whom Stephen C. was one, who was born July 4, 1826. He received such an education as the institutions of learning here then afforded, and early gave evidence of the talent that has made him famous. His life was somewhat erratic, but it excites our sympathy rather than our censure; and his last years were spent principally in New York City, where he died January 13, 1864. His remains were brought to Pittsburg, and his funeral took place from Trinity P. E. Church, Sixth Avenue; his remains being laid to rest in the Allegheny (General) Cemetery. So far from being "an Irish American Catholic," he and all his people were the staunchest kind of Protestants the North of Ireland could produce. I was well acquainted with his brother, the late Hon. Morrison Foster, and wrote for him, as chairman of the Centennial Celebration of the Erection of Allegheny County, Pa., September 24, 1888, the principal part of the *Centennial History* of the county for the occasion.

In this connection I may be permitted to refute another historical misstatement that might go down to posterity as fact; and the more so on account of the work in which it is found. Thomas B. Lawler, in a text-book entitled *Essentials of American History*, says on page 189, we are told that "at this time a Russian nobleman, Prince Gallitzin, was ordained to the priesthood and began his missonary labors in the wilds of Pennsylvania and Maryland;" and (in note 2) "He was the only Catholic priest ever elected to Congress in this country." It was Rev. Gabriel Richard of Detroit, and not Very Rev. Demetrius A. Gallitzin of Loretto, Pa., that was elected a delegate to Congress from the Territory of Michigan, in 1823. Yours truly (REV.) A. A. LAMBING.

A Sample of the Slapdash Methods of the Spencerians, from their master Herbert Spencer on, is afforded by Dr. C. W. Saleeby in his lately published popularization of the evolutionary theory (*Evolution, the Master Key. A Discussion of the Principles of Evolution, as Illustrated in Atoms, Stars, Organic Species, Mind, Society and Morals.* New York; Harper & Bros. $2 net). Among other things, Dr. Saleeby discusses the defects of tidal action in the separation of the masses which make up a solar system; planets from sun, and satellites from the several planets which have such attendants. "The informed know, none better than Prof. George Darwin, to whom we mainly owe the study of that problem, that one needs be well shod with mathematics, and even then to tread warily on this difficult ground," says an able critic of Saleeby's book in the *Nation*. "But the Spencerian takes it in a merry way. Thus on page seventy-eight the author states that 'the tides are lengthening the day by about twenty-two seconds in each century'—of this we altogether lack the proof. Again, in the same paragraph he states that 'the moon was almost certainly formed by the breaking loose of the matter cooling on the surface of the earth some fifty million years ago, when her surface was molten. The Atlantic and Pacific Oceans probably mark the scars left by the two masses detached from opposite points, which later joined to form the moon.' Even in Spencer's own speculations it is doubtful if such a specimen of conjectural science can be found. Leaving aside the matters of pure hypothesis—we better say, mere guessing—here stated as 'almost certainly' true, we note first the assertion that the basins of the Atlantic and Pacific Oceans were excavated in a *molten* sphere, and therefore the pull was made by the moon *before it existed*, for it is stated that these masses of earth 'later joined to form the moon'! The state of mind of the author in this part of his writing is like that of the mediæval painter who depicted Adam on his way to be created."

Protestantism and the Bible.—Protestantism, by its unreasonable worship of the Bible, has always tended to discredit Christianity itself, by making men either refuse to accept the mysteries of the Bible, or, as now, driving them to question, as they please, the inspiration of anything whatever the Bible contains. So that the good old sound Protestantism, which never was strong in logic or argument, only survives in those classes whose inherited prejudice is undisturbed by such a thing as reflection, and it is chiefly kept alive by onslaughts on Popery. For everything like reflection is fatal to Protestantism, because, although its great watchword, "The Bible only," sounds wonderfully satisfying, the moment you attempt to apply it to any book, chapter or verse of the Bible, then the confusion begins..... An inquirer is reduced to the choice between two alternatives—either he must admit that, out of all that Christ and His Apostles have left us, he can grasp with certainty only a few shreds and scraps, or he must accept the Catholic principle and submit to the Catholic Church. (Hedley, *The Light of Life*, pp. 17 sqq.)

The Autocentric Fallacy.—It is refreshing like a thunderstorm in August, in these days of exaggerated individualism, to come across such reflections as the following, extracted from a new book by Fr. Herbert Lucas, S. J., *At the Parting of the Ways.**

"As the abandonment of the old geocentric astronomy was the first step towards a rational conception of the physical universe, so our emancipation from what may be called the 'autocentric' fallacy, from the silly notion that 'I,' forsooth, am the pivot round which my little world revolves, is a first step towards a rational conception of the moral universe. And the more thoroughly a man grasps the truth that he, personally, is but a very diminutive item in a very large whole; that the general interests are of more importance than those of the individual; and that this principle holds good not only for mankind at large, but for all those groups and associations in which human society is legitimately organized, the family, the school, the army or navy, our country, the empire, the Church; in a word, the more thoroughly a man can learn to sink his personal interests in the pursuit of the common weal, by so much the more does he act as becomes a man. It is thus, and only thus, that he can hope to acquire something of that true greatness which belongs to those alone whose aims are noble precisely because they are unselfish. Even from a purely temporal point of view there is truth in the words: 'He that loseth his life.... shall find it'; for it is only when a man has resolutely shaken himself free from the shackles of a narrow individualism, that he finds his true place as a part of the

**At the Parting of the Ways. By Herbert Lucas, S. J.* B. Herder. 1906. Price $1 net.—See pp. 137 ff.

larger corporate self, to which, by the very constitution of human society, he belongs and whose life he shares. And it is just because so many men never do emancipate themselves from this bondage to their lower and narrower selves, that they remain overgrown children all their lives."

Leakage Among the Irish.—Writing in the Boston *Pilot*, Mr. Michael Lynch gives an account of the decline of Catholicity in the Southern States.

"All through the South," he says, "especially along the Alleghenies, are thousands upon thousands of families with purely Gaelic names—O'Neills, McCarthys, Lynches, Caseys—while everywhere are Fitzgeralds, Burkes, Roches, and others who came over with Strongbow, and all Baptists or Methodists. The perversion is going on even at this moment. In any of the larger cities of the South, wherever a young Catholic man or woman settles down and gets married, the children are almost inevitably brought up as Protestants. He or she are perhaps the only ones of the faith for miles around. They never see a priest, the neighbors are kind and friendly, the one set of children associate with the other, and from the public they drift into the Sunday school. The Catholic father or mother, as the case may be, gives up in despair and sullenly acquiesces, remaining themselves of no religion, the children and the children's children are Protestants."

Commenting on this falling-away of so many Irish Catholics in the South, the Chicago *Western Catholic* (XXXVIII, 26) says: "The main cause of their defection was..... because they had no Catholic priests or churches among them. It is now proposed to send missionaries down among them to bring them back to the fold. Some of the old Irish Catholic families [in the North] had no such excuse as that of the poor isolated Southerners. Yet some of those who once attended Catholic schools and Catholic altars are now found on Sunday pressing pews in Protestant churches or not attending church at all. Why not send a few missionaries among the Revells, Maddens, Healys, Hanecys, etc.?"

An Optimistic View of the Growing Emigration From Italy and its effects upon the progress and prosperity of that country, is taken by Prof. Angelo Mosso, the eminent physiologist of Turin, in his recently published volume: *Vita Moderna degli Italiani* (Milan: Fratelli Treves). Prof. Mosso has studied the emigration problem in both Italy and North America, and should, therefore, be qualified to judge it. The number of Italians emigrating to foreign countries has greatly increased during the last ten years, and now amounts to half a million annually, and this enormous outflow of population would be generally regarded as an immense economic loss. It must be remembered, however, that while the German emigrant sev-

ers his connection with his fatherland permanently and identifies himself wholly with his adopted country, thus contributing in no small degree to its industrial and intellectual development, the Italian, as a rule, remains in close relationship with his birthplace, to which he sends the surplus of his earnings either for investment or to aid his kinsmen. In most cases, if successful, he returns, often in middle life, bringing with him whatever wealth he possesses as well as the business capacities acquired in accumulating it. Thus, as our author maintains, the emigration of Italians contributes vastly more to the material welfare of Italy than to that of the countries to which they migrate, and should therefore be encouraged rather than restricted by the Italian government.

A Plea For Religious Art.—In a paper on first communion pictures in the *Literarischer Handweiser**, now so ably edited by Prof. Edmund Niesert, a writer who signs himself E. Möller says (44, 11):

"We must not forget that art employed in the representation of the most sacred mysteries of religion, must never become flabby, weak or tasteless, lest it render our faith contemptible in the same measure in which true art is apt to make it appear grand and divine. The insufficient development of art in our Church is, especially at the present time, one of the most dangerous obstacles in the knowledge of truth for infidels and men of weak faith, and one of the most defamatory reproaches that can be raised against her. Hence the solemn duty of applying a high artistic standard in religious representations. We must not acquiesce in the thought: the underlying intention was good, and the public does not appreciate such *finesses*. Only he who lacks all sense of the beautiful, can speak thus."

The writer adds that if a considerable portion of the Catholic public—in America, we fear, this percentage is far larger than in the Fatherland—lacks artistic taste, it is for the leaders of Catholic public opinion, especially for the pressmen, to supply the deficiency.

With us, unfortunately, with but few exceptions, even the Catholic newspapers and magazines, instead of educating their readers up to higher standards, by their very typographical appearance and the illustrations they offer, constantly offend the aesthetic sense and therefore fail in a very important part of their high mission.

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*Münster, Germany: Theissing. 24 numbers per annum. Subscription price 6 marks. (This is the review, founded forty-four years ago, and edited with such consummate ability for full four decades, by Msgr. Franz Hülskamp.)

A New Way of Settling the Dispute With Regard to the Mosaic Authorship of the Pentateuch is proposed by Dr. Emil Reich, who accuses the Semitic scholars of Europe of manipulating the documents without having a sufficient knowledge of ancient Israel. After provoking an animated reply from Prof. Driver of Oxford, Dr. Reich plunges into the fray once more in the *Contemporary Review*. He attacks the critics who assign the Pentateuch to the period of the exile, he believes in an historical Moses, and he is convinced that the Hebrew religion was of native origin, and was not evolved from more primitive faiths. He proposes a new way of settling the dispute between those who believe and those who doubt the authenticity of the Mosaic literature. He would have excavations made on the site of the ancient school of the Scribes in the Holy Land. The Sultan might be induced to permit the sacred soil to be upturned, and the books of Moses written in cuneiform characters might then be discovered. For, thinks Dr. Reich, the Hebrews, so careful of their historical records, must needs have preserved what Moses wrote and scribes copied. In short, a Semitic explorer should do for Palestine what Schliemann did for Troy. It would be a sorry day for the modern faculties of liberal theology if some Arab hireling were to bring to the surface upon his shovel a cuneiform exemplar of Deuteronomy.

Russell Sage.—Although Russell Sage, who died the other week of old age, at the end of his ninetieth year, has never been accounted a great financier, or an originator of great enterprises, he had for half a century occupied a prominent position in the business world; was one of the most conspicuous examples of the successful money-getter known to modern times, and, in many ways, was a notable specimen of the "self-made man." Like so many other millionaires, he began life from the humblest beginnings and in the daily experience of his boyhood days learned the practical application of the old adage that a penny saved is a penny gained.

Russell Sage had been, for more than a generation, a target of popular ridicule. If he had any aspirations beyond money-getting, says the *Nation*, he did not show them to the world; any virtue beyond thrift, he did not practise it before men. He even failed to enlist sympathy by falling into redeeming vices. To most people his name meant nothing but a hand to grasp and a purse to hold. Possibly he did not deserve so much opprobrium: perhaps in some corner of his heart he kept a place for generous dreams and hopes. He may have had visions of splendid charities—schools, museums, libraries, and hospitals, founded by his millions and perpetuating his name for grateful posterity. But though he had it in his power to make the visions realities, he never for an instant loosened his clutch on his dollars. We must

form our opinions on the facts as they appear. Every country village has its keen money lender, ready to screw the last cent from his neighbors, on mortgage or note. Russell Sage was this village skin-flint writ large. He operated in the market of the continent; but the magnitude of the enterprises in which he shared did not expand his mind or quicken his sense of responsibility. From the individual in his grip he relentlessly exacted the pound of flesh; and he never made even a pretence of reparation in the form of public benefactions. He wanted money; he got it; he kept it.

The "Mafia" and the "Black Hand" Among the Italians of this Country.—In a note on this topic in No. 11 of the current volume of the CATHOLIC FORTNIGHTLY REVIEW (p. 357), we indicated it as our conviction that these secret orders, if they exist at all, outside the columns of the sensational newspapers, are not nearly so numerous nor so dangerous as these papers would have us believe, and that most cases of "Mafia" or "Black Hand" crime or intimidation could probably be traced to adventurous or criminal-minded American boys or youths.

A recent St. Louis case affords new proof for this conviction and also shows that the yellow press is largely responsible for these crimes.

In the latter part of July, the St. Louis daily papers were filled with details concerning an alleged "Black Hand" attempt to blackmail and possibly murder a wealthy Italian woman. Of course, the usual traditional revelations about the criminality of the Italian race and the dastardly deeds of their secret societies formed the stock of these reports. The police succeeded in catching the blackmailer, and on July 26 the *Globe-Democrat* cleared up the case in a lengthy article, from which we extract these significant particulars:

The alleged "Black Hand" plot was the work of a young American, apparently of German parentage, Louis Suhrheinrich, age sixteen. "A week ago last Sunday, while in the Majestic Hotel, Kansas City, Suhrheinrich said he read in a St. Louis afternoon paper a Sunday story of the 'Black Hand' vendetta. An idea to try the same kind of a scheme flashed through his mind. He had seen and heard of Mrs. Bernero while working in a grocery store in St. Louis, and knew she had wealth. He decided to come to St. Louis to operate. Friday he arrived in the city, and took a room..... He went to Forest park, 'away from the crowd,' last Sunday, he said, and with a fountain pen and a magazine to rest the paper on, wrote the missive which startled Mrs. Bernero and later led to his arrest. He attempted to disguise his handwriting. In waiting for his victim Tuesday night, he said he stood on Lindell Avenue and watched Mrs. Bernero, who turned out to be Officer Marshall of the 11th district, leave the Bernero home. He followed to Taylor Avenue. As he

approached the figure he attempted to disguise his voice, speaking in broken English, with an Italian accent to verify the words in his letter. 'Givva me da mon,' he claims to have said, and when he received no answer, he walked alongside the officer until he was grabbed. Then he broke away and ran, being later arrested."

The Church Music Controversy.—Rev. F. H. Smalian, of St. Peter, Minn., sends us the following communication:

Mr. Joseph Otten in his criticism of Fr. Manzetti's accompaniment to the Requiem Mass is in good company. P. Dominic Johner, O. S. B., in his *Neue Schule des gregorianischen Choralgesanges* (Pustet 1906), page 210, indorses Dr. Mathias' contention, "In der Choralbegleitung soll sich der Accordwechsel nicht auf leicht dahin schwebenden Tönen der Melodie vollziehen," modifying it only for special occasions. Now this *Neue Schule*[1]) is most warmly recommended to singers and organists by such an eminent authority on plain chant as Fr. P. C. Vivelle, O. S. B.[2]) A few days ago I saw Fr. Manzetti's accompaniment to the Kyriale and I most heartily agree with Mr. Otten when he calls it "lead-en-heeled" and says that it "clogs and fetters the delivery." It is hard enough to get organists and singers interested in plain chant. This difficulty would be accentuated, I believe, by introducing Fr. Manzetti's accompaniment. Why not follow the rule laid down by Fr. Johner in his *Neue Schule*, p. 209: "Im allgemeinen verdienen *helle*, *klare*, *freundliche Harmonien* den Vorzug. Die sonnige Schönheit der Melodie soll in der Harmonie ein lichtvolles Spiegelbild finden." (Italics are the author's.)

Has Catholicism no Hymns of Joy?—Writing to the *Independent* (No. 3005) from Havana, Warren E. Candler, D. D., LL. D., who styles himself "Bishop of the Methodist Episcopal Church, South," ventures the astounding assertion that "Roman Catholicism has its chants, requiems and the like, but it has no hymns of joy. These are the peculiar treasure of evangelical Christianity."

Charity forbids us to brand this good man's ignorance as it deserves to be branded. We say ignorance; for nothing else but ignorance can make bold to declare that the Catholic Church "has no hymns of joy."

A glance into any Catholic hymn book will show Mr. Candler how grievously and ridiculously he has blundered. Is not the "Gloria" of the Mass a hymn of joy? And every Preface? And the "Te Deum"? And the Tantum ergo" and

1) Since the above was written, the *Neue Schule* of P. Johner has also appeared in an English translation—*A New School of Gregorian Chant* (Pustet 1006.) We shall review it later.—A. P.

2) Gregorianische Rundschau, V, 5, p. 86.

the "O Salutaris" sung at benediction? Is not the Breviary full of joyous anthems?

Has "evangelical Christianity (i. e., Protestantism) any hymn expressing more intense joy than rings forth from this ancient Catholic Easter hymn:

"Pone luctum Magdalena
Et serena lacrimas!
Jam non est Simonis coena,
Non cur fletum exprimas.
Causae mille sunt laetandi!
Allelujah!"

A Word For Missions to Non-Catholics.—A reverend subscriber in Columbus, O., begs to be permitted to say, in the CATHOLIC FORTNIGHTLY REVIEW, a word for the so-called non-Catholic mission. "I believe," he writes to us, "the significant losses to the Church in this country come largely from a liberalizing and compromising spirit among our own Catholic people, which is the result of living in a non-Catholic atmosphere, reading an irreligious press, and shaping thought and conduct by the standards of non-Catholic opinion. Our young men and women, especially those who attend secular institutions of learning, first manifest a disposition to apologize, then a tendency to criticize, and finally they come to open condemnation. I have seen nothing so well adapted to check this liberalizing disposition in our own people, and to counteract the neutralizing influence of non-Catholic opinion on our people as the non-Catholic mission of the Paulists and their fellow-workers. The missions which I have seen led to an increase of self-respect among all classes of Catholics. No one seemed to derive as much good from them as the simple-minded and pious Catholic, and I have known many persons who were brought back to the practice of their faith through these missions, who had not been and probably would not be reached in any other way.

"Certainly our first duty is to look after those of the household. The non-Catholic mission may do more or may do less good than other good agencies. We need them all. My acquaintance with the non-Catholic mission convinces me that it is a powerful agency for good and one of the most effective and timely methods of *keeping Catholic people in the faith*."

Obscenity Under the Guise of Art.—The recent seizure in New York, upon a warrant sworn out by Mr. Antony Comstock, of a publication of the Art Students' League, entitled *The American Student of Art*, made the reflections of Dr. Gebhard Fugel, which we recently (No. 15) quoted from the Munich *Allgemeine Rundschau*, especially timely, and the N. Y. *Freeman's Journal* reproduced them approvingly in its No. 3,718 of August 11. Prof. Fugel, himself an artist of repute, as our readers may remember, took the ground that

the undiscriminate sale of photographs representing nudities under the label, and as materials for the study of art, supplies no need felt by artists, who, as a rule, do not purchase these pictures at all, because they do not require them; but it works havoc among the general public, including a very large number of immature boys and girls who, even if these pictures were not positively obscene, cannot but suffer harm from them.

Mr. Comstock's proceeding against the Art Students' League has led to quite a lively discussion of this same question in the American newspaper press, and we are glad to see such a high authority as Prof. Charles H. Moore of Harvard University take the same exalted moral ground on which the *Allgemeine Rundschau* of our energetic confrère Dr. Kausen of Munich has placed itself.

"Whatever may be the need of practice from the nude," writes Prof. Moore, in the N. Y. *Evening Post* of Aug. 9, "for the exceptional few who have capacity and elevation of mind enough to make proper use of it, such practice is in no way essential in the training of the average student of art. Considered as discipline, for any ends that these students can compass, the study of any other natural organic form is as useful as that of the human figure. The student who does not find beauty in a spray of leafage will not perceive it in the Venus of Melos. But, however this may be, there can be no justification for parading in public the crude effigies of inelegant naked academy models. These belong in the students' portfolios, if anywhere. They are not works of art and have nothing to commend them to public attention, while as mere display of nudity they justify the [legal] action that has been taken. It is only when chastened by exalted feeling and the highest artistic treatment, that the nude in art is ever justified. The nudes of academy students and of the rank and file of professional painters, seldom rise above the coarseness and uncleanness of those of Parisian Salons."

MARGINALIA

"Quandoque dormitat et bonus Homerus." The esteemed Boston *Pilot* writes editorially (69, 30):

"A critic whose vocabulary is drawn from the study of Natty Bumps tells the author of *The Garden of a Commuter's Wife*, that 'her humans are less convincing than her flowers.' What are humans, and why should they convince?"

"Human," substantively, was formerly employed to designate "a human being, a man." Dr. Murray says in his

New English Dictionary (vol. V. p. 444), that the word was thus "formerly much used;" but is "now chiefly humorous or affected." It is plain that the critic ridiculed by the *Pilot* employed the word to designate humorously the characters of the novel mentioned. It is easy to see why and how a character of a novel can be and ought to be "convincing."

The dear old *Pilot* will lose its reputation as "arbiter elegantiarum," if it does not look out!

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Warren A. Candler, "Bishop of the Methodist Episcopal, Church, South" in Havana, writes to the *Independent* (No. 3005) that "Cuba is a land of religious indifference" and that "more than 95 per cent. of the Cubans do not habitually attend any church."

He adds: "Such a state of things religious bodes no good for the young republic. Godless republics, in the very nature of things, can not be stable."

It is unfortunately true that there is a great deal of religious indifference manifested in Cuba. But charity, according to an approved saw, begins at home, and one naturally wonders why Methodist Episcopal bishops go to Cuba to save that young republic, while their own luckless mother country, where religious indifference is nearly if not quite as great, is fast going the way of all godless republics.

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Most of our American newspapers, in dealing with the condition of affairs in Russia, show symptoms of French Revolutionary parallelitis in a very acute form. Aside from their often ludicrous misapplication of past facts, the untrustworthiness of the contemporary "facts" which they must employ in making their comparison renders this rapid collation of history positively dangerous.

Under the circumstances, no sane observer will draw hasty historical comparisons. Montesquieu, of course, possessed the power of deducing the correct generalization from the wrong data; and we, too, may indulge in historical parallels, even though they are a bit bold. But it is well to remember that some of these parallels, as the Irishman said, may turn out to be less parallel than others.

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Catholics are not the only one to suffer from the "endless chain prayer" hoax. So much annoyance has recentlybeen caused to Dr. William Lawrence, Episcopalian bishop of Massachusetts, by the flood of letters which has been pouring in upon him for months regarding a so-called "endless chain of prayer," alleged to have been started by him, that he has found it necessary to issue the following

denial: "The Endless Chain of Prayer, said to have been written by Bishop Lawrence, is a hoax. Bishop Lawrence of Massachusetts never wrote it and knows nothing about it. It is the work of some demented or mischievous person."

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On the subject of Dr J. P. Kirsch's paper on the Portiuncula Indulgence in the Tübingen *Theologische Quartalschrift* (cfr. CATHOLIC FORTNIGHTLY REVIEW, XIII, 14, 434—5), we have the following note, in reply to a query, from Rev. Dr. P. Heribert Holzapfel, O. F. M., of Munich:

"My opinion of Dr. Kirsch's attack upon the historic foundation of the Portiuncula Indulgence is this: Some of the main 'proofs' adduced by him prove absolutely nothing; others are open to attack; the whole article is too superficial. Nevertheless, a number of arguments remain (though none of them are new) which seem to establish the claim that 'the Indulgence is not in the slightest way connected with St. Francis and that as an historical fact, it has to be definitely excluded from his life.' The question is still *in suspenso*, but I am inclined to think that the discussion which is sure to follow the publication of Kirsch's paper, will clear it up, either *pro* or *contra*."

Meanwhile, we venture to suggest, such silly and absolutely unprovable assertions as most of those made in a contribution to the Boston *Pilot* of July 28, p. 2, col. 5, had better be thrown into the waste-basket.

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The London (Ont.) *Catholic Record* (No. 1450) applies a severe but deserved castigation to the editor of the *Michigan Catholic* for advising "every young man setting out in life to read the *Letters of Lord Chasterfield*, one of the most infamous books of its kind in any language.

The luckless Detroit sheet has not been on our exchange list for twelve years; but whenever—every now and then—we read of its queer antics, we are reminded that this newspaper, then conducted by one Hughes, was the only soi-disant Catholic journal in this country that wantonly denounced this REVIEW, upon its first appearance in the spring of 1893, as the undertaking of renegades and an awful menace to Holy Mother Church.

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The New Orleans *Morning Star* congratulates "the learned Arthur Preuss" upon his victorious refutation of the lie that Benedict XIV. and Pius IX. were Freemasons. But like most of the really good things in this REVIEW, the scholarly article on this subject in our No. 13 was not the work of Arthur Preuss, who is not half as learned as most people seem to

think, but of one of our many able contributors,—a Jesuit Father, residing in the city of Mexico.

The esteemed *Sacred Heart Review* finds (XXXVI, 6) that membership in many of our fraternal and social organizations [and the observation applies especially to those of more recent date, in which the social feature is made very important] is a source of temptation to many Catholic men —"temptation to waste their time that should be spent at home with their families, temptation to spend money needed for home wants, and temptation to drink more than is good for them..... It is small consolation to a man's family to know that he is attending a meeting of a fraternal organization, if they also know that he is likely to come home from that meeting in anything but a sober state. It is surely time that all organizations which make a pretence of doing good should eliminate the drinking feature entirely, should banish it from the spirit as well as from the letter of their regulations, and should try to hold up before their members a standard of sobriety and self-respect."

Archbishop Carr, of Melbourne, Australia, has founded a new Catholic society—"The Order of the Knights of Our Lady of the Southern Cross." It has for its objects: 1) To advance the honor due to women; 2) to promote the faithful fulfillment of the Christian duties of marriage; 3) to shield and preserve as far as might lie in their power female innocence; 4) to suppress indecency in words and actions; 5) to advance the cause of Christian chivalry by preserving women from being treated wit open disrespect."

This is an order of "knights" which the CATHOLIC FORTNIGHTLY REVIEW would *not* antagonize, were it to spread to America.

The *Pittsburg Observer* (VIII, 9) recently devoted a quarter of a column to "An Exemplary Layman." The exemplariness of this particular layman—the *Observer* tells us nothing at all about his life or character—consisted in the liberality with which he willed large sums of money—it is to be hoped they were honestly gotten—to Catholic institutions and societies.

About the time the *Observer* printed this item, a certain Catholic layman in a western city was honored by the Pope, and the leading daily newspaper of the city in which he lives, said it was because he had given a certain sum of money to a certain church, and that he would probably receive still greater honors if he gave a few thousand dollars more.

Now both ante- and post-mortem generosity to Catholic churches, societies, and institutions, is no doubt in a sense exemplary. But is there not danger that in estimating Catholic lay exemplariness we employ material standards too exclusively, and forget that liberality is but one, and perhaps not even the most important or exemplary virtue in a Catholic layman?

It sounds very trite, but it is an excellent and timely advice nevertheless, which the New Orleans *Morning Star* (XXXVIII, 22) gives to its readers in this brief entrefilet:

"When you are seeking a home, go where there is a Catholic church, a zealous pastor, and pure water."

It is only from the *American Historical Review* for July (XI, 4) that we learned of the death, in Sicily last April, of Mr. Woodbury Lowery, author of *The Spanish Settlements Within the Present Limits of the United States* (vol. I, 1901; vol. II—embracing the history of Florida from 1562 to 1574—1905), the best work we now possess on that period of American history. Mr. Lowery, who lived to be only fifty-three years, had made notes for several more volumes, and if, as the *A. H. Review* says, he has provided for the continuance of the work, it is to be sincerely hoped that he will have an equally learned and unprejudiced successor. "His death means a distinst loss to historical scholarship, for his work combined in a rare degree accuracy of statement with charm of literary style."

It is a source of much gratification, says the *American Historical Review* XI, 4, that the H. H. Bancroft Library, recently acquired by the University of California, did not suffer in the destruction of San Francisco. Less fortunate were the Sutro collection and the library of the Society of California Pioneers. These losses, however, are of minor importance as compared with the destruction of the Spanish records of California, which were in the U. S. Land Office. A year or two ago, when the records of Florida and New Mexico were transferred to the Library of Congress, the effort was made to secure also the transfer of the California records, but it was abandoned, owing to local opposition. The records of Florida and New Mexico are now carefully preserved in Washington, while those of California have been destroyed—an irreparable loss to the history of the Pacific coast.—

Fortunately, we believe, most of these records had shortly before their destruction been studied and excerpted by Rev. P. Zephyrin Engelhardt, O. F. M., who is writing a history of the Catholic Church in California.

The company which published the *Men and Women* magazine in Cincinnati has gone bankrupt. The *Catholic Telegraph* (LXXV, 31) says that while the assets consist chiefly in "the good will of the company," there are liabilities to the amount of forty thousand dollars, not counting the claims of 1,400 stockholders who have paid in $140,000, of which, it is pretty safe to predict, they will never recover a penny.

We are glad that we counseled those of our friends who asked us privately about the standing of this company, not to buy any of its stock. We must confess that we had some "inside information," though from the way in which *Men and Women* was conducted, even a green-horn in the publishing business could easily see that it was bound to fail in the end.

Secretary Matré, of the American Federation of Catholic Societies, which now has the approbation of practically the entire American hierarchy and the cordial blessing of His Holiness the Pope, said in his report read at the Buffalo convention:

"Your secretary has extended cordial invitations to the Knights of Columbus, the Ancient Order of Hibernians, the Bohemian Catholic Union, and the Slavonic Union to join the Federasion. I am glad to report that the Bohemian and the Slavonic Catholic Unions and the A.O.H. have accepted the invitation and are represented in this convention by special delegates-at-large."

The new President of the Ancient Order of Hibernians sent several delegates to the Buffalo convention and in an official letter expressed his cordial sympathy for the Federation movement.

The peerless "Knights of Columbus"— — — — —

When a new play is brought out to "the wild and woolly West," we are invariably assured that it has met with the cordial approval of a "critical New York audience." The myth of the "critical New York audience" was punctured very neatly not long ago by editor William Allen White, who submitted that the typical New York audience was really composed of one part Kalamazoo, two parts Terre Haute, and so on.

And now comes the New York *Evening Post*, which surely "ought to know," and tells us: "It is an axiom that the transient population of three or four hundred thousand furnishes the steadiest support of the surprisingly numerous theatres here. Yet the press-agents will never abandon that attractive notion of a body of connoisseurs who nightly give their services to select from the theatrical offerings the choicest pieces, that they may be laid at the feet of Podunk next year."

LITERARY NOTES

—The Catholic Epistle of St. Jude the Apostle contains but one chapter of twenty-five verses; yet this short letter has long been a bone of contention among exegetes. In the 1. and 2. Heft of the current volume (XI) of Herder's *Biblische Studien* (*Der Judasbrief: seine Echtheit, Abfassungszeit und Leser.* B. Herder. 1906. Net $1.20, unbound) Professor Friedrich Maier says that especially has its relation to the Second Epistle of St. Peter been at all times a "Zankapfel der Exegeten." Problems bearing on the exegetical interpretation of the Epistle of St. James and the "Petrine Question" cannot be fully solved without constant reference to this letter of St. Jude. Prof. Maier calls his book "a contribution to the introduction to the Epistles." It was first offered as a degree thesis to the theological faculty of Freiburg (Baden). After revision it was found worthy of being published in Dr. Bardenhewer's *Biblische Studien.* The author summarizes his views on the authenticity of the Epistle by declaring the hypothesis, that it is mainly an anti-Gnostic document, to be untenable, and that the other alleged indications of spuriousness merit no consideration. The second part discusses the time of the composition of the Epistle, while the third is entirely concerned with its "Leserkreis," that is to say, the community to which it was originally and particularly addressed

—Volume I of the *Oeuvres Oratoires* of Rev. Henri Chambellan, S. J. (Paris: Gabriel Beauchesne & Co. American agents: Fr. Pustet & Co. Price, unbound, 4 frcs.) contains thirty-four sermons, selected and edited by Gaston Sortais, who also contributes a preface. They are grouped under three headings: Lenten Discourses, (three series), Panegyrics, and Sermons for Various Occasions. Some of the latter are rather of local interest and application. We can hardly expect anything new in a course of Lenten sermons, since they touch on subjects familiar to us from our earliest years. Yet in "La Poussière Humaine," which introduces his Lenten series, P. Chambellan has reinforced the old truths about death and the vanity of earthly things in a very striking manner. The second volume is to contain two courses of sermons for retreats: one for the laity, the other for the parochical clergy; followed by three conferences for professors and those engaged in seminary work.

—The advertising pages of our modern magazines are as readable as, and often more profitable to read than, the purely literary matter sandwiched in between them. The art which makes them so is interestingly described by Truman A. De Weese in *The Principles of Practical Publicity* (Published by the author, Buffalo, N. Y. $2.)

—*St. Michael's Almanac*, printed and published by the Society of the Divine Word, Techny, Illinois, is out for 1907. It is not only one of the first to appear for the coming year, but again shows decided improvement. With its wealth of interesting stories, its instructive papers on subjects religious and scientific, its useful information about postal matters, indulgences, the computation of the Easter date, its review of Catholic happenings of American interest, (extending from June 1905 to 1906) etc., etc., it is a veritable treasure-trove for every Catholic family. If the illustrations could be still more improved (our Catholic almanac-makers ought to consider it part of their mission to contribute to the cultivation of a taste for genuine religious art among the masses) and a department for the household and the farm were added, we are sure *St. Michael's Almanac*, perceptibly improving as it is from year to year, would soon become the most popular Catholic almanac in the United States. (Price 25 cts. per copy retail.)

—Rev. Dr. Einig, Professor of dogma at the Seminary of Treves, has just published (Trier, Paulinus-Druckerei) the first volume of *Apolo-*

getische Predigten, discourses delivered at the request of his Bishop in the Cathedral-pulpit of that city. In 190 pages, the discourses treat of divine revelation (1. Band: Die göttliche Offenbarung), and have all of them an apologetical purpose. In fact, they constitute what one might call a handbook of apologetics in popular form. The possibility, the fact, the necessity, the criteria of divine revelation, the genuineness, the authenticity, the inspiration of the Gospel narratives, the institution of an authoritative teaching body in the Church, in a word, the *praeambula fidei* are here set forth lucidly and brought within the grasp of the people. Even Babel and Bible are extensively dealt with. The discourses of Dr. Einig illustrate, in particular, how apologetical questions can be profitably handled in the pulpit. Also, in making converts they will furnish helpful suggestions, and supply many a clever answer to popular difficulties. The language is as clear as crystal. Throughout the volume there is a strong undercurrent of winning pathos and firm conviction.

—Perusing the pages of the *Spring Hill Review* (June 1906) we were agreeably surprised to find an elegantly rendered translation by Rev. J. J. O'Brien, S. J., of "Des Sängers Fluch" by Uhland, one of the most popular of German ballads. We have read other translations, or rather paraphrases of no mean merit, but in point of interest, rhythmical rendition, and fidelity to the original, as far as this was intelligently possible, the translation before us is unsurpassed.

—We are indebted to the Rev. Professor B. Goral for a copy of the *Souvenir* issued by the faculty of St. Francis Seminary, St. Francis, Wis., upon the occasion of that famous institution's golden jubilee, which was celebrated, as our readers will remember, amid a great concourse of bishops and priests, on the twenty-sixth and twenty seventh of June last. This fine souvenir volume is dedicated to the memory of the Salesianum's unforgettable founder, Rev. Dr. Joseph Salzmann, and contains: 1. a life of Dr. Salzmann in sonorous Latin distichs from the pen of the present scholarly Rector, Rt. Rev. Msgr. Joseph Rainer; 2. a Latin jubilee ode by Rev. Rud. Ollig, of Kieler, Wis.; 3. an English festival ode by Rev. J. Durward, of Baraboo, Wis.; 4. a pretty German "Festgruss" from the pen of our gifted German American poet-priest, Rev. J. Rothensteiner, of Fredericktown, Mo.; 5. interesting though all too brief extracts "From the Annals of the Salesianum:" 6. a full list of the alumni of St. Francis Seminary from 1856 to 1906; 7. the programme for the golden jubilee celebration; and, finally, views of the seminary and neighboring religious institutions, portraits of the present faculty and former professors, etc. Altogether it is a beautiful and instructive volume, which we incorporate in our collection of similar monographs with a heartfelt wish that all our religious institutions, when they celebrate jubilees, may follow the example of the Salesianum and give us glimpses into their annals, instead of squandering, as not a few of them, and also some parishes, have done, lager sums upon souvenirs that not only lack taste, but are utterly worthless from every point of view, except perhaps that of the rag-picker.

—*The Annual Retreat*, by the Rev. Gabriel Bouffier, S. J. (Translated from the French by Madame Cecilia. B. Herder. Net 95 cts.) aims to furnish religious persons with the usual points of meditation for their annual retreat. The Spiritual Exercises of St. Ignatius are followed throughout. There are points for the four daily meditations, besides a spiritual conference each day, and directions to guide the exercitant in his readings, his various states of mind, etc. The author commands a pleasing and forcible style. The conferences, in particular, deserve high praise for their clear and energetic insistence on the requisites of a truly spiritual life. Father Bouffier has written his book for religious. This accounts for his occasional departures from the method of St. Ignatius. Or—we should rather say—where St. Ignatius speaks in general terms, the author sometimes substitutes more specific language, as one would

do in giving a retreat to religious. In the second week, perhaps enough stress was not laid upon the hidden and public life of Christ, the divine pattern of all perfection. The "Exempla trahunt" has an important place in all instruction. Altogether, this a very useful book.

—*Excerpta e Rituale &c.* 18th edition. Fr. Pustet & Co. Price $1. This handy volume, with its many useful additions of prayers, will be welcomed by the clergy. And if the 19th edition is made to contain "Archbishop Carroll's Prayer for the Authorities" the publishers will confer a great favor on the priests in the South, for it is usually recited by them at the Thanksgiving Day Services.

—*Jesus Crucified. Readings and Meditations on the Passions and Death of Our Redeemer.* (New York: The Columbus Press. Price, including Postage $1.10). In this volume Rev. Walter Elliott of the Paulists gives us a glimpse of that great warm heart of his that has made him such a successful missionary. In saying this we give the book its best recommendation.

BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

A Sheaf of Golden Years. 1856—1906. By Mary Constance Smith. [A Record of the Life and Labors of the Sisters of Mercy of St. Louis.] 191 pp. 8vo. Illustrated. Benziger Brothers. 1906. net $1.

Impressions d'un Passant. Amérique—Europe—Afrique. Par l'Abbé V.-A. Huard. 366 pp. Québec: Typ. Dussault & Proulx. 1906.

Gedankenlesen, Hypnotismus, Spiritismus. Von Konstantin Hasert. 55 pp. (Pamphlet). Graz: 1906. Verlag von Ulr. Moser's Buchhandlung. (For sale in St. Louis by B. Herder. 15 cts.)

Herder's Konversationslexikon. Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln und Karten. Sechster Band: Mirabeau bis Pompeji. 1795 pp. lexicon 8vo. Freiburg and St. Louis: B. Herder. 1906.

Bibliotheca Ascetica Mystica: Memoriale Vitae Sacerdotalis Auctore Claudio Arvisenet.—De Sacrificio Missae. Tractatus Asceticus. Joanne Card. Bona, Ord. Cist.—Friburgi Brisgoviae Sumptibus Herder MCMVI. 425 pp. Net $1.10.

Everyman. A Morality Play. Adapted for Stage Performance Pamphlet, 36 pp. St. Louis: B. Herder. 1906. Net 25 cts.

At the Parting of the Ways. Considerations and Meditations for Boys. By Herbert Lucas, S. J., 318 pp. 8vo. London: Sands & Co.; St. Louis: B. Herder. 1906. Net $1.

Commentary on the Catechism of Rev. W. Faerber for the Catholic Parochial Schools of the United States. Edited by Rev. Ferreol Girardey, C. SS. R. XIV & 448 pp. St. Louis: B. Herder. 1906. Net $1.75.

"Jack." By a Religious of the Society of the Holy Child. Benziger Brothers. 1906. 45 cts.

Souvenir of the Golden Jubilee of St. Francis Seminary, St. Francis, Wis. 1856—1906. (By courtesy of Rev. Professor B. Goral.)

Larger Catechism. Part Second of the Abridgment of Christian Doctrine. For Higher Classes. Prescribed by His Holiness Pope Pius X. for all the Dioceses of the Province of Rome. Translated by Rt. Rev. T. S. Byrne, D. D., Bishop of Nashville. Fr. Pustet & Co. 1906. 25 cts. per copy; $2 per dozen, net.

The Notion of Morality. By the V. Rev. John T. Driscoll, S. T. L. Catholic Truth Society, 562 Harrison St., Chicago. (Pamphlet.)

Kyriale sive Ordinarium Missae Conforme Editioni Vaticanae. Editio Schwann F. Recentioris Musicae Signis. Düsseldorf (Germaniae): Sumptibus Schwann; New York: apud J. Fisher & Bro., 7 Bible House. 0.80 m.

The Catholic Fortnightly
::REVIEW::

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Two Sonnets in Honor of ST. FRANCIS OF ASSISI

ST. FRANCIS OF ASSISI

Great heart and true, signed with the seal of love,
Saint Francis of the wounds of living fire,
Moving the lowliest creatures to aspire
With inspirations of the Eternal Dove;

In earthly garb an angel from above,
How lightly on the wings of sweet desire
Thy soul was wont to seek that central fire
Which men call God, and God Himself calls love.

One thing I ask of thee, O dearest one
Of all our Blessed Lady's heavenly throng;
One thing, sweet Saint, to crown thy gifts to me:

Thy wisdom not, nor happy heart of song:
Grant me the life of all that thou hast done,
The secret of thy dauntless charity.

ST. FRANCIS THE POET

The Tuscan tongue a tangled brier grew
Amid her ancient monuments' decay:
First came a fragrance of a far-off May,
Upon the breeze, then larks trilled from the blue:

And lo! in tattered garb of sombre hue
God's Povèrello walked along the way,
And touched with gentlest hand the wilding spray,
And kissed his brother thorn, and passed from view:

When suddenly the thorn-bush stood aflame,
Kindling for very gladness rose on rose,
The poet-garland of the Tuscan tongue:

And ever lovlier grew that garden-close,
Still bright and fragrant with its one sweet name
No poet ever knew and left unsung.

Fredericktown, Mo. JOHN ROTHENSTEINER.

THE PORTIUNCULA QUESTION[1])

By MSGR. DR. NICHOLAS PAULUS, MUNICH

THE famous indulgence which Pope Honorius III. is said to have granted, in 1216, at the request of St. Francis of Assisi, to those who visited the Church of Portiuncula on August 2, has lately been made the subject of close scientific scrutiny.

The occasion was furnished by Paul Sabatier, the well-known biographer of the Saint, whose researches into the ancient literature of the Franciscan Order have proved remarkably fruitful.[2])

Sabatier first denied the genuineness of the Portiuncula Indulgence (*Vie de S. François d'Assise*, Paris 1893, pp. 412—418). A closer study of the early documents, however, convinced him that he had been mistaken, and he hastened to retract his original statement in "A New Chapter from the Life of St. Francis," which he published as a part of his biography of the Saint in 1896 (*Un nouveau chapitre de la vie de S. François d'Assise*, Paris 1896), and then in a critical essay ("Étude critique sur la concession de l'Indulgence de la Portiuncule) in the *Revue Historique* (Paris 1896. T. 62, pp. 282—318.) In this essay, which has also been published separately in pamphlet form, Sabatier examines the documents which can be adduced in favor of the historic character of the Portiuncula Indulgence. Most of these documents were collected bya Franciscan friar named Francis Bartholi as early as the fourteenth century (*Fratris Francisci Bartholi de Assisio Tractatus de Indulgentia S. Mariae de Portiuncula*). The latest Paris (1900) edition of this Latin treatise is preceded by a French introduction in which M. Sabatier has incorporated his previous "Étude" on the subject.

In 1896 Sabatier had numbered the grant of the Portiuncula Indulgence among the "historic facts" which can no longer be seriously denied; four years later he limited himself to simply calling it "an historic fact."

The results of the learned Frenchman's researches were variously received. Whilst several Protestant historians, like Karl Müller, now Professor in Tübingen, declined

1) See this REVIEW, XIII, 14, 434—5.

2) Adapted for the CATHOLIC FORTNIGHTLY REVIEW from the "Lit. Beilage" of the Cologne *Volkszeitung*, 1906, No. 30.

to accept them (v. *Theol. Literaturzeitung*, 1898, col. 332, 1901, 110), others, like Zöckler (*Realenzyklopädie f. prot. Theol.*, VI, 3, 201), held that the Indulgence might "in the main still be considered to be historical."

Catholic scholars also disagreed. The Bollandist Van Ortroy (*Analecta Bollandiana*, t. XXI, 1902, p. 372), set forth a series of grave objection sand declared that, if Sabatier had come to acknowledge the historic character of the Portiuncula Indulgence after having denied it, he himself, having defended it, was rather inclined to give it up ("Pour ma part je suis plutôt tenté d'opérer une évolution en sens contraire.")

I have to confess that I myself have actually undergone such a change of mind. A few years ago I published in the *Katholik* of Mayence (1899, I, 97 ff.) an article in which I tried to show that Honorius III. did grant a plenary indulgence to the Portiuncula Church. Since then I have delved more deeply into the history of indulgences in general and found that my previous opinion is untenable. In order to get a better knowledge of the subject of indulgences in the thirteenth century, I have studied especially the records of the Holy See, most of which have already been published by Potthast, Presutti, and the École de Rome. A careful perusal of them shows how sparingly the popes in those days were wont to grant indulgences. Honorius III. himself, if we except the Crusade indulgence, granted but very few, and these few were usually indulgences of ten, twenty, or forty days. The most liberal one he ever granted for visiting a church, was that given in 1222 to the Basilica of Santa Maria Maggiore. Are we to assume that this same Pope, in 1216, granted a plenary indulgence for the anniversary of the dedication of the Portiuncula? especially in view of the mandate issued shortly before by the Fourth Lateran Council, to grant no indulgences exceeding forty days for such festivals? In any case it is clear that such an assumption would have to base upon better testimony than that which is quoted in favor of the Portiuncula Indulgence.

Then there is this fact to be considered. In the course of the thirteenth and fourteenth centuries, there are said to have been granted several other famous indulgences which are now proved to be spurious, such as, for instance, the plenary indulgence of Einsiedeln on the day of the legend-

ary angel feast, the great indulgence of Venice, that of Aix-la-Chapelle, etc., and in particular the numerous plenary indulgences which sprung up suddenly in Jerusalem in the fourteenth century, after the Franciscans had settled there and begun to guide the pilgrims. (Cfr. Behringer, *Die Ablässe*, 13. ed. Paderborn 1906, p. 315.) Whoever knows how popular in those days was the practice of inventing great indulgences, will be better able to appreciate the origin of the Portiuncula Indulgence, which made its first appearance in the latter half of the thirteenth century.

Personally I have for some time been satisfied that Honorius III. never granted a plenary indulgence, to the Portiuncula Church. I have been confirmed in this conviction by the paper of Dr. P. A. Kirsch in the *Theologische Quartalschrift* of Tübingen (1906, pp. 81—101; 221—291), now issued in book form. While I cannot quite agree with this keen critic an some of his minor contentions, I accept his main thesis, to-wit: that "the Indulgence of the Portiuncula is not in the slightest way connected with St. Francis and that as an 'historical fact' it has to be definitively excluded from his life."

I presume it is unnecessary to remark that the actual existence and validity of the Portiuncula Indulgence is in no wise affected by the denial of its historic authenticity. Though the Indulgence was not granted by Honorius III., later popes have repeatedly confirmed it, and the Church guarantees us that we can gain it to-day. There is no room for doubt on this score. But whether the Indulgence was granted by Honorius III. at the request of S. Francis, is a question of history which can be solved only by the application of the rules and methods of historical criticism. It has been wrongly asserted by certain Protestant writers, that a Catholic scholar can not doubt the historic character of the Portiuncula Indulgence without conflicting with the authority of the Church. The Catholic scholar enjoys full liberty in this matter. He has simply, as in the case of any other purely historical question, to sift the evidence and examine if there be credible testimony in favor of the Indulgence; and when he finds that there is none, he is free to doubt or deny its genuineness.

That there is no such stringent evidence, I think Kirsch

has shown to evidence. Likewise, that a number of strong arguments can be marshalled *contra*. He emphasizes the fact that "none of the testimonies with which the Indulgence enters into the domain of history, comes from a companion or even a contemporary of St. Francis. On the contrary, all of them can be traced to the last or second-last decade of the thirteenth century, and there is absolutely no authority for the manner in which they quote the names of real companions of St. Francis or of persons who at some time or other had some actual connection with the Franciscan convent at Perugia." It is absolutely true that all the contemporaries and the early *vitae* of the Saint are silent on the subject of the Portiuncula Indulgence and that it cannot be traced farther back than the last third of the thirteenth century. Kirsch goes a little too far, perhaps, when he declares the earliest testimony, which bears date 1277, to be a later forgery. He bases his statement upon the circumstance that this document mentions Brother Massaeus as among the dead, while in matter of fact he did not die till 1280. If, instead of being satisfied with Sabatier's essay of 1896, Kirsch had read his "Introduction to the Tractatus of Bartholi," published in 1900, (p. XLVII), he would have found that Sabatier has duly considered this apparently great objection. It is not at all certain that Brother Massaeus was still alive in 1280. However, so far as the main upshot of our investigation is concerned, this error is of no importance.

Kirsch's demonstration that Honorius III. did not grant the Indulgence is convincing. But we cannot assent to his conclusion, drawn from a brief of Pope Nicholas IV., dated 1288, that the Indulgence did not yet exist in 1288, but originated in a papal brief issued May 4, 1289.

As is well known, there were at that time two factions within the Franciscan Order: the so-called "Community Party," who considered the great Church of St. Francis at Assisi, where the Saint's body had been laid to rest, as the mother-church of the Order; and the party of the "Observants" or "Spirituals," who looked upon the little church of Portiuncula, in which St. Francis loved to dwell, as "the mother and head" of the Friars Minor. On May 4, 1289, Nicholas IV. had granted to the first-named church an indulgence, which could be gained daily, of one year and forty days, and it is

alleged that the chagrined "Observants" replied by inventing a plenary indulgence in favor of the Portiuncula. It must be noted, however, that already before that time the Portiuncula Indulgence attracted crowds of people. We know this from the testimony of the Franciscan Olivi (d. 1298), who wrote a defense of the Portiuncula Indulgence towards the end of the thirteenth century. Jeiler thinks this book was composed about 1279; Kirsch holds 1290 to be the date of its composition. Neither author is able to produce proofs that are absolutely cogent. Assuming, however, that Olivi did not write before 1290, his book would still furnish proof that the Portiuncula Indulgence was not invented after May 4, 1289. For Olivi speaks expressly of a large number of people who visited the Portiuncula Church on the day of the Indulgence. He calls it a fact, "quod ipsa facti evidentia satis ostendit." (*Fr. Petri Ioannis Olivi Questio hucusque inedita de veritate indulgentiae vulgo dictae de Portiuncula.* Quaracchi 1895, pp. 12, 14). From which we are forced to conclude that the Indulgence must then already have been in existence for some time. We have another testimony, that of Francis de Fabriano, who entered the Franciscan Order in 1267, that he made a pilgrimage to the Portiuncula in 1268 in order to gain the Indulgence. True, he did not record his experience until forty or fifty years afterwards, but we have no serious reason for rejecting his testimony for all that; why should not this friar have been able to recollect the reason for which he made a trip to Portiuncula when he was a young man? Hence even Fr. Van Ortroy, of the Bollandists, unhesitatingly admits that the Portiuncula Indulgence was in existence A. D. 1268, when Francis de Fabriano made his pilgrimage to Portiuncula. (*Analecta Bollandiana*, XXI, 377).

The Indulgence probably originated with the "Spirituals" and was intended to serve the purpose of heightening the reputation of the little church of Portiuncula, as against the big church at Assisi. But this faction in the Order had reasons to feel slighted long before the year 1289, for already Gregory IX. (A. D. 1230) and Innocent IV (A. D. 1245) had declared the Church of St. Francis at Assisi to be "the head and mother of the Order." Would it be presumptuous to assume that the "Spirituals" began as early as the-

middle of the thirteenth century to claim for their little church at Portiuncula a special distinction in the shape of a plenary indulgence? Upon this assumption it could easily be explained how the indulgence gradually came to be more widely known and how it roused continually stronger opposition, until at last, in the year 1277, the "Spirituals" found it necessary to meet the attacks of their opponents by definite and sworn affirmations. Since, however, there is nothing in the evidence to prove this theory, we may as well admit that the first beginnings of the famous Indulgence are still shrouded in darkness.

To-day the Portiuncula Indulgence can be applied to the souls of the departed and gained "*toties quoties*," that is to say, as often as the prescribed visit is made. The earliest sources contain nothing about these two peculiarities, which are doubtless later additions, preached originally by the Franciscans upon their own authority and believed and practiced by the people for several centuries before they were expressly approved by the Church. True, the Franciscans claimed as early as the middle of the fourteenth century, that there was a divine revelation to the effect that the Indulgence could be gained "*toties quoties*." But not till 1687 did Innocent XI. decide that the Indulgence of the Portiuncula could also be applied to the dead; and the "*toties quoties*" had no foundation in law until Pius IX. confirmed it in 1847. It has been generally believed that the "*toties quoties*" feature of the Indulgence was approved as early as 1700, and again in 1723 (cfr. Behringer, *Die Ablässe*. 12 ed. 1900, p. 421.—Behringer, says there was no "clear decision.") But Kirsch has discovered in the Vatican archives a hitherto unknown letter of Benedict XIV., whence it appears that the decisions of 1700 and 1723 were not intended to mean that the Indulgence could be gained repeatedly on the same day.

"LAY SISTERS": A NEW ASPECT OF THE QUESTION OF RELIGIOUS VOCATIONS

The *Western Watchman* (Sunday ed., XIX, 31) informs us that our American sisterhoods are experiencing great difficulty in getting "lay sisters to do the menial work of the convents." The native American sisterhoods require "lay sisters," and can't get them. "Good women who enter as lay sisters in the orders," says Father Phelan, "soon become disgusted by the indolence of their companions and the superciliousness of their superiors and refuse to work. Every large female religious house in the country is loaded down with this dead timber, and where there are two hundred women, all more or less able-bodied, there are frequently too few to do the work of the house. These houses are very long on ladies, but very short on help. The presence of these religious servants in the community has the effect of making manual labor degrading, and the choir sisters or the teachers who for any reason or other are not employed in the class room, spend their time in idleness or in the parlor. They never think of working and generally require considerable waiting on in the infirmary or refectory."

The only hope of these sisterhoods—for they cannot prosper, or even continue to live, unless the lady "choir sisters" and "teachers" have "lay sisters who will do the menial works of the convents"— in Fr. Phelan's opinion is for the superioresses "to make occasional trips across the water in search of humble vocations" in foreign countries.

This is what they are doing. A recent issue of the *Catholic Times*, of Liverpool, contains an advertisement of two nuns, recently arrived from America, asking for postulants for their order in this country, promising free passage to this side of the water, and an opportunity to enter the religious life. "These nuns," Fr. Phelan tells us (l. c.), "have been visiting the principal cities of the British Isles, everywhere offering the same inducements to postulants. Representatives from other orders have from time to time visited England and Ireland on a similar mission, with the result that we frequently read of wholesale receptions in the different mother houses of this country, in which nearly every postulant hails from abroad."

But, as Fr. Phelan himself informs us (l. c.), "a very small percentage of these [foreign] postulants [brought to this country] persevere."

Hence we have not much to hope for from this source. The fundamental trouble with our American sisters, in the opinion of the Reverend editor of the *Watchman*, is that, like American women generally, they do not want to work. "The young ladies in the world who never do anything more arduous than shopping, or an occasional ride in an automobile, have their counterparts in the convents; sisters who never soil their hands, or do any more serious task than tell a pair of beads made for them by another, or discuss the latest gossip in the parlor."

It is quite otherwise with what has been so often derisively styled the "foreign" sisterhoods. As Fr. Phelan himself confesses, "the female orders who have come to this country since the Kulturkampf broke out in Germany, have no lay sisters," because "they do all their own work. As a consequence they are thriving amazingly and leaving the native orders far in the rear in the conduct of hospitals and boarding schools."

Why can't we cultivate this spirit in our American girls?

THE REVISION OF THE BREVIARY

Replying to the query: "What are we to think of the legends contained in the Breviary? Do they not contain exaggerated statements?" the *Ami du Clergé* (28, 25) says:

"All these legends were edited according to the historical or traditional data available at the time when they were inserted in the Breviary. This does not, of course, mean that all the statements they contain are equally certain. Which is also proved by the revision made under Clement VIII., by Bellarmin and Baronius, scholars of the first rank, who left the door open for a correction of details to be made whenever the discovery of new documents should render them more than problematical and very doubtful. Thus when the learned Benedict XIV. ascended the chair of St. Peter, he did not hesitate to appoint a special commission to revise these legends. Pius VI. and Pius IX. in their

turn encouraged the undertaking, but no decisive results were accomplished. It was only under the pontificate of Leo XIII., that a certain number of the Breviary legends were corrected.... The Church did even more. On Nov. 28, 1902, the same Pope appointed a new commission.... for the purpose of elucidating and solving the historic questions that bear upon hagiography and the sacred liturgy."

We do not reprint this paragraph to show up the several minor inaccuracies of statement which it contains. We only wish to call attention to the fact, so little known even among students of Church history, that some important revisions were also made A. D. 1568 in the legends, as well as in other parts of the Roman Breviary, under Pope Pius V., in consequence of the work done by a commission appointed by his predecessor, Pius IV.

These revisions, as every one knows who has read the History of the Breviary by Dom Suitbert Bäumer,[1]) while important and generally praiseworthy, were not made "according to the [full] historical or traditional data available at the time."

Baronius, who was later charged by the successor of Pius V. with a careful critical examination of the various legends contained in the *Breviarium Pianum*, wrote to a friend at the time of its appearance, that he had discovered a very considerable number of historical errors in its lessons.[2]) And the learned Bellarmin informed his friend Salmeron, under date of July 19, 1584, that he had called the attention of the Holy Father, through one of the Cardinals, to some twenty mistakes which he had noted in the Breviary lessons.[3])

In spite of its defects, however, the *Breviarium Pianum* was, in the words of Dom Bäumer,[4]) "a splendid, incomparable achievement." If, even after the improvements made later with the co-operation of Baronius himself, and after

1) *Geschichte des Breviers.* B. Herder: 1895.

2) "Oltra che il Breviario Romano per disgratia nostro è cosi cattivo che cento e quaranta errori ho notato nelle historie che ivi si trattano." (Epist. et Opusc. Romae 1770, III. Lettera del 9 di aprile 1588.)

3) Dom Bäumer, l. c., p. 455.

4) Ibid. p. 457.

the corrections introduced under Leo XIII., the Breviary in its legendary portion still lacks perfection, we must remember that modern critical research is constantly unearthing new data, and, moreover, that it was never the Church's intention to make her official prayer-book, designed to be a book of prayer and meditation, an authentic manual of church history or hagiography.

It was this last-mentioned consideration, very likely, which, on May 6, 1856, inspired the commission appointed by Pius IX. to resolve, among other things, that the work of revision with which they were charged was to extend only to the rubrics, not to the legends.[5]) Dom Guéranger, however, who was a member of this commission, disagreed with the majority of his colleagues, and both his view of the matter and some of his suggestions for correcting the legends, were later adopted substantially by Leo XIII.[6])

No doubt the present commission, appointed in 1902, will continue the good work along the lines marked out by Pius V., Benedict XIV., and Leo XIII.; but no one who has even a slight acquaintance with the history of the Breviary, or who has read in the great *Collectio Lacensis*[7]) the numerous and divergent desiderata on the subject of Breviary reform submitted at the Vatican Council by bishops and prelates from all over the world, will expect Msgr. Duchesne, Msgr. Wilpert, Fr. Ehrle, and their colleagues on this important commission to solve the difficult problems here involved without the maturest study and consideration, or to accomplish their task in a manner which will prove absolutely final or meet with anything like universal approbation.

❦ ❦ ❦

BANNERS IN CHURCH

Every now and then the REVIEW is asked about the law of the Church with regard to the toleration in churches of banners or flags not distinctively ecclesiastical.

The *Ami du Clergé* in a recent issue (28, 25) reproduces

5) Ibid. p. 585.
6) Ibid. p. 586.
7) Acta et Decreta Sacrorum Conciliorum, Collectio Lacensis. Friburgi Brisg. 1890, vol. VII.

the various Roman decisions on this head and deduces from them the law as actually in force.

1. Only such banners or flags may be brought into a Catholic church as have been blessed according to the Roman Ritual.

2. The banners and flags of a society can be blessed only when its statutes have been approved by, and the society is subject to, ecclesiastical authority. There is, besides, this other condition, that such banners must bear some religious emblem and contain nothing that justly challenges censure.

When the question arises in this country, it is usually about the national flag at burials. May the "Stars and Stripes" on such occasions be introduced into our churches?

Generally speaking, no; for the reason that the national flag cannot be blessed.

It seems to be understood, however, both in America and in Europe, that the national flag, provided it bear no forbidden emblems, and provided it be *borne behind the coffin*, may be tolerated in church, especially if a refusal to admit it would give rise to grave disorders or serious trouble.

With regard to other secular banners which bear no forbidden emblems and belong to societies that are not objectionable in themselves, opinions differ as to whether they may be admitted or not.

We have been told that specific prohibitive regulations exist on the subject in some dioceses.

The general practice, however, we believe, is to treat these banners, *per analogiam*, in the same manner as the national flag.

The learned canonical editor of the *Ami* gives it as his opinion that, unless borne *behind* the bier, they should be folded up when the funeral cortège enters the sacred edifice, or else left at the door.

Banners bearing objectionable emblems or belonging to anti-Catholic, forbidden or objectionable societies, can not under any circumstances be tolerated in a Catholic church. Should such a banner appear unexpectedly in a funeral procession, the celebrant is in duty bound to request the family of the deceased to have it removed, and if it is not taken out, he must withdraw. If the objectionable banner

be introduced when Mass has already begun, and the request to remove it is not complied with, the priest may go on with the celebration of the Holy Sacrifice, but must utter a public protest, as soon as he is finished, against such a profanation of the house of God.

THE BUFFALO FEDERATION CONVENTION

(Concluded)

There has been some suspicion that the Federation existed in part to accomplish a more rapid amalgamation of the different nationalities of our country, so far at least as they professed the Catholic religion. Ill-timed expressions on the language question, though not in connection with any matter pertaining to Federation, and the fancied importance ascribed to such declarations, had provoked a barren discussion, tending to arouse apprehension and distrust. Under such circumstances the delegates of the German Catholic Central Verein, joined by the delegates of the Staats Verbände and the representative of the Bohemian Catholic Central Union, being all of them delegates to the Federation Convention, introduced the following resolution:

"Whereas, it has been repeatedly charged that the American Federation of Catholic Societies has as one of its objects the abolition of foreign languages and the forced amalgamation of the different nationalities of our country, we feel it our duty, at this time, to make the following declarations:

"1. We fully recognize the powerful influence of the mother tongue in the preservation of holy faith and in the formation of character.

"2. We acknowledge the rights of Catholic immigrants and of their children to receive religious instruction in the language which they understand best and cherish most.

"3. The American Federation of Catholic Societies further recognizes the injustice and the absurdity of every effort to force these immigrants and their descendants to abandon the use of their mother tongue, and we declare in this connection that the solution of the problem of blending into one homogeneous nation the diverse peoples which have immigrated to our shores, should be left to the natural process

of time, and that any attempt, however well meaning, to force this consummation, is inadvisable and to be deprecated.

"Finally, we solemnly declare that, while the American Federation of Catholic Societies cherishes the fond hope of being a means of bringing about a better understanding and a closer union among the different nationalities which make up the Catholic population of this country, it will never interfere with their rightful desire to preserve their mother tongue and the noble and glorious traditions of their mother countries.

"The American Federation of Catholic Societies, fully convinced of the justice and correctness of its position upon this (language) question, again welcomes and cordially invites all the Catholics and the Catholic bodies of our country to join this Federation, whatever be the language in which they worship God."

This resolution is certainly entirely Catholic. It was supported, after its introduction into the Committee on Resolutions, by Archbishop Messmer and Bishop McFaul. Archbishop Messmer dwelt at some length on the false charge made against the Federation as briefly referred to in the preamble of the resolution. No other circumstance was named as cause for the introduction of the resolution. The Committee, after consideration, voted unanimously in favor of the resolution and it was then presented to the Convention, where it was first read in full and then adopted by a *viva voce* vote without a dissenting voice. I mention these circumstances, as I believe that they in themselve sought to be sufficient to put a final quietus on the agitation of this question.

The resolution on the subject of divorce is as follows:

"As Catholics, we are steadfastly opposed to all forms of absolute divorce under any legislation by the State, and this conviction we will not compromise as citizens.

"While recognizing the fact that there is a strong sentiment in the community favoring divorce for serious causes, yet liberty of conscience is violated in those States where the law compels the unhappy spouse seeking redress for domestic wrong, either to apply for absolute divorce, though this be opposed to the conscience of the applicant, or to re-

main without any redress at all. For grave causes the Church has always allowed its members the remedy of a limited divorce, that is a separation from bed and board, so that property rights and the custody of children may be judicially settled; and hence provision for such judicial separations ought to be made by those of the States which now have no such provisions. But even should the law permit absolute divorce for designated causes, the applicant opposed in conscience to such divorce should have the right to a limited divorce, as the applicant ought not to be coerced to appear in court as if denying his religious convictions.

"We feel it our duty and the duty of all Catholics, to do what may be possible to educate those not within the Church to the doctrine, that under no circumstances should the parties to a lawful marriage be permitted to marry again during the lifetime of either spouse, feeling sure that upon the preservation of this institution, monogamous and life-long, rests the corner-stone of the highest and best civilization.

"We are gratified to know that the public sentiment is aroused to the evil tendency of the loose and conflicting divorce laws of the different States of the Union, and we hail it as a most encouraging sign that a Congress of representa tives from the different States has been convened to suggest a uniform statute to reform the present intolerable conditions.

"Sooner or later the truth of the Catholic doctrine upon this subject must be brought home to the community, and in the meantime we commend the efforts of the legislature and the governor of Pennsylvania, at whose instance the Divorce Congress was assembled, of the President of the United States, whose message to Congress on the subject had such far reaching effect, and of the Divorce Congress itself for its enlightened efforts to bring about a reform so greatly needed."

Of all the needed reforms, the reform of the divorce laws seems the most pressing. We need not now state the elemental principles of the Catholic position on this question. The subject certainly presents very great difficulties, yet I feel myself better qualified to speak on it than on any other that came before the Convention. The resolution em-

phasizes an important feature not heretofore impressed, namely, that liberty of conscience is violated in those States that allow absolute divorce only. In a grave case a person opposed in conscience to absolute divorce, might thus be compelled to seek protection under such a decree, because no other will be granted. Such applicant is thereby placed in a false light, and a fundamental principle of our government is, in effect, violated. In the constitution of some States it is provided for the benefit of the Quakers "that no person who is religiously scrupulous of bearing arms can be compelled to do so, but may be compelled to pay an equivalent for military service in such manner as shall be prescribed by law." If this is right, why should not the law allow a limited divorce, that is, a separation from bed and board, instead of an absolute divorce for the designated causes? Will any one complain that such limited divorce is a hardship on the wrong-doer against whom such decree is invoked? If an injured spouse could obtain protection under such a limited divorce, it would moreover have the effect of preventing many marital dissensions altogether. For much marital unhappiness is caused, as abundant testimony proves, for the very purpose of divorce. If such liberty could not be obtained by wrong-doers, the temptation for producing the cause of divorce would be wanting, as it would profit the wrongdoer nothing. Chancellor Kent, one of the great jurists of modern times, in speaking of his experience as a judge in New York (a State which allows but one cause for absolute divorce—adultery) said: "I have had occasion to believe, in the exercise of judicial cognizance over numerous causes of divorce, that the sin of adultery was sometimes committed by the husband for the very purpose of the divorce." (*Kent's Commentaries*, vol. 2, p. 106. Fourteenth Edition 1896.) That was in 1830. And to-day?

It might be well to add here a comment on the policy of South Carolina which grants no absolute divorce. "No divorce has ever taken place in this State (South Carolina). The legislature has uniformly refused to grant divorces on the ground that it was improper for the legislative body to exercise judicial powers. And it has steadily refused to enact any law to authorize the courts of justice to grant divorces a vinculo matrimonii on the broad principle that it

in a wise policy to shut that door to domestic divorce and to gross immorality in the community." (*Desaussure's Reports.* South Carolina Chancery, vol. 2. p. 646.)

It is, of course, impossible to discuss all of the various phases of this subject. But the above statements are certainly general and they ought to be readily conceded. In this connection I may close with the concluding remarks of Judge Kenefick in his address before referred to, on the subject of "Divorce." After referring to the law of Moses as rendering divorce simple, and comparing that law with our own loose system, Judge Kenefick concludes:

"Jesus came out of Nazareth to proclaim the New Law. He abrogated the law of Moses and restored perpetuity of the marriage relation. When the Pharisees called His attention to the command of Moses, He, answering, said: 'By reason of the hardness of your hearts he wrote you that precept. Have you not heard that he who made man from the beginning made them male and female? and He said: For this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be in one flesh. Therefore, now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder.' May we not look forward to the time when the State, looking back as the divorce laws of our day, shall say to society: 'Those laws were written because of the hardness of your hearts. They are repealed. The State proclaims the unconditional perpetuity of marriage as essential to the peace and happiness ot mankind and to the progress of civilization.'"

St. Louis, Mo. EDW. V. P. SCHNEIDERHAHN.

THE CHURCH MUSIC CONTROVERSY

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:—

In No. 17 of your esteemed periodical, Mr. Joseph Otten takes the field against Dom Mocquereau and his school. Though I am not myself a follower of the Neo-Solesmes School, I cannot accept the conclusions which Mr. Otten thinks himself forced to draw from certain Roman manifestations.

This is not the place to discuss the intrinsic value of

the new theory; but even the most radical adversary of Dom Mocquereau must admit that to every singer his publications on rhythm, especially the seventh volume of his *Paléographie Musicale*, are a veritable mine of practical truths and suggestive hints, even if the disputed points (elementary rhythm, organ accompaniment, etc.) should be decided against him. For many years I have been singing, studying, and teaching the traditional chant, and notwithstanding my strong antipathy to some of Dom Mocquereau's views, I must gratefully acknowledge that no more useful material has come to my notice than precisely the treatises of the Neo-Solesmes School on rhythm.

Mr. Otten's attempt to do away with a theory which results from twenty years' study and the practical experience of a whole generation of singers, by simply branding it as "discredited and subjective notions" and "pet ideas," is, to say the least, rather bold. I am at a loss to understand how he can speak so readily of the adherents of Dom Mocquereau as "in a great measure thwarting and defeating the purposes of the Holy See." Wherever efforts are being made to sing and play according to the new theory, plain chant seems to regain its pristine dignity and beauty, which in itself can surely but recommend the innovation.

It is objected that the new theory is "at variance with the sentiment commonly held." But has not the same objection latterly been raised against the traditional version itself? How many scruples have not been uttered against the short accented syllable and against the many notes on short and unaccented syllables? And yet the present official edition is nothing but the embodiment of the same traditional principles.

Church music is undoubtedly in a period of transition. What the critic now especially needs is discretion.

Mr. Otten would have us believe that the Holy See has rejected the innovation. Speaking of Manzetti's organ accompaniment, he says: "An accompaniment embodying and emphasizing a system which the highest authority commands shall not be printed in the official chant books, is condemned by that fact alone." Even a professor of logic could not concoct a more perfect specimen of a sophism.

By the decree of Feb. 14, 1906, Rome has ordained that in a future edition the new edition shall not be graphically set forth by means of the same signs as at present, there being danger of mistaking the rhythmical signs for the notes themselves. The decree expressly declares, however, that the ecclesiastical "Concordat" shall not be denied to any rhythmical edition which, on the one hand, precludes all such danger, and, on the other, retains the original form of the notes ("quatenus inter notulas typicas et signa quae superveniunt, iam amplius confusio oriri nequeat"). There is, then, absolutely no prohibition of printing Dom Mocquereau's theory in the chant books; much less do we find anything like a condemnation of his ideas. Quite other arguments are necessary to convince us of the alleged antagonism between Rome and the loyal sons of the saintly Dom Guéranger.

Dom Pothier himself, in his official letter to M. Widor of Saint-Sulpice (Jan. 16, 1906) describes the real position of Rome in this affair as follows: "As for theoretical discussions, the Motu proprio allows free scope. However, it is clear that in graphically representing an individual theory, the normal and traditional notation should not be altered to such an extent as to suffer any change."

Solesmes is, therefore, at liberty to defend its theory and even to introduce it into the official chant books. We have not lived to see *ictus* and *ritardando* on the Index! Let us hope that we shall soon have from competent hands really practical rhythmic editions.

Conception, Mo. SISBERT BURKARD, O. S. B.

MYTHS OF AMERICAN HISTORY

Writing in the *Independent* (No. 3005), Mr. H. J. Haskell pricks some of the popular legends that have had such an important part in American life and still enter largely into the mental make-up of the average American man or woman.

It is worth while to summarize the most important of them for our readers.

1. There is first the landing of the Pilgrim Fathers on Plymouth Rock, on December 22, 1620, celebrated in New England as Forefathers' Day. The real anniversary is Dec.

21 But there was no landing at all in the popular acceptance of the term. The Pilgrims first trod the land of the New World on the shore of Provincetown Harbor in November. Later an exploring expedition was sent out in a small boat, while the "Mayflower" remained at anchor off Cape Cod. She did not anchor in Plymouth Harbor until Dec. 16-26, and the last of her passengers did not leave the ship until the end of March. Bradford in his detailed account says nothing of the famous "rock" as the landing-place.

2. The old stone tower at Newport, R. I., is not, as is quite generally believed, a relic of the Northmen's voyages to Vinland, a thousand years ago, but the shell of Governor Arnold's "stone-built windmill," mentioned in the Governor's will late in the seventeenth century.

3. The belief that the mounds scattered over the United States were constructed by a mysterious, pre-historic civilized race, which occupied the continent before the advent of the Indians, has already been exploded in this REVIEW. How the mounds originated, is still a disputed question. Mr. Haskell attributes them to the Indians.

4. The mythical empire of the Incas, as described by Prescott, is also a myth, on which the readers of this journal need no further illumination. We have given a brief account of the results of Bandelier's researches on this subject in our issue of March 15 ("The Myth of the Inca Empire." CATHOLIC FORTNIGHTLY REVIEW, XIII, 6).

5. A curious instance of the survival of a false impression is the connection of Connecticut with the "blue laws," though its legislation was no "bluer" than that of the other Puritan colonies. The legend arose through the publication in London, in 1781, of *A General History of Connecticut* by the Rev. Samuel Peters, containing what purported to be the colony's code of laws. This code, which included the famous injunction that "no woman shall kiss her child on the Sabbath or fasting-day," has been proved to be Mr. Peters' own invention.

6. It was long supposed that Braddock was ambushed by the French and Indians in his campaign against Fort Duquesne in 1755. A more careful examination of the documents has cleared the veteran of Fontenoy—and inciden-

tally Major George Washington of his staff—of the guilt of such a blunder.

7. The failure of the powder supply is generally supposed to have caused the American defeat at Bunker Hill. Charles Francis Adams has shown that, on the contrary, it proved the patriots' salvation. Had the Colonials' powder held out and the third attack of the British been repulsed, the Royalists would doubtless have adopted Clinton's plan and bagged the entire American garrison the next day.

8. The legend that Frederick the Great sent a sword to Washington with the inscription, "From the Oldest General in Europe to the Greatest General on Earth," is without foundation in fact. No sword from Frederick is mentioned in Washington's will, though the document disposes of all his swords, and the weapon on which recent tradition has fixed, bears no inscription. What makes it practically certain that Frederick never sent any such laudatory message to Washington, is the fact that only once in his voluminous writings does he even mention the American commander's name.

9. It has been suggested recently that Washington's failure to deny the famous cherry-tree story proves its credibility. The fact is, Washington had no opportunity to pass on this story, since it did not turn up until Weems printed the fifth edition of his *Life* in 1806. The fact that one of Weem's stories of his hero has been found to be copied bodily from Dr. Beattie's sketch of his son, published in England in 1799, would discredit the collection of anecdotes, were there no other reason for rejecting them.

10. Aaron Burr, while not an admirable character, was probably not the traitor his enemies painted.

11. The simplicity of life attributed to Thomas Jefferson is largely legendary. His account books show that in his first year as President he spent $25.263—and that too at a time when the President's salary of $25.000 was probably equivalent to the $50.000 now paid. His wine bill for one year was $1.300, and he kept eleven servants in the White House.

12. The story of how the Protestant missionary Marcus Whitman "saved Oregon" in 1842 is a myth pure and simple, invented about twenty years after by his colleague, H. H.

Spalding, to elicit sympathy for the cause of the Protestant missions in a controversy with the Catholics in which he had become involved.

13. The real though carefully veiled purpose of the Mexican War, which was precipitated by the double-dealing of President Polk, was the dismemberment of Mexico. We shall reproduce that portion of Mr. Haskell's article which treats of this shameful incident in our history, later *in toto*.

Be it noted, however, in conclusion, that historical research is not altogether iconoclastic. "An admirable illustration of its constructive tendencies," says Mr. Haskell, "is afforded by Prof. E. G. Bourne's recent rehabilitation of Spanish rule in colonial America. He [Bourne] has pointed out* that, contrary to the popular impression, the Spaniards seriously undertook the task of civilizing the Indians, that for this end they established numerous manual training schools, and that their institutions of learning, both in numbers and in standards, outranked those of English America until the nineteenth century. His comparison of the English and Spanish systems of dealing with the Indians leaves no warrant for self-righteousness on the part of the English-speaking peoples."

THE MARRIAGE OF BLOOD RELATIVES

Ernest Hello, who is not yet appreciated in this country as he ought to be, says in his profound essay on Lent ("Le Carême") in his book *Le Siècle* (Paris: 1899, pp. 131—2):

"The Church in making her ordinances never, directly or particularly, takes hygienic ground. She never gives medical reasons. But by the very fact of her being the central truth, she finds herself placed, without any express purpose on her part, on every ground comprised by faith. She does not speak to you directly upon the subject of your health and does not seem to busy herself with it at all; nevertheless she does busy herself with it, because there is nothing that does not come within her purview. Being at the center of all things, her ordinances radiate in every direction. The physical and moral laws are mysteriously and most intimate-

*What readers of Shea, Bandelier, and Lummis have known for a good many years.

ly connected and bound up with one another; so that the Church, while seemingly occupied only with the salvation of your soul, also watches over your body a thousand times more carefully than it would appear."

We believe we had occasion some years ago to quote this profound, but all too frequently forgotten truth in connection with the recent popular movement to make people abstain from flesh meat and to fast occasionally for reasons of health.

We recall it to-day by way of an introductory remark and of a commentary that scarce needs any addition from our own store, to an editorial of the New York *Independent* (No. 3008) on "Blindness and the Marriage of Relatives."

While the positive allegations of certain prejudiced doctors have led a few of our canonists to reject the ancient Catholic argument, that the marriage of relatives *inter alia* involves physical danger to their offspring,* this Protestant journal, basing upon the statistics gathered for our American government by a Protestant physician, declares strongly in favor of the time-honored impediment of consanguinity. We quote:

"There is an impression prone to be somewhat generally entertained that the old-time ecclesiastical regulations prohibiting the marriage of relatives by blood within certain degrees of kindred are founded on somewhat imaginary fears of possible physical danger to the offspring or certain ethical prejudices which we are supposed to be outgrowing in modern life. It has been known, however, for a good while that the study of the statistics of those born deaf in this country shows that this unfortunate condition is much more likely

*Thus Schnitzler says in his *Katholisches Eherecht* (Herder 1898, p. 376): "Ob wirklich, wie vielfach behauptet wird, die Verwandtenehen einen verderblichen Einfluss auf die leiblich-geistige Entwicklung der Nachkommenschaft ausüben, ist zur Zeit noch eine offene Frage."— We are glad to see, on the contrary, our latest and best authority on the "Jus matrimoniale," Rev. F. X. Wernz, S. J., [elected General of the Jesuits since this article was sent to the printer] in the fourth volume of his great *Jus Decretalium* (Romae: 1904, p. 637) insisting very positively on the ancient claim: "Si vel ipsum bonum physicum prolis attendatur, a matrimoniis istis inter consanguineos cavendum est. Nam aut proles huiusmodi matrimoniis omnino negatur, aut si quae habetur, saepe animo et corpore est debilis atque deformis. Quae ratio certis factis experientiae comprobata maxime militat contra matrimonia in secundo gradu attingente primum et adversus nuptias consobrinorum."— Cfr. Eschbach, *Disp. Physiol.-Theolog.* Ed. Altera. 1901, pp. 99 sqq.; Antonelli, *Medicina Pastoralis*, (Romae: 1905) II, pp. 161 sqq.

to occur when the parents are nearly related by blood than in other cases. The difference is so striking, that a number of excellent authorities who have devoted serious consideration to the statistics do not hesitate to say that this fact alone is quite sufficient to show that the old-time prohibitions of marriage among near relatives are founded on the best possible evidence of tendencies to hereditary degeneration in the offspring which are quite sufficient to justify even more trenchant measures than the ecclesiastical authorities have ever deemed it wise to take.

"Dr. Alexander Graham Bell, in a recent special census report on the blind and deaf of this country, has made it very clear that this principle of hereditary degeneration in the offspring of nearly related persons is quite as true with regard to blindness as it is for deafness. He has established beyond all doubt that the marriage of cousins, by which, of course, he means cousins german, or first cousins, is much more likely to be followed by the occurrence of congenital blindness in some of the offspring than where such relationship does not exist. In about 5 per cent. of the cases of blindness in the country the parents of the unfortunates were cousins. Of the blind whose parents were thus nearly related about one in four had been born blind, while among the blind whose parents were not cousins the proportion of the congenitally blind was somewhat less than one in fifteen. This makes it very clear that it is the close blood relationship which has a definite influence in producing the sad congenital defect that so handicaps the offspring for the whole of life."

As regards the underlying cause of this phenomenon, about which Antonelli (*Med. Past.* II, 161) cautiously says: "Ratio intrinseca horum malorum non constat,"—the *Independent* (l. c.) writes:

"The theory on which the occurrence of this hereditary defect is usually explained is now pretty generally admitted. Where defects exist in a particular family strain these are emphasized in the next generation if marriage is contracted with families that have shown signs of a similar defect. The more alike near relatives are the more risk is there that their offspring will be seriously defective in some important point of organization. When near relatives, as is not infrequently

the case, are very different from one another physically, then the danger is much less, though it is not entirely absent. There is a well known tendency for offspring in exceptional cases to represent not the immediate parents, but the second or third generation of their ancestors. It is perfectly possible for a man who has or at least exhibits none of the peculiar physical traits of his father or grandfather yet to prove the instrument for the conveyance of their traits to a succeeding generation. For individual cases, then, no care in the selection of near relatives in marriage will entirely obviate the risk of hereditary defect because of similarity of family strains."

There is a twofold lesson of very great importance contained in these statistics of Dr. Bell. The first, "social and economical," is well pointed out by the *Independent* in these words:

"Nothing is the source of more unhappiness for parents than to have their offspring defective in some such serious way as blindness or deafness. On the other hand, such defectives are almost sure to become, to some extent at least, and most of them entirely, a burden upon the State. It is important, then, that all risk in the matter should be avoided."

Another lesson, no less important, is this: Matrimony is declared to be a sacrament by St. Paul and the early Fathers, and as such falls primarily and exclusively under the jurisdiction of the Church. So long as it was under that jurisdiction, up to the time of Luther, consanguinity was considered and enforced as a diriment impediment, and the moral and physical evils that are bound to flow from it were prevented, or at least minimized. In our day, when "the fatal institution of civil marriage" (Pius IX.) reigns supreme, we behold in nearly all countries a disastrous and lamentable condition of affairs. In our own land, to use the very words of the *Independent* (l. c.), "Unfortunately at the present time considerably less than one-half of the States of the Union, under twenty we believe, forbid by law the marriage of first cousins. The principle of allowing as much liberty as possible to the individual has so far prevented the enactment of prohibitory statutes in other States."

If, as the *Independent* sententiously observes in conclusion, "it seems well," in view of this condition of affairs, "to

recall the fact that these old ecclesiastical regulations [like the Church's law against the marriage of blood relatives] so often contemned, are founded on carefully collated human experience, and that the modern attitude which is so apt to consider them old-fashioned limitations of individual liberty, is a serious mistake likely to be fraught with lamentable consequences if indulged;"—would it not seem equally well, aye imperatively necessary, to probe to the bottom of the evil and to devise a remedy by means of which at least the natural law may be restored to its salutary influence upon the lives of twentieth-century men and women?

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CANCER RESEARCH

According to a London cable, important results are reported of experiments carried on under the auspices of the British Imperial Cancer Research Fund by Dr. Bashford, superintendent of the fund laboratory. Mice were employed for experiment at investigations which were so successful, that Dr. Bashford considers the prospect of finding out the mystery of the terrible disease more hopeful than ever it has been. In his report on his experiments he says:

"Four years ago there seemed little hope of acquiring any new knowledge of cancer. In the interval it has been made the object of systematic experimental study, and the advance in our knowledge now enables us to reproduce at will all the features of spontaneous cancer in mice and to protect healthy mice from all consequences of inoculation, with experimental cancer. This having been achieved, it is not too much to hope that further development of experimental study of cancer will ultimately yield results having a direct bearing on the nature and treatment of the disease."

The dispatch did not indicate whether the report of Dr. Bashford is based on any of the experiments of Dr. John Beard, lecturer in comparative embryology in the University of Edinburgh. The work of Dr. Beard was described by Dr. C. W. Saleeby in *Harper's Weekly* of March 3. In still another article on the same subject, "Cancer: Can It Be Cured?"—printed in the August *McClure's*,—Dr. Saleeby

treats the topic more fully and with still more confidence. He believes that Dr. Beard has not only come very close to the secret of cancer, but that he may actually have found a remedy which is called trypsin.

The theory of Dr. Beard, adopted and expounded by Dr. Saleeby, is the fruit of elaborate studies of the embryology of lower orders of beings, vertebrates and invertebrates. In brief, Dr. Beard believes that cancerous tissue is the product of a misplaced germ-cell. In the case of the skate, he has found "hosts of germ-cells lying in the tissue immediately outside the embryo and preparing to enter it." Many of these cells never reach the proper position. "They wander along what is called the germinal path, but may find themselves misplaced in all parts of the body." Their common fate, he says, is to degenerate, though apparently they do not always do so. He maintains that the original cell (of bisexual origin) gives rise, on the one hand to the embryo itself, and on the other to these wandering, immature, and undeveloped "twin" brothers and sisters of the embryo. "There are a host of instances in the lower animals, if not also in man, of the development of these aberrant germ-cells into tumors which show distinct signs of the attempt to produce a second individual."

These misplaced cells, "embryonic residues," seem to remain dormant in the body for years, until some special cause excites them to action. Then they multiply by reproducing cells of an "extremely low order," asexual, incapable of differentiation, characteristic of part of the structure of the embryo in an early period. In several amphibia and fishes Dr. Beard has observed that the disappearance of these early cells is determined by the development in the embryo of a new organ, the pancreas, or sweetbread. This "initiates an alkaline digestion," through which the low order of tissue —the "trophoblast"—slowly degenerates, while the higher cells progress. Dr. Beard simply applies to the "irresponsible trophoblast," or the "embryonic residues," which are making cancers, the very thing that breaks down such cells in the embryo, a pancreatic secretion, trypsin. His method is local application, injections under the skin, and doses through the mouth.

Dr. Saleeby admits that the results of this treatment are

far from being well established; yet he speaks of it with the greatest enthusiasm as "the most amazing thing I have ever seen." He is convinced that the method, despite important difficulties in administering the remedy, is worthy of immediate trial in behalf of persons to whom it offers a possible escape. This zeal will probably be discounted by cool observers who will note that Dr. Bashford's report, published weeks after Dr. Saleeby actually wrote his article, is much more skeptical as to cures. Apparently we are on the road, but still some distance from the goal.

PARERGA AND PARALIPOMENA

A Catholic Newspaper's Diamond Jubilee.—The *Catholic Telegraph*, of Cincinnati, the oldest of the existing Catholic newspapers in the United States, recently celebrated its diamond jubilee with a splendid jubilee number, the most interesting feature of which was a somewhat detailed account, by Anna C. Minogue, of the paper's checkered history since its establishment in 1831.

The *Telegraph* has a great many things to its credit; among others the honor of having been first to agitate the establishment of a Catholic daily newspaper in the English language, which some day in the future is bound to come. "In the beginning of the fifties," says Miss Minogue, "a correspondent [of the *Catholic Telegraph*] talks of the necessity of a daily paper, in order to have the news unbiased, and later the editor says: 'We want a daily somewhere. We hope to have one somewhere.' Some years later the *Telegraph* again says on the subject: 'The necessity of a daily paper of this character is daily becoming more important. There is no doubt that a daily paper which would give the current news of the times, without offending truth or charity, would receive ample patronage. In the Catholic population of the city and diocese we have talent and education of the highest order to make a paper of this kind interesting. We do not require it to be a religious journal, but we wish it so conducted that Catholics could read it with satisfaction, and place it with confidence in the hands of the young.'"

In congratulating Dr. Thomas P. Hart upon his success in revivifying the oldest Catholic newspaper in America, we cannot help wishing that the *Catholic Telegraph* may some day bud forth as the long-desired and more than ever necessary first Catholic daily American newspaper in the English language!

The Labor Unions and the Eight-Hour Day.—If the labor unions owned the factories in which they work, would they insist on an eight-hour day? There is a town in Spain, says the *Nation,* in which 4,000 laborers have for the last six years been their own employers, but their hours of labor are eleven and a half a day! The name of this town is Cibar; it is a station on the railroad line between San Sebastian and Bilbao. From time immemorial the manufacture of weapons has been its specialty. Of the 7,500 inhabitants, more than one-half belong to a Socialistic union formed in 1900. The members collectively own their part of the town, paying rent sufficient to cover all costs, including taxes and repairs. The workshops for the ten or more inhabitants of each house are on the ground floor. Expert laborers earn about $1.80 a day; beginners, and such of the women as are not engaged in domestic work, earn from 45 to 60 cents. Each member contributes 45 cents a week to the union; also a small sum to provide for the pensioning of the families of laborers who die.

Apropos of the recent debate between Clémenceau and Jaurès on collectivism, the Paris *Gaulois* prints an article on the Cibar system, by Louis de Meurville, who emphasizes the seamy side of the experiment. Division of labor is carried to an extreme, and while the laborers copy the latest designs in foreign weapons, they never have shown the least inventive capacity of their own. The men squander their earnings in the taverns and theatres. The children go to school, but few to church. Domestic labor is looked down on, and it is almost impossible to secure servants.

The American Tourist in Europe.—A certain type of Americans who travel in Europe are the terror and the shame of their rational compatriots. An American artist sketching at Heidelberg Castle, according to the N. Y. *Evening Post* (July 23), was observed to gather up his things and flee. The reason was the advent of a party of his fellow-citizens, the chief man of whom was explaining to the guide that he had money enough to "buy up the whole Schloss," if he wanted to, and that if he did he would certainly have it extensively remodeled. We all must admit that the name of this order of American tourist is legion; and that he would have to be described as were the African natives of whose manners and customs a returning traveler was asked to give an account. His reply was: "They have no manners, and their customs are disgusting." These are they who are just now flinging about their ostentatious money in such fashion that Swiss hotelkeepers are organizing to resist the invasion of the excessive and demoralizing American tip. It may freely be conceded that too many of our countrymen abroad give fresh point to the sweeping assertion in Voltaire's play,

"L'Américain est un monstre sauvage."

In his recent book, *The Cities of Spain*, Edward Hutton tells of hearing at Avila of an American preacher spitting upon the tomb of Torquemada, to express his feelings about that departed monk. The author applied directly to this preacher to know if the report were true. He got this answer: "Yes, sir. I'm telling you, aren't I? I spat right there on the tomb. I'm a free-born American, a liberty-loving, educated, Independent minister, and I'm glad to have the chance to show these Spanish idolaters what I think of their man-burning devils."

For the rest, it may comfort American tourists in Spain to know that their worst misunderstandings and *gaucheries* and silly impertinences are set down by the inhabitants as the mark of "ingléses. The superior Briton has not been travelling there all these years without giving a definite and painful impression of what incivilities may be committed in the name of English—"Esos bárbaros de Inglaterra."

An Unpublished Letter of Leo XIII. in re "Americanism."—In a letter addressed to Archbishop Keane, not hitherto, so far as we know, published in this country, but now printed in the seventh volume of the *Acta Leonis*, the late Pope Leo XIII., in informing the former Rector of the Catholic University of America of his transfer "a titulo Damasceno ad sedem Dubuquensem," admonished him as follows:

"Verum episcopale munus te iterum in Foederatis Americae Septentrionalis capessentem latere non potest, *multis de causis, quas nos in Nostris litteris ad Cardinalem Archiepiscopum Baltimorensem anno superiore datis attigimus, fidelium pietatem in discrimen vocari, quod ut caveatur, omne sane opus adnitendum est. Duo autem potissimum ingravescentibus malis remedia suppetunt saluberrima: provehere videlicet catholicas scholas, in quibus puerorum animi christiana disciplina germanaque fide imbuantur: et alumnos sacri cleri ad mores sacerdote dignos et ad scientiam opportunam pietatemque instituere,* ut forma dein facti gregis, fidelibus in exemplum praeluceant." (Italics ours.)

The venerable Pontiff's reference, in this letter to Archbishop Keane, to his famous condemnation of "Americanism" (for the "litterae" which he recalls is the Brief "Testem benevolentiae," which the school of liberal Catholics in America agreed, and still agree, in considering a *faux pas* and entirely uncalled-for); his repeated and emphatic assertion that the faith of American Catholics is endangered by "Americanism";—are as notable as his insistence, in a letter to the former Rector of what claims to be a Catholic university, upon the imperative need of Catholic schools and a proper moral no less than intellectual training for the candidates for holy orders, is significant.

This letter, printed on page 402 of the seventh volume

of the *Acta Leonis* (Desclée, De Brouwer et Soc. 1906) is a document upon whose value and importance for the correct appreciation of the "Americanism" movement we need not lay particular emphasis.

The Increasing Dearth of Religious Vocations Among the Catholic Youth of this Country is a subject which has been discussed time and again in the CATHOLIC FORTNIGHTLY REVIEW, but which needs to be discussed still more frequently and thoroughly by the entire Catholic press. We are not surprised to learn from the *Catholic Universe* (No. 1670), that this dearth is "causing anxious concern among bishops and clergy in all localities." Its causes, as we ourselves have often pointed out, are plain enough, but wellnigh incurable. "What else is to be expected," asks the *Universe* disconsolately, "in the environment in which [our Catholic boys] come to maturity? How are they to hear the call of God amid the clamorous voices of the world? When we impress upon the young that worldly prosperity is the success they must seek, when we neglect to preach, either by precept or example, the beauty and sweetness of sacrifice, when we tacitly accept the world's dictum that the things of the spirit are unrealities, that the mortification of the flesh is a foolish survival of mediævalism, that the submission of the will in obedience is weak relinquishment of the individual freedom; when, in short, we do little to prevent the infection of our young with the materialism, selfishness, and sophistry which is exploited as worldly wisdom, how can there be any wonder that they should not be moved to choose the way of sacrifice and unrewarded service for the love and fear of God? Religious vocations are fostered only by fostering the ideals in which they are bred. 'Other-worldliness,' except in extreme cases where the very surfeit of materialism cloys on the soul, is not developed out of worldliness. And the Catholics who become too wise in the wisdom of this world are inevitably very improvident in their preparation for the next."

Against the Harmonization of Plain Chant.—We are asked to print the following communication:

I. All those who know plain chant [both Benedictines and adherents of the Ratisbon] agree that harmony is foreign to the chant; that outside of the 7 (8) diatonic tones they have nothing in common, and that its harmonization adds an entirely foreign element to it. Some may for these very reasons consider the harmonization of the chant to be a special art; nevertheless, the old Romans would have designated this proceeding as an act of barbarism.

II. All musicians of whatever school agree that, in order to accompany the chant acceptably and in a manner which will at least not interfere with the singing, a considerable

sum of skill on the part of the organist is required. "Only artists are able to accomplish the task." The accompaniment of the chant results therefore in a rivalry or race between the dexterity of the organist and the vocal agility of the singers. The Church of God is not the place for such exhibitions.

III. The accusation is made against the adherents of the theory, that the verbal accent should be put in relief by means of a change of harmony and, preferably, by the use of a triad (Ratisbon), that they thereby lengthen the syllable to which such change is applied. The opponents of this theory seem to forget that if a change of chord occurs on an unaccented syllable, especially if such a chord be a triad, the unaccented syllable is thereby lengthened and that the delivery of the chant in consequence sounds somewhat like the well-known verse, "Nos pótoni non cúramus quantítatem syllábarum."

Conclusion: He who would understand and enjoy the musical beauty of the chant must study and hear it without accompaniment and without harmony. To harmonize and accompany the chant is 1) barbarism, 2) does not belong in God's temple, and 3) spoils and destroys its musical beauty and ecclesiastical sublimity. As, in accordance with the laws of the Church, the organ is intended solely to support the singers, the organist might in case of necessity play the chant in unison with the singers. The Church is not the place for a display of skill on the part of organists. Both they and the *harmonists* have to make a sacrifice of their vanity.—L. H. ALTEN.

MARGINALIA

The *Northwest Review* of Winnipeg, Manitoba, has changed its title into the more appropriate one of *Central Catholic* and donned a fine new dress. Rev. Father Lewis Drummond, S. J., for several years its principal editorial contributor, now signs as editor. We have quoted the *Northwest Review* so often that it needs no special assurance from us on this occasion that we are very glad indeed to see it prospering and especially to welcome Fr. Drummond, one of the most scholarly writers on the continent, into the Catholic editorial fraternity, which urgently needs such men like him. May the *Central Catholic*, under his masterful direction, and under the patronage of the zealous Archbishop Langevin, who has already made such great sacrifices for the cause of the Catholic press, continue the good work of the *Northwest Review* and also share in the material prosperity that happily seems

to be the lot of our brethren in the Canadian Northwest, which is gradually growing to be the very centre and heart of the great Dominion.

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An interpretation of the principle of tradition which will appeal to the most progressive of moderns is that attributed to the "Association de la Jeunesse Française" by a writer in the *Dublin Review* (No. 278): They display their reverence for tradition by doing not precisely what their fathers did, but what their fathers would have done had they lived in these days.

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Sister Loyola, of St. James' School, Chicago, lectured at the Teachers' Institute in Los Angeles, Cal., the other week "On Words."

In chronicling this fact, Rev. Fr. Deppen says in his interesting paper, the Louisville *Record* (XXVIII, 33): "We cannot but think convent life and spirit are undergoing changes in this country and in our day. A Sister on the rostrum was a thing unknown and unheard-of a few years ago. We are sorry to see this."

❦ ❦ ❦

At a recent meeting of the Paris Academy of Medicine Dr. Garnier cited cases in which hysterical women had brought the most monstrous accusations against their relatives, their neighbors, and their very fathers and mothers, the whole being entirely a figment of their sick-brains but related with such perfect self-possession that even courts of justice had been wrongly led to infer that they were true. The judge in a trial where hysterical women appear should, he said, invariably have them examined by a medical commission as a means of protection.

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The *Catholic Union and Times* (XXXV, 20), speaking of "Religious Names and Advertising Schemes," complains that "certain religious orders of women are flagrant offenders in this matter of permitting the good name of their congregation to be used to make money for swindlers."

This is an abuse which the CATHOLIC FORTNIGHTLY REVIEW has more than once censured in plain terms, and not without a degree of severity. We think if, following the example of our Buffalo contemporary, the entire Catholic press of the country would take up the fight against it, we should soon be spared the disgusting sight of Sisters' pictures and Sisters' testimonials in patent medicine ads.

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While there is well-founded complaint because of the way in which Catholic priests and members of religious or-

ders allow their names to be attached to patent medicine advertisements—advertisements which, in all too many cases, on the very face of them spell humbug—we are pleased to a degree to learn from the eminent Dr. Osler, that they are not the only and by far not the worst culprits in this regard. Dr. Osler's remark is so strikingly worded that we reproduce it from the editorial columns of the esteemed *Catholic Union and Times* (XXXV, 20):

"I suppose, as a body, clergymen are better educated than any other, yet they are notorious supporters of all the nostrums and humbuggery with which the daily and religious papers abound; and I find that the further away they have wandered from the decrees of the Council of Trent, the more apt are they to be steeped in thaumaturgic and Galenical superstition."

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"In a Library."

From a beautiful poem under this caption, signed G. W., in No. 278 of the *Dublin Review*, we reprint, with a few slight modifications, these soulful stanzas:

From these books departed souls
Shoot out their radiance into mine,
As heat, incarcerate in coals,
From suns that ceased long since to shine.

— — — — — — — — — —

I feel these souls without a sound
Growing and glowing nigh and nigher
Within the shadows closing round
The somnolencies of the fire:

Until, possessed by memories
Of men who conquered lust and strife,
I am persuaded that there is
A life persisting after life.

❦ ❦ ❦

Prof. James H. Breasted, the Egyptologist of the University of Chicago, in an article in the *Biblical World* (Aug.), claims that the oldest fixed date in history is 4241 B. C. In that year, he says, the calendar was established, the year beginning on what would now be July 19. Consequently the calendar now in use was 6,147 years last July. The Professor arrived at the conclusions during his recent exploration trip to the Nile valley, when he compared the astronomical dates in the old and middle kingdoms of Egypt.

❦ ❦ ❦

Prof. Karl Lamprecht, the German historian, who recently visited this country, has published the result of his observations and reflections in a volume entitled *Americana.**

*Freiburg i. B.: H. Heyfelder. M. 0.90.

With regard to his German countrymen in the U. S. he is rather pessimistic. Here and there he comes upon pleasing reminders of the German contribution to America's growth —in Pennsylvania, German villages: in Wisconsin, "*deutsches Farmland, Land deutschen Fleisses*": but, for the mass of his fellow-countrymen here, he has few words of praise and many strong expressions of condemnation. The Germans in America have not kept together as they should; they have been won over, absorbed by the younger generation, and have become at last, in current literature and on the stage, the laughing-stock of those once their inferiors. "Whoever has visited the beer-gardens of Milwaukee," says Professor Lamprecht, "and especially the wretched Pabst Park, the model of a childish and stupid resort, a so-called modern pleasure temple, must say to himself that a people that patronizes such places and prizes them in an unsophisticated way, is not fit to compete intellectually with others."

A Fritz Reuter Museum is to be established in Mecklenburg, the birthplace of the great Low-German humorist. The prime mover is the Reuter savant, Professor Gaedertz of the University of Greifswald. The collection of Reuteriana found in Eisenach, where Reuter died, is to be transferred to the new museum.

In the *Bibliotheca Sacra* (Oberlin, O.—July) S. E. Bishop, D. D., in a paper with the somewhat sensational title, "Have we Noah's Log-Book?" propounds the theory that the Genesis history of the Deluge embodies a literal transcript from an original record, which "the Commander of the Ark" had made from time to time of the leading incidents of his memorable voyage. In other words that we possess "an actual copy of parts of Noah's log-book, precisely and punctiliously transmitted to us through the long centuries." Dr. Bishop, while accepting the statements of this ancient document as true, yet regards it as "a serious error of interpretation to apply the traditional severity of literal construction to the terms employed in describing the terms of the Deluge," which, on scientific grounds, he thinks can no longer be held to have been universal.

Organist Wanted in a large city in Ohio. Applicant must be able, have a good voice, play well and be capable of getting and keeping a male choir together. He should understand and be able to teach the Gregorian Chant. A good salary is promised. Apply to Arthur Preuss, Bridgeton, Mo.

LITERARY NOTES

—*Anglican Ordinations: Theology of Rome and of Canterbury in a Nutshell. By Rev. H. C. Semple, S. J.* (Benziger Brothers. 1906. 12mo. 69 pp. 35 cts.) This tiny booklet, in homely words that all can catch, sums up the question of Anglican ordinations by giving its main laws and facts in their core or root, so that each one may judge for himself. As most of our readers know, this ever live question hinges not upon the validity of the consecration of Matthew Parker, but upon the Ordinal of Edward VI., which labors under the *essential* defect of form and intention. This defect is brought out with convincing clearness and pungency by Fr. Semple, who addresses Catholics directly, but trusts that his explanation may also help to convince Anglicans.

—Wm. J. Bryan has issued in a tiny volume *Letters to a Chinese Official*, intended as a reply to the clever criticism of occidental life and ideas published anonymously some three years ago under the title of *Letters from a Chinese Official*. In undertaking to reply, Mr. Bryan was not aware that the author of the book was not a Chinaman, but G. Lowes Dickinson, a well-known English writer on sociological subjects. In the seven chapters comprised in his little volume, all of which were written on shipboard on the occasion of the author's European trip—Mr. Bryan deals successively with the overrating of Chinese civilization and the underrating of our own; the folly of the Chinese policy of isolation; the merits of labor-saving machinery, American government, and Western homes; the right of the Western nations to regard themselves as having a "mission" in the world, and, finally, "Christianity versus Confucianism." Of the tone and the style of the reply, this passage may serve as an illustration. Contrasting Confucianism with Christianity, Mr. Bryan draws this parallel: "Confucius dealt with rules and formulas; Christ dealt with substance and with unchanging truth. Confucius spoke frequently of matters and ceremonies; Christ purified the heart, out of which are the issues of life. Proprieties formed a conspicuous theme in the conversations of Confucius—how to behave towards the father, how to act towards the elder brother, how to approach the King and his ministers—these subjects are minutely treated; the purpose weighed with Christ, and the uprightness of intention more than outward form. Confucius sought to show kings how they could become popular with their ministers and subjects, and individuals how they might become 'superior men'; Christ made service the measure of greatness, and established a standard which can be adapted with profit by prince and peasant alike. For the noisy scramble for gain and selfish advantage, he substituted a peaceful rivalry in doing good, estimating life, not by its accumulations, but by its contribution to the sum of human happiness."

—In the preface to *Outlines of Sermons for Young Men and Young Women* by the Rev. J. Schuen (edited by Rev. Edmund J. Wirth, Ph. D., published by Benziger Brothers, 1905), the author thus justifies the appearance of his book: "I have frequently heard the wish expressed for some manual that would assist the preacher in addressing "sodalities." Accordingly, I set to work to collect building-materials for the use of those associations. I say building-materials advisedly, for the kind reader will not find a finished edifice, complete discourses, in these pages, but simple sketches, or outlines prepared for him to work upon." Every director of young men's or young women's sodalities, or in fact any one called upon to preach to the young, may profitably use these outlines. A point especially to be noticed is the frequent quotation of Holy Scripture.

—A cursory examination of the two-volume translation of volume five of Janssen's monumental *Geschichte des deutschen Volkes seit dem Ausgange des Mittelalters* (*History of the German People at [??] the Close of the Middle*

Ages. By Johannes Janssen. Translated by A. M. Christie. Vol. IX: The Politico-Religious Revolution from the Proclamation of the Formula of Concord in 1580 up to the Year 1608, XVII & 544 pp.; Vol. X: Leading up to the Thirty Years' War. XIX & 650 pp. London: Kegan Paul, Trench, Trübner & Co. St. Louis: B. Herder. 1906. Price of both volumes $6.25 net) suffices to convince the critic that these two volumes are an improvement in more than one regard upon their eight predecessors of the English edition. The translation, so far as we have been able to collate it, is perfectly true and idiomatic, the notes are copiously and accurately transcribed, the indices full and reliable. Besides better system and greater consistency in the employment of italics, especially in the foot-notes, we miss but one thing: the bibliography, which the translator has entirely omitted, though it must be clear even to the casual reader that without it many of both Janssen's and Pastor's notes* are unintelligible, or least unverifiable.

—*Death, Real and Apparent, in Relation to the Sacraments. A Physiologico-Theological Study by the Rev. Juan B. Ferreres, S. J.* (published by B. Herder, St. Louis, Mo. Price 75 cts.) treats of one of the most important chapters in moral theology. The booklet should be in the hands of every priest. After discussing briefly the administration of baptism to foetuses and newly-born infants when apparently dead, the learned author takes up the administration of the sacraments to grown-up persons supposed to be dead, though probably still alive. Here are some of the conclusions reached by the eminent moralist: "Between the moment ordinarily held to be that of death and the actual moment at which death takes place, there is, probably in every case, a longer or shorter interval of 'latent life,' during which the Sacraments may be administered. Apart from positive marks of decomposition and perhaps of a certain rigidity observable only in the dead, there are no absolutely certain signs that indicate death. In cases of sudden death the period of latent life probably continues until the first symptoms of decomposition set in. It may be assumed that in the case of those who die of a long sickness there is a remnant of life after apparent death has set in: (a) for at least half an hour; and probably (b) for a considerably longer period. During the probable period of latent life the priest may and should administer to adults, not only the Sacrament of Penance, but also and preferably that of Extreme Unction." In conclusion, Dr. Laborde's method of reviving persons apparently dead by means of rhythmic tractions of the tongue is explained and a word added about Karnice, an instrument which enables a person buried alive to communicate his revival to the outer world. As the topics here discussed have a direct bearing on the salvation of souls, the merits of this booklet cannot easily be overestimated. —Besides this English translation, we have also received a French adaptation of Fr. Ferreres' scholarly and practical work: *La Mort Réelle et la Mort Apparente et Leurs Rapports avec l'Administration des Sacrements*, (Paris: G. Beauchesne. 1906. XVI & 466 pp. Price 3 fr.), which the adapter, Rev. J. B. Geniesse, D. D., has enriched with many notes,—so many in fact that the book has grown in bulk to twice its original size; but we dare say it has grown equally in interest and value. Fr. Ferreres himself, in his preface to the third Spanish edition, reproduced by Dr. Geniesse, notes—a circumstance which, strangely enough, seems to have escaped the attention of the English translator,—that our own REVIEW was the first periodical in the English-speaking world to recognize the importance of this work when it first appeared serially in *Razón y Fe* of Madrid. We put the author's arguments and conclusions before our readers in a series of papers written by Rev. J. F. Meifuss and published in THE REVIEW from Feb. to Aug., 1904.

*Volumes IX and X of the English edition are translated from the fifteenth and sixteenth German edition, improved and augmented by Dr. Ludwig Pastor.

—We presume the editor has left substantially intact the *Predigten auf die Festtage des Kirchenjahres von P. H. Venedien, S. J., herausgegeben und durch einige Gelegenheitspredigten erweitert von H. Oechsler* (VIII & 270 pp. B. Herder. Net $1.15). To judge from the present edition Fr. Venedien must have been a fine pulpit orator. In his sermons we find practical subjects explained in a solid, clear, and logical manner. The discourses are full of thought, rhetorical force, and sacred unction. No one who reads them in Oechsler's modernized version will find anything therein that might betray their eighteenth-century origin.

BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Manual of Plain Chant. A Text-book for the Singer and Organist. By Rev. Sisbert Burkard, Ph. D., Benedictine of Conception, Mo. New York: J. Fischer & Bro. 1906

Anglican Ordinations. Theology of Rome and of Canterbury in a Nutshell. By Rev. H. C. Semple, S. J. New York, Cincinnati, Chicago: Benziger Brothers. 1906. 12mo. 60 pp. 35 cts. net.

St. Michael's Almanac for the Year of Our Lord 1907. For the Benefit of St. Joseph's Technical School, Techny, Illinois. 119 pp. illustrated. Printed and Published by the Society of the Divine Word, Techny, Ill. 25 cts., retail.

El Avverroismo Teológico de Santo Tomás de Aquino. La Summa Contra Gentes y el Pugio Fidei Carta Sin Sobre a Don Miguel Asín y el Palacios, Catedrático de Lengua Árabe en la Universidad Central. Por el P. Fr. Luis G. A. Getino, O. P. 109 pp. 8vo. Vergara: Tipografía de "El Santísimo Rosario." 1905.

Felix Aeternus or The Christmas Bride. A Play for the Christmas Tide in Three Acts. By Rev. Andrew Klarmann, A. M. Second, Revised, Annotated and Enlarged Edition. 31 pp. Pamphlet. New York & Cincinnati: Fr. Pustet & Co.

The Soggarth Aroon. By Rev. Joseph Guinan, C. C. 261 pp. New York, Cincinnati, Chicago: Benziger Brothers. 1906. $1.25.

Religion und Moralstatistik. Von H. A. Krose, S. J. 93 pp. Pamphlet. München: Volksschriftenverlag. Price at B. Herder's, 15 cts. net.

Vernunft und Wunder. Von Dr. C. Gutberlet. 94 pp. Pamphlet. München: Volksschriftenverlag. Price at B. Herder's, net 15 cts.

Address Delivered by His Grace the Most Reverend John J. Glennon, Archbishop of St. Louis to the St. Vincent de Paul Society, New York, April 22, 1906. Edited and Translated in Italian. Pamphlet. 24 pp. St. Louis: B. Herder. 1906. Net 10 cts.

Address Delivered by His Grace the Most Reverend J. J. Glennon, Archbishop of St. Louis, in the Cathedral of Baltimore, April 29, 1906, on the Centennial Anniversary of the Laying of the Corner-Stone of the First Cathedral in the United Stated. Edited and Translated in Italian. Pamphlet. 28 pp. St. Louis: B. Herder. 1906. Net 10 cts.

The Little Office of the Blessed Virgin Mary for the Seasons of the Year according to the Roman Breviary. To which are added the Office of the Dead, the Penitential Psalms, Litanies, Grace at Meals, etc. New York: Fr. Pustet & Co. $1.50.

L'Authenticité de la Santa Casa. Par J. A. C. Extrait de *Demain* no. du 10 Août 1906. Lyon. (Pamphlet.)

Sir John Thompson. By the Late Archbishop O'Brien. Halifax: E. P. Meagher, Limited. 1906. 25 cts. (Pamphlet.)

L'Authenticité de la Maison de Lorette d'après un Livre Recent. Par Charles Bellet. Extrait de la *Revue d'Histoire Ecclésiastique*, VII, 3. Louvain: Bureau de la Revue, 40 Rue de Namur. 1906. (Pamphlet.)

Christian Science Brought to Book. By Martigue. The Truth Society, 662 Harrison Str., Chicago. (Pamphlet.)

De Evangeliorum Inspiratione; De Dogmatis Evolutione; De Arcani Disciplina. Auctore P. Reginaldo M. Fei, O. P. 113 pp. 8vo. Paris: G. Beauchesne & Cie. 1906. 2.50 francs.

Jahresbericht des Correspondirenden und Finanzsecretärs an die 51. Generalversammlung des D. R. K. Central-Vereins. Peoria, Ill.: B. Cremer & Bros. 1906. (Pamphlet.)

La Théologie de Saint Hippolyte par Adhémar d'Alès. LIV & 242 pp. large 8vo. Paris: G. Beauchesne & Cie. 1906. 6 francs net.

La Dévotion au Sacré Coeur de Jésus: Doctrine—Histoire. Par J.-V. Bainvel. VIII & 373 pp. 8vo. Paris: G. Beauchesne & Cie. 1906. 3.50 francs.

Deutsch-Amerikanisches in der New York Public Library. Von Richard E. Helbig. Reprinted from the *German-American Annals*, Philadelphia, IV, 5. New York: Carl A. Stern. 1906. (Pamphlet.)

A New School of Gregorian Chant by the Rev. Dom Dominic Johner, O. S. B., of Beuron Abbey. (From the German). 296 pp. Fr. Pustet & Co. 1906. $1 net.

Select Chants (Solesmes Version: Motets, Hymns for Benediction, and Antiphons to the B. V. M. Edited and Organ Accompaniment Arranged by Ignace Müller. Fischer's edition No. 2847. New York: J. Fischer & Bro. 1906.

HERDER'S SEMI-MONTHLY LIST OF NEW BOOKS

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. It is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage is extra on "net" books.]

Across Widest America: Newfoundland to Alaska. By E. J. Devine, S. J. Net $1.50.

Essays in Pastoral Medicine. By Austin O'Malley, M. D., and James Walsh, M. D. Net $2.50.

The Queen's Tragedy. By Robert Hugh Benson. $1.50.

The Knowableness of God: Its Relation to the Theory of Knowledge in St. Thomas. By M. Schumacher, C. S. C. $1.

The Children's New Mission Book. A Manual of Instruction and Prayer in Accordance with the Spirit of St. Alphonsus. 30 cts.

Lectures on the Holy Eucharist. By Charles Coupe, S. J. $1.25.

The Vatican Edition of Plain Chant. By Rev. H. Bewerunge. Net 15 cts.

A Manual of Bible History. I. The Old Testament. By Charles Hart. Net $1 25.

Pope Adrian IV. a Friend of Ireland. From the French by Rev. W. McLaughlin. Net $1.45.

A View of the Present State of the Catholic Church in France. By Rev. H. Barrett. Net 10 cts.

Jesus Crucified: Readings and Meditations on the Passion and Death of Our Redeemer. By Rev. Walter Elliott. $1.

The Life of Christ. By Msgr. E. LeCamus. Translated by Rev. Wm. A. Hickey. Vol. I. Net $1.50.

More Five O'Clock Stories. 75 cts.

Anglican Ordinations Theology of Rome and Canterbury in a Nutshell. By Rev. H. C. Semple, S. J. Net 35 cts.

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NEW LIGHT ON THE ROMAN QUESTION

THE historical basis of the so-called Roman Question is gradually assuming a different aspect. Count Soderini, who, as our readers are aware, is preparing a critical history of the pontificate of Leo XIII., writes to the *Corriere d'Italia*, that Cardinal Antonelli was largely to blame for the occupation of the city of Rome by Victor Emanuel.

"The efforts of Emperor Francis Joseph [to help the Pope] remained fruitless," he says, "not because Napoleon or Victor Emanuel were at fault, but because Cardinal Antonelli showed himself so unreasonable as to endanger the future of the papacy. When certain documents are once published, it will appear that Victor Emanuel did not intend to go to Rome in 1866—7; but that he threatened this measure only when the Cardinal Secretary of State opposed to his propositions—which were entirely acceptable in the opinion of many Catholic powers—an unalterable 'Either all or nothing!' I have reason to believe that Pius IX. never knew this, which also accounts for the fact that in good faith he blamed Victor Emanuel for not keeping his promise. But what remained hidden from Pius IX. was well known to Napoleon III. and the Emperor of Austria. Hence the latter could not make the alliance with France and Italy dependent upon the solution of the Roman Question. He did, as he had done before, used his influence towards having the Pope spared as much as possible; he could do no more."

Count Soderini emphasizes the fact that the papal nuncio in Vienna took care to inform Cardinal Antonelli of the difficult situation of Austria, which could not afford to enter upon an uncertain war, and that he assured him in 1869—70, that "there is no longer anything to hope for, on the part of Austria, for the saving of the Holy See." Antonelli, however, stubbornly refused to see in the conduct of the imperial court of Vienna any other motive than ill-will, and went straight ahead.

"Of course, even if an alliance had really been formed upon the basis of leaving the Pope in control of Rome," concludes Count Soderini, "and if the French had defeated the Prussians, the Roman Question would probably have been

'solved' sooner or later anyway. True, Cavour was no longer there to stir up pseudo-revolutionary disturbances; but Garibaldi and Mazzini had still to be reckoned with.... If the alliance failed, this was not, in my opinion, due to letters written by the Emperor of Austria, nor to the alleged hostility toward Italy of the Empress Eugenie. There is nothing to substantiate these charges of the unfortunate Prince Jerome. It is more probable that the rapid course of events disconcerted everybody, most of all Napoleon III., whose whole policy was one of everlasting hesitation."

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"THE KING'S ENGLISH"

Under the above title there has lately been issued from the Clarendon Press a little book which has excited more comment in England than any work of its kind since Dean Alford's '*The Queen's English* (1863) and G. W. Moon's tart rejoinder *The Dean's English*. The book has attracted this attention partly because many of its horrible examples are culled from the respectable columns of the *Times*, *Spectator*, and *Westminster Gazette*, and partly because it is, for a treatise on rhetoric, uncommonly sane. The *Spectator* takes the drubbing with good humor, generously praises the book as "delightful reading if only for its wit and urbanity of style"; with sorrow confesses its sins, but asks whether, after all, "the tests are not too hard." From one point of view they *are* too hard, says the *Nation*, and goes on to discuss the whole question in its usual keen fashion as follows:—

Writing for daily or weekly publication can seldom strike a high level. Modern journalists follow Shakespeare's example in never blotting a single line—not that they regard their product as impeccable, but that they have no time for revision. The event of the day, an earthquake in San Francisco or the adjournment of Congress, presses for notice; the clock ticks, "Now or never." All things considered, the wonder is not that journalistic writing is generally bad, but that it is ever good. To censure its fugitive sheets as less carefully finished than Gibbon's *Decline and Fall* is like condemning a shelter tent because it is not St. Peter's at Rome. And yet if editors were content with the average output from their

shops, the English of all dailies and periodicals would melt and swim in a deliquium of inanity. The ambitious journalist must keep his eyes on the classics. As a critic of books he is far inferior to Sainte-Beuve; as a political philosopher, he is not to be thought of with Burke; but unless he is familiar with his Sainte-Beuve and his Burke, unless he aims to come as near them as his powers and his subject permit, he fails. However indulgent his readers, he must always be intolerant of his own slipshod performances—hitch his wagon to a star.

He may well take to heart, then, the warnings of *The King's English*. He may not assent to all the rules and suggestions, but he cannot deny that he should prefer the familiar word to the far-fetched, the concrete to the abstract, and the single word to the circumlocution. He knows when he stops to think, that "bad as the weather has been" is far more effective than "despite the unfavorable climatic conditions"; and that to press "proposition" into service at every emergency and to confuse "sewage" and "sewerage," "transpire" and "happen," "visualize" and "see," "shall" and "will," tends to destroy the usefulness of all these words. Yet *The King's English*, excellent as it is, has the defects of books of the kind: it is concerned chiefly with details of phrasing: it inculcates the negative virtue of avoiding gross errors, but offers little on the constructive side; it does not show—perhaps no book can—how to shape and proportion the whole, and impart interest and life. Of course, no man can be interesting unless he has something to say; but he must also be able to disentangle the significant from the insignificant, and to distribute his emphasis justly. The complete master of the precepts in *The King's English* might produce articles inflexibly precise and at the same time so slow in movement as to be unreadable. The fault of most manuscript submitted to this newspaper, for example, is not erratic punctuation, grammatical blunders, or improprieties. These are superficial vices. The articles are clogged with words, all of them correct, half of them superfluous. In preparing manuscript for press more editorial labor is spent on trimming out the undergrowth of words than on any other one thing. Learned gentlemen imagine that we are eager for papers which begin thus:

"Among the many interesting questions—and they are various and important—which are being discussed at the beginning of the twentieth century by educators in all parts of this country, none demands more, if as much, serious consideration from parents, teachers, and pupils, from college trustees and school superintendents—in a word from all those who are devoted to the development of humane studies—than the instruction of our boys and girls in the fine, and we may even say indispensable, art of writing English. To fit one's self to be able to use one's mother tongue with skill and precision, to gain the power to explain one's ideas and to persuade others to one's view, is to make a good start on the road to success in business as well as the professions. And yet our spoken and written English, strive as we may to hold up the finest ideals to the rising generation, is, let us at once confess it, steadily and in spite of all our efforts manifestly deteriorating."

All this recalls a passage in Boswell's *Life of Johnson*. "I took down Thomson," said Johnson, "and read aloud a large portion of him, and then asked, 'Is not this fine?' Shiels having expressed the highest admiration, 'Well, sir,' said I, 'I have omitted every other line.'" Every other line is not enough in the passage printed above. Apply the blue pencil unsparingly, and we get something almost readable:

"Teaching English composition is one of the most important questions now before educators. Though skillful use of the mother tongue carries one far toward success in any calling, yet spoken and written English is steadily deteriorating."

Pruning is not everything, but it often makes an apparently dull article almost vivacious. The only safe rule, for amateurs and professionals alike, is to challenge every sentence and paragraph, and to presume that each adjective, adverb, and qualifying clause, unless it offers overwhelming proof of innocence, deserves capital punishment.

CATHOLICS AND THE "CHAUTAUQUA IDEA"

Janesville, Wis., recently had a so-called Chautauqua. We note from the Janesville *Daily Gazette* of July 27, that this Chautauqua was opened by the local Catholic pastor, Rev. W. A. Goebel, with an address, delivered after a prayer had been spoken by a Protestant minister. The program,

as published in the same paper on July 25, shows that several Protestant preachers delivered lectures on religious subjects.

A reader of ours in Janesville writes with considerable indignation as follows:

"This Chautauqua was a distinctively Protestant affair. All the members of the local committee, with the exception of Fr. Goebel, were Protestants, Protestant preachers had the leading lectures, and though Fr. Goebel had requested his parishioners from the altar to take part, few of them attended, because the whole thing had a too sectarian aspect. Surely such things are not to be encouraged."

The REVIEW cannot but presume that the clergyman in question had good reasons for acting as he did, and, moreover, that he had the permission of his ecclesiastical superior.

That the Janesville Chautauqua should nevertheless have a "sectarian aspect" is, of course, not surprising. The whole Chautauqua movement is saturated with sectarianism. It was inaugurated originally (in 1874) "for Bible study and the training of Sunday school teachers" [Protestant of course]; and though there has latterly been added "a great variety of subjects to the specifically religious study," nevertheless "the [Protestant] religious spirit pervades the work" both of the mother assembly at Chautauqua Lake, N. Y., and of its offshoots in various parts of the country.*

It may be that through the efforts of zealous priests the Chautauqua movement, despite its fundamentally Protestant character and tendency, could be in a degree Catholicized by Catholic participation. But the reports from Janesville do not indicate that Rev. Fr. Goebel has been successful in infusing the Catholic spirit into a movement which, even at its best, can hardly be said to be one of those from which the Church might derive particular glory or benefit; while the danger of scandal, unfortunately, is ever present.

The "Chautauqua idea," according to "Bishop" Vincent (quoted in the *Americana*, l. c.), "pleads for universal education; for plans of reading and study; for all legitimate enticements and incitements to ambition; for all necessary adaptations as to times and topics; for ideal associations"; etc.,

*See the *Cyclopedia Americana*, s. v. "Chautauqua."

etc. Can we not supply all these things for our own people much better and more effectively than by playing second fiddle to a specifically Protestant undertaking? If something along the lines of this movement is really necessary or desirable, why not broaden the scope of the Catholic Summer School?

A GERMAN EMPEROR WHO TRIED TO BECOME POPE

It has long been doubted whether the project to get himself elected pope, attributed by some of his contemporaries to Emperor Maximilian I. of Germany, really existed. Dr. Ludwig Pastor, whose authority is weighty, has been one of the last historians to answer the question negatively.[1])

Dr. Alois Schulte recently entered upon a careful examination of all the documents involved, including some new ones not hitherto collated from the archives of Innsbruck and Vienna; and he has come to the conclusion that Emperor Maximilian did really harbor this astounding plan.

We reproduce a summary of Schulte's book[2]) from No. 12 of the *Literarischer Handweiser*, edited by Prof. Niesert of Münster.

In the latter part of August, 1511, Pope Julius II. had become seriously ill and though he appeared to recover, his death was believed to be imminent. Under these circumstances, Emperor Maximilian I., on September 16 and 18, wrote two letters, in which he divulged his intention of attempting to gain control of the papacy, if possible, by having himself elected pope. One of these letters, addressed to his daughter Margareth, is undoubtedly genuine. The other, to Paul von Lichtenstein, has been handed down to us in a somewhat mutilated form by Goldast. Schulte, applying the canons of philological criticism, proves that it cannot have been a fabrication, but that Goldast must have copied it from an authentic original. A later fabricator could not possibly have had such intimate knowledge as this letter betrays, of the momentary habitat and situation of the Emperor. It appears, moreover, that Maximilian also communi-

1) *Geschichte der Päpste*, III (2nd edition), p. 691.

2) *Kaiser Maximilian als Kandidat für den päpstlichen Stuhl 1511.* Leipzig: Duncker & Humblot. 1906. 86 pp. 8vo. Price 1.20 m.

cated his plan to Ferdinand of Aragon, in order to gain that king's consent and the votes of the Spanish cardinals. The sly Spaniard gave him a kind of conditional consent: while expressing himself as opposed in principle to the union of papacy and empire in one man, he at the same time insinuated that he might agree to the election of Maximilian to the papal see, if their common grandson, Archduke Charles, were guaranteed the German imperial crown. He even suggested to the Emperor that, in case Pope Julius recovered, he should try to prevail upon him (Julius II.) to make him (Maximilian) his coadjutor with the right of succession.

Maximilian being a widower, there were no juridical obstacles in the way of his election to the Holy See. But a papal coadjutor *cum jure*, such as Ferdinand suggested, would have been something entirely new in the history of the papacy, and it is not likely that the Sacred College would have consented to such a dangerous innovation.

While Ferdinand thus endeavored to turn Maximilian's plan into a different channel, (possibly he was merely shamming, in order to get the Emperor to join the Holy Alliance), it was due to Cardinal Sanseverino that the project was entirely changed. This ambitious and adventurous prelate tried to persuade Maximilian to go to Rome at the head of an army, make himself master by conquest of the Papal States, and then accept the tiara from the hands of the rebellious cardinals gathered at Pisa.

In view of these contradictory political schemes, Maximilian decided to procrastinate. Gregorovius is mistaken in assuming that, in striving for the tiara, the Emperor was actuated by religious motives, chiefly by a desire to reform the Church; on the contrary his sole aim was, to get out of his financial straits, to make himself independent of the stingy German princelings, and to obtain control of the abundant resources of the papacy. Briefly, he planned to use the Papal States for the aggrandizement of the Hapsburg dynasty.

It would be wrong to suppose, however, that he aimed at secularizing the papacy: he aspired to the tiara as a Catholic, and meant to be pope if elected.

If we go back in spirit to the sixteenth century, we shall find that Maximilian's ambition was natural enough at a time when State and Church were so closely interlocked

and when Pope Julius II. himself had appeared in knightly armor upon the battle-field at the head of his troops,—a sight which must have made a deep impression upon the mind of Maximilan I., who lives in history as "the last of the knights."

"In those centuries which witnessed the struggle for supremacy between the empire and the papacy," says A. Meister,[3]) "no emperor ever excogitated the audacious plan to get himself elected to the papal see and, supported by a strong imperial power, to rule the Church and compel her simultaneouly to serve the purposes of the empire. It was reserved for a time when the imperial idea had paled, and the empire had sunk to its lowest depths, to give birth to such a project. It is the most audacious form of Caesaro-Papism,—an abstruse and foolhardy conception:—An imperial monarch who, having no authority in his own empire and lacking the means to enforce his power, stretches out his hand for the papal crown, as the papacy is standing before the world victorious and in all its glory. Maximilian's attempt to become pope under these circumstances spells the confession that the imperial idea had decayed. It was nothing but a disgraceful effort to snatch real power, especially in Italy, at any price."

A DIOCESAN SCHOOL JOURNAL

Under the title *The Christian Home and School*, V. Rev. C. Wienker, Superintendent of Schools for the Diocese of Erie, though "burdened down with sixty years and too many responsibilities," has begun the publication of a little monthly magazine, which is to afford him an opportunity to address both parents and children once a month on subjects interesting to both, especially such pertaining to education and the parochial schools.

In a sort of prospectus, Fr. Wienker lays down a few "fundamental principles" which recommend themselves by their solidity and practical character. One of them is that "a true Christian home is the first, best, and most necessary school for a child." Another, that "while much and frequent

3) *Lit. Handweiser*, 44, 12, p. 466.

whipping, especially in anger, also habitual nagging and scolding, are very wrong and injurious at home and in school, still the word of the Holy Ghost holds good: 'Spare the rod and spoil the child.' " Another, that "our schools must aim to teach *all* (at least nearly all) children *thoroughly* (besides their religion) *all* common school studies, and guard against too many studies and lessons;" that they "must raise true men and women for life, not for show (at commencements or examinations)."

In regard to the teaching of another than the English language, Fr. Wienker holds, that, while it is desirable that the language of the parents, if it be other than English, be taught alongside of English in the parochial school, yet the school cannot and should not make an attempt to revive and preserve a foreign tongue that is no longer used generally at home.

With regard to plans and methods, he is in favor of what is old and approved, and opposed to copying the public school plan and ideas, their notions and fads; at the same time he thinks that our parochial school managers ought to watch the public State schools carefully and be ready to adopt any real improvements they may originate.

The first number of the *Christian Home and School* also contains historical notes on, and reports from, various parochial schools of the Diocese of Erie, and there is no doubt that, if Fr. Wienker finds the support his undertaking deserves, his little journal will not only afford an interesting and instructive chronicle of the work of the parochial schools under his care, but also prove a great help to each individual school, inasmuch as, by a regular perusal of it, Catholic parents will gain a better knowledge of their sacred obligations towards their children and be inspired with renewed zeal for the cause of our Catholic schools, which, under present conditions, are the only effective means whereby the faith can be preserved and spread in twentieth-century America. May the *Christian Home and School* live long and prosper! And may it find counterparts in other dioceses!

CATHOLIC FEDERATION AND SOCIAL REFORM IN HOLLAND

In the *Catholic World* for Jan. 1905, a "Dutchman," speaking of the Catholic revival in Holland, said: "Special mention must be made of an organization instituted lately, the object of which is to bring together the various other bodies. It is called the Society for the Organization of Catholic Social Work, and by uniting all existing societies into one great corporation, but leaving to each its own particular sphere of action, it aims at perfecting more and more the hold of Catholicity upon the public life of the country." Many European periodicals outside of Holland, have written extensive articles on this Dutch organization. A closer acquaintance with it may not be unwelcome to the American reader.

During the great railroad strike in 1903—a strike which was really a revolution—the need of a central organization, embracing the whole country, made itself felt urgently. A committee composed of Catholic deputies and presidents of trades-unions was formed at once to oppose the Socialistic agitation and terror. At the expense of much labor and money, they succeeded in holding public meetings in more than fifty cities. This committee in a few days distributed about 150,000 pamphlets of burning actuality. To their zealous activity the speedy settlement of the strike was mainly due. Social peace being restored, all agreed that this organization should remain and be extended to every village and hamlet throughout the country.

On May 2, 1903, Mr. P. Aalberse, the eminent successor of the immortal Dr. Schaepman, and the indefatigable editor of the *Katholiek Sociaal Weekblad*, published a project of organization for Catholic social work. This plan was warmly welcomed by the entire Catholic press and the various Catholic societies. Nevertheless, there were obstacles which threatened to frustrate the entire work and to destroy the most cherished expectations of its promoters. Mr. Aalberse, however, did not despair. Endowed with a goodly share of Dutch "stick-to-it-iveness" he knew how to overcome all these difficulties. On April 21, 1904, nearly a year after the publication of the original plan of organization, His Grace the

Archbishop of Utrecht, in his own name and that of all the other bishops of Holland, approved the somewhat modified project.

The preparation had been long and progress very slow. This is characteristic of the Dutch. But patience conquers all things. In October, 1905, national headquarters were established at Leiden, and at the request of the organizer and General Secretary, Mr. Aalberse, dedicated to the Most Sacred Heart of Jesus, "the source of justice and charity."

The Society of Catholic Social Action, as it is commonly called, is not, like the German "Volksverein," a new organization apart from the other societies. It is a federation of all the Catholic societies existing in the five dioceses of Holland. It contains the unions of employers and employees; the associations of the commercial, industrial, and agricultural classes; the societies of young men; the anti-alcoholic leagues; the charitable societies of St. Paul and St. Elizabeth; the Canisius or Truth Society—in a word, every Catholic organization within the kingdom.

This federation is organized most simply. The different associations of a city or village elect two deputies, who together form the local committee. The presidents and secretaries of the local committees make up the diocesan committee. The presidents and secretaries of the diocesan committees constitute the central council. The general secretary and his assistants direct the work of the Central Bureau. During 1905 nearly 25,000 guilders were collected to serve as a foundation fund.

The object of the Federation is, to promote Catholic interests in general, but mainly, to bring about a gradual solution of the social question. Its leaders endeavor to spread a thorough and practical knowledge of Catholic social principles and thus to lead the people on to social activity. They aim to give the various classes of society a lively sense of their social duties. They teach workmen and employers to be just and kind; they encourage farmers, artisans, business men, teachers, etc., to better their condition by systematic and mutual cooperation. All this work is under the direction of the Central Bureau, the heart of the organization. It is carried on by the combined and systematic use of pen and platform. A fortnightly report keeps the mem-

bers abreast of what is done in every part of Holland. Pamphlets are published monthly in which social topics are treated in a popular manner, instructing the masses concerning the questions of habitation, alcoholism, unionism, Christian marriage, etc., etc. The existing evils are pointed out and the most efficient remedies given for their extirpation. More than 260,000 pamphlets were distributed during the first half year of the existence of the society. Also orally the people are taught social knowledge and exhorted to practical activity. A number of lecturers are sent out into every city and village. No admission fee is charged, the expenses of the lecturers being defrayed by the diocesan committees.

The Central Bureau has a large library, containing books on all phases of the social question, besides many volumes of apologetic literature. Here lecturers can obtain all the information they need. These books may also be consulted by the members of the Society at a nominal fee. Thus, it is truly a national circulation library.

Lecturers not only have need of books, they must also be well posted on actual facts and conditions. For this purpose there is always a large number of trades-union papers, magazines, etc., on hand. Clippings from many leading daily and weekly journals are kept in more than sixty portfolios, each containing articles and reports on different subjects. A catalogue with a complete index of the questions treated in this collection of papers and clippings, shows at a glance the important articles that have appeared in prominent Dutch and foreign periodicals, both Catholic and non-Catholic.

The Central Bureau retains about a hundred learned and experienced Catholic men as correspondents. Any information required can always be obtained from them. Thus, in addition to its many other splendid advantages, it becomes an information bureau on social questions. During the first half-year of its existence 218 enquiries by mail were answered.

The social reformer needs above all practical knowledge. Hence several "enquêtes" are undertaken every year. Recently in several cities an investigation was made concerning the conditions of habitation, viz., what has been done to better the dwellings of the poor, and what evils remain to be remedied.

Beginning this year, an eight-day course in sociology was given by competent sociologists of Holland to priests and educated laymen from the 2d until the 9th of September.

From all this it is evident what great things are being accomplished in progressive little Holland for the Church of God and the welfare of the people. Our Catholic brethren there have proved their obedience to the Vicar of Christ, and God is crowning their work with surprising success.

G. R.

A NEW SOCIAL PHENOMENON

The movement from the city to the farm, which is beginning to counteract, to some extent at least, the movement so often and so deeply deplored by enlightened sociologists, of bright boys from the country to the big cities, is a really new social phenomenon and comes in response to rather persistent preaching for a number of years.

In the July *Century*, Prof. L. H. Bailey of the Cornell Agricultural College sets forth the results of an inquiry which he has made among students who intend to take up farming after finishing their education. He finds 261 such young men, 68 of them town or city bred, and 193 country bred. The *Nation* says, they may be supposed to represent a much larger class distributed through colleges and schools all over the country, and comments on the movement in a remarkable editorial, the gist of which may be stated as follows:

The fact which stands out is, that it is the "simple," outdoor life that calls. While far removed, of course, from the millionaire's habit of buying a farm and running it regardless of cost, or the adaptation of farms as summer places, the enthusiasm which Prof. Bailey reports is not without some relationship to the nature cult of the day. It may be fair to say that what economic inducements alone could not accomplish, nor yet the mere interest in scientific agriculture for its own sake, has been brought about by the combination of these two with the rekindled fondness for getting back to the soil.

Everybody has heard some of the stories of men of education and ability who, after a few years of hard work, are realizing ten thousand dollar incomes from chickens or truck

or irrigated products in the West, or staple crops there or in the South. These are the prizes. Most of what are likely to be called "gentlemen farmers" will not do nearly so well. But the man who is a farmer because he wants to be a farmer cannot help looking upon his vocation a little differently from the man who is one because his father was, or because he happens to own a farm. It is this and not necessarily greater profits or a more elegant mode of life that will distinguish this new body of agriculturists. It is to be no class of fox-hunting gentry, but on the other hand, it will pass beyond the "humble and pottering way" of the old-style farmer.

Those persons who have been so greatly concerned over the place of the farmer in modern society have frequently assumed as one of their premises that only those who are forced to it will continue to till the soil when the cities offer such manifold attractions. Invention and science are all the time requiring the services of a smaller proportion of farmers to feed the world; while the "problem," such as it is, disappears entirely if we have a large enough number of people who, with all occupations in the world to choose from, would rather be farmers than anything else.

CATHOLICS AND THE POLITICAL SITUATION IN SPAIN

It is not easy, even for one who follows Spanish political developments with more than ordinary attention, at this distance to obtain a fairly adequate conspectus of the situation.

The most difficult question is: What is the position of the Spanish Catholics? Why do they exercise so little influence in public life?

The Catholics of Spain, it seems, neglected the proper moment in which they might have obtained the influence due to their number and standing in the public life of the country. When the Liberal elements united forces to destroy the old régime, the Catholics were surprised and overawed and did not recover until the Church had been bound and gagged. There was no Catholic organization, and the Liberal party soon obtained such a firm hold upon the government and

used it so unscrupulously that for a long time none could be formed. In sheer desperation the Catholics, or the majority of them, united, formed the Carlist party, and sought to obtain redress by means of civil war. But the effort in the end proved abortive.

Latterly, not a few of them have joined the Conservative party, which, standing between the Republicans, who openly proclaim war against both Church and throne, and the Liberals, a comglomeration of all sorts of people, in the main strongly anti-religious,—endeavors to hold middle ground by proclaiming on the one hand liberal principles of government, and on the other demanding justice to the Church, though the Catholicity of the Conservative party, even today after the efforts of men like Castillo, Sagasta, and Mauro, is rather more theoretical than shown in practice.

Besides the three political parties just mentioned, there are three others, all claiming to be distinctively Catholic.

There are in the first place the Carlists, still very numerous and strong in the provinces of Catalonia, Arragon, Navarra, and Asturia, but especially in the Bask districts. Their leading newspaper organ is the Madrid *Correo Español* and the main point of their political programme "la unidad católica." They demand simply, with a degree of ideal "radicalism" quite rare in our day, that the Catholic religion be restored absolutely to its former position in the public life of the country. The government is compelled to reckon with them as a danger, with at least one good result, viz., that it dare not, for fear of a civil war, go to extremes in persecuting the Church.

The second among the Catholic parties is that of the so-called Integristas, schismatics from the camp of the Carlists, inasmuch as they have given up the support of the claims of the Pretender, though otherwise supporting the Carlist program. Their chief newspaper is the *Siglo Futuro*, also of Madrid.

Then there is a third Catholic party, of comparatively recent foundation, the Catolicos unionistas or independientes, approved by a number of bishops, especially Cardinal Sancha of Toledo. Their leading newspaper organ is *El Universo* (Madrid, and they are willing to recognize and support the present government, provided it will treat the Church with

justice and consideration. The leaders of this party have been charged with Liberalism, but their efforts to unite all the Catholics of the country on a practical platform have won them much sympathy and support.

The Spanish clergy, though numerous, have very little political influence. There are a few bishops sitting in the Senate, but if a priest would dare to run for parliament, the government would withdraw his salary and probably put him in prison besides.

Thus is this thoroughly Catholic country, in consequence of the Catholics' lack of vigilance and their unfortunate dissensions ruled by Liberals and Freemasons, to whom even a devoted Catholic King is compelled to bow.

The Spaniards must be taken as they are. Their frank, honest, forthright character will brook no half-measures or compromises. They are exclusive and intolerant to a fault. One of their own writers has said that "In every Spaniard there slumbers the soul of an inquisitor." (Ruben Dario, *España Contemporánea*, p. 97), adding that if Spain to-day would have a different religion than the Catholic, its adherents would drive out those of another faith with a zeal worthy of the ancient Inquisition. In this exclusiveness Joseph Froberger, whose article in the *Pastor Bonus* (XVIII, 8) we have freely used, finds the great obstacle which impedes union between the Catholics of Spain and consequently the progress of their country. "Should the Catholic religion go under in Spain," he adds, "the country would become a real danger to the whole civilized world; for it would then be simply a nest of criminals. None other than the great Donoso Cortes has said that without religion Spain would be a den of escaped convicts."

PARERGA AND PARALIPOMENA

As Others See Us.—The Syracuse *Catholic Sun* (XV, 6) very kindly says of this REVIEW: "A correspondent asks why we have no Catholic publications like the *Literary Digest*, *Public Opinion*, and similar. As a matter of fact we have. There is Arthur Preuss' CATHOLIC FORTNIGHTLY REVIEW of St. Louis. It is abler than either of the publications mentioned, and deserves to be better known than it is

by intelligent Catholic laymen. We do not suppose it has 2,000 subscribers, all told, but it deserves to have 50,000".[1])

Public Opinion was combined with the *Literary Digest* July 7th last.[2]) Whence it seems, highclass publications of this sort are not very liberally supported even among non-Catholics.

While I aim to keep my readers informed on the current trend of thought, especially in the religious world, the scope of this REVIEW is not nearly so wide as that of the *Literary Digest*, and though I publish more strictly original matter, I cannot, for lack of regular salaried collaborators, cover my chosen field nearly so well as the *Digest* covers its own.

I have more than once been requested to enlarge the CATHOLIC FORTNIGHTLY REVIEW into a sort of Catholic Review of Reviews. But, financial considerations aside—and I am but meagerly supported as it is—I fear my journal would lose too much of its distinctive character; and then there is the deterrent example of Father Judge's abortive *Catholic Review of Reviews* (Chicago)—a magazine which, despite its acknowledged literary excellence and its fine typographical appearance, did not live six months!

Superstition in Twentieth-Century America.—Talk about the benighted superstition of the Catholic Latin nations of Europe and South and Central America! This Protestant Anglo-Saxon nation of ours goes them ten better on that score. "One who turns the pages of the popular magazines or dabbles in the popular novels,"—says the *Independent* (No. 3010), a periodical which is certainly not biased in favor of Catholics or against our Anglo-Saxon civilization—"can find abundant evidence that multitudes of people, intelligent enough to be interested in live questions of the day, are still wholly unemancipated from belief in things occult and magical... Animism and magic are the mental equipment of the savage, in which he lives and moves and has his being; and to this day they are the mental equipment of probably a good deal more than half of so-called civilized men. Some of them glory in it, a few are ashamed of it, more do not know that their minds have really not advanced beyond the culture of the North American Indian or the Fijian. They hang up a horse-shoe; they carry a horse-chestnut in their pocket; they avoid thirteen; they take no journey on Friday.

1) We have also to acknowledge a recommendation recently given to this REVIEW by Rev. Fr. Deppen, editor of the Louisville *Record*, in Vol. XXVIII, No. 32, of that sprightly newspaper. "The CATHOLIC FORTNIGHTLY REVIEW," says our reverend confrère, "is undoubtedly one of our most scholarly and eminently practical periodicals; the clergy value it."

2) About the same time the *Independent* absorbed the *Searchlight*.

The really appalling educational problem of the time is how to reach these multitudes, and to awaken them to some small conception of the meaning of scientific knowledge. It is plain that our schools, with all their apparatus for nature study and laboratory experiment, are not doing this work. On this point the testimony of the advertising spaces in the yellow newspapers, and in the elevated and subway trains, is much more eloquent and convincing than the stately annual reports of the Commissioners of Education. No people which was really educated would be 'pay-dirt' for such prospectors as some of our most familiar advertisers are, to 'work.' "

Tobacco Without Nicotine.—Carl Baily Hurst, our consul at Plauen, reports that, in spite of the fact that German cigars as a whole are light in comparison with those of other countries, there has been considerable local agitation as to the harmful effects of smoking and of over-smoking in particular. Although the use of "the weed" has in nowise diminished thereby, some factories are now producing cigars known as "free of nicotine" and "poor in nicotine," which are gaining in popular estimation. It has come to notice, however, that certain makes of these cigars are advertised as free from this poison, but contain in reality from 0.38 to 0.9 per cent. of nicotine, while ordinary cigarette tobacco varies between 0.3 and 0.4 per cent. Thus there is little difference between some of the tobacco from which the nicotine is supposed to have been extracted and that which has not been treated. An effort is now being made in Saxony to fix the maximum that a cigar "poor in nicotine" may contain in order to be sold as such, and the tobacco of the cigar claimed as "free" must in reality be so secured that a chemical analysis will be unable to reveal the presence of nicotine.

The *Daily Consular and Trade Reports* (No. 2639) suggest that some of our American manufacturers, although acquainted with the German "nicotine-free" and "nicotine-poor" cigars, as the labels literally run, may now find it of advantage to experiment fully along this line, in view of the recent increase in the production of these varieties in a great tobacco-consuming country. "It is not impossible that a brand of cigars deprived of a portion of the original nicotine might find favor with a part of the American smoking public. That the innovation does not lessen the demand for tobaccos of usual strength is evidenced by the growing output of the old-fashioned sorts in the German factories. It is held as immaterial whether the new product can be classed as pure tobacco. There is no question of adulteration or deceptive elimination with a view to cheapening the product. Whether the specially treated tobacco will have a markedly more beneficial effect on the system must remain undetermined for the present, but as a commercial proposition the new cigar

appears to have a favorable chance, for it is well on the market and seems likely to remain there."

The Protestant Churches Shirking a Moral Duty—In a sermon delivered in the Tyler Place Presbyterian Church, St. Louis, the other week, Rev. Dr. E. A. Junkin complained that "a sort of worldly malaria," similar in its effects upon the character to the material swamp evil upon the body, afflicts church members among the Protestant denominations. He advised his congregation to "climb up to the hills of God" to escape the pestilence.

Whereupon Mr. Tubman K. Hedrick commented as follows in the *Globe-Democrat* (Aug. 14):

"His [Dr. Junkin's] meaning, of course, was that we should take hold on righteousness, but many people will misconstrue the figure. They will interpret 'climbing to the hills' as meaning to avoid morally unhealthy localities, and to seek their own safety. There is too much of that sort of thing now among churches. They are literally 'climbing to the hills' of aristocratic localities, and abandoning the fruitful fields of endeavor in the low slums. Instead of draining these noxious moral swamps, and making them wholesome and fit, they leave them to their fate. And the miasma and poisonous vapors will rise and follow and overwhelm them. They need to return, take off their coats and do a little ditch digging. Most of us would enjoy such labor. The churches complain of us that we do not attend services, but that may be because they give us nothing to do but listen to platitudes."

New Views on the History of the Irish Race.—According to the general view, we have been used to regard the ancient Irish as a homogeneous race, of Celtic origin, who brought to Ireland their own arts and institutions, and developed them uninterruptedly until the arrival of the Danes and Anglo-Normans arrested and finally put an end to a civilization which otherwise might have grown to something great and permanent. To each of these statements Mr. Robert Dunlop in a paper on the "Origins of the Irish Race" in the *Quarterly Review* (1906, 2), opposes a direct negative, with a fairly formidable array of arguments:

There is every reason to believe, he says, that the ancient Irish (using the words in the sense of Dr. Joyce) were not a single, homogeneous, nor in the main a Celtic people. We also have good grounds for concluding that when the Celtic or, probably, Celtiberian conquerors arrived in Ireland. they found the inhabitants of the country in a comparatively well advanced state of civilization. There are furthermore, good reasons for regarding the Celtic or Celtiberian conquest of Ireland as the work of a relatively small body of invaders, resembling the Norman conquests of England and

Sicily. There is little doubt that Irish Christianity and what is called 'late Celtic' are essentially Eastern in their origin[?]. There is little question that the Danish invasions (apart from mere acts of piracy) served rather to develop Irish civilization and increase the chance of national unity than the reverse. And, finally, he holds that "Irish civilization perished of its own effeteness and inability to stand against a superior and more highly developed civilization."

Against Catchpenny Devices of Raising Money for Church Purposes.—There is a growing sentiment among our bishops against the holding of fairs, bazaars, euchre parties, etc., as a means of raising money for church purposes. The Cincinnati *Catholic Telegraph* in a recent issue (LXXV, 22) printed the following:

"We would respectfully inform our readers that we have been instructed by the Most Rev. Archbishop not to publish notices of euchres, fairs, bazaars or any of the other catchpenny devices for obtaining money from the faithful. We are in full accord with His Grace in his desire to abolish the disgraceful make-shift in question for the raising of revenues, and hereafter no notice of illegal entertainments will appear in the columns of the *Catholic Telegraph*."

In St. Louis the *Church Progress* has for some time had the following "Notice" standing at the head of its local news columns:

"His Grace, Archbishop Glennon, is opposed to fairs, festivals, and sociables as a means of raising revenue for church purposes. Hence accounts of all such will not be published in the *Church Progress* in future."

Collusion in the Divorce Courts.—In an address on divorce delivered at the Buffalo convention of the American Federation of Catholic Societies, Justice Daniel J. Kenefick of the New York Supreme Court, said:

"The facility for divorce is further enlarged by the collusion of the parties. Of course, the laws of all States prohibit collusion, that is, the mutual consent of the parties that one or the other commit some act upon which an action can be founded, in order that one or the other may get a divorce. It is the experience of all judges having to do with divorce causes that in many cases, though there may be no tangible evidence of collusion upon which to deny a decree, the whole atmosphere seems surcharged with it. Chancellor Kent, writing in 1832 of this phase of the divorce evil, says: 'I have had occasion to believe, in the exercise of judicial cognizance over numerous cases of divorce, that the sin of adultery was sometimes committed on the part of the husband for the very purpose of the divorce.' My personal experience is that this aspect of the evil is even more pronounced in these days."

Our Immigrants.—The people who are now chattering so volubly about the ruin of America by the "influx from Southern Europe," have short memories. Some of our present-day immigrants are, to be sure, rather unprepossessing at first glance, but every European race has proved itself a desirable addition to our population. "Men of fifty" says the N. Y. *Evening Post* (Aug. 11), "can recall the day when the influx from Northern Europe was equally appalling to timorous souls. Rural Protestants of New England and New York used to point to the Irish Catholics, our hewers of wood and drawers of water, as the very mudsills of civilization; but no one complains that the Irish of the second and third generation are not contributing their share toward our advance in commerce and the professions. The German-Jew pack-peddler was once our type of a man without a country; but his children and grandchildren are our captains of industry, leaders in finance, scholars and teachers, preachers of righteousness, founders and sustainers of noble charities. The Italian, in even less time has displayed such industry and capacity that the South is competing with the North, the West with the East, in offering him inducements to settle. The gloomiest predictions continue unfulfilled. If the race be really dying at the top, there are plenty of fresh and lusty shoots to repair the loss."

Protestantism and Divorce.—In the *American Journal of Theology* (University of Chicago Press, X, 3) Prof. James W. Richard, D. D., of Gettysburg, Pa., writes on "The Church and Divorce." He shows that the Catholic Church is the only church that "teaches the absolute indissolubility of the marriage bond," and holds that "the State has no power to make or unmake Christian marriage." While he seems to consider the position of the Catholic Church too rigorous and is willing to admit divorce where there are causes "which *per se* destroy the essence of marriage," Prof. Richard thinks there is need of reform and urges the Protestant denominations, which "on this point..... have been almost criminally negligent," to wake up to their duty. "The Protestant catechisms," he says, "make little or no provision for instruction on the subject of marriage and on the duties of husbands and wives; and the Protestant pulpit is almost dumb on the subjects of marriage and divorce. Indeed, inquiry reveals the fact that very few English speaking American ministers ever preach on these subjects. As a consequence of such delinquencies, very few young men and women of Protestant affiliations enter into 'holy wedlock' clearly understanding that it is a divine institution, and that it has its root in the *ethos* as well as in the *pathos* of human nature, and that it is indissoluble, except as the result of the commission of crimes that degrade humanity and imperil the salvation of souls."—

"The pre-eminent function of the Church," he adds, "in these matters is didactic, not legislative and judicial." It can hardly be more than didactic at best under our present conditions. But if "the Protestant churches" are "almost criminally delinquent" on this point, how can there be any hope, in this Protestant country, of ever stamping out what Dr. Richard justly calls "a great social, ethical, and religious abuse?"

The Fine Arts as Panderers to Vice.—In a letter to the N. Y. *Evening Post* (Aug. 20), Mr. Wm. D. Porter recalls from a lecture of Prof. Mark Hopkins the following strong and timely utterance:

"The fine arts may be made to pander directly to vice. Then music may quicken the devotions of a seraph, and lend its strains to cheer the carousals of the bacchanal, and poetry, painting and sculpture, while they have power to elevate and charm, and purify the mind, may be made direct stimulants to the vilest and lowest passions. It is indeed from this quarter that we are to look for danger, from the prevalence of these arts. It was thus that they corrupted the ancient cities; and those who have seen the abominable statuary dug from the ruins of Herculaneum and Pompeii do not wonder that they were buried under a sea of fire. The same process of corruption through these arts has gone on to a fearful extent on the Eastern Continent, and has commenced in this country. Clothed in this garment of light, vice finds access where otherwise it would not. Under the pretence of promoting the fine arts, modesty is cast aside; indecent pictures are exhibited; and respectable people go to see them. If I might utter a word of warning to the young, it would be 'Beware of vice, dressed in the garments of taste.'"

The K. of C.'s and the Coughlin Case.—The "Knights of Columbus" have won in the court of last resort against the heirs of Patrick Coughlin of Bridgeport, Conn., who notoriously died a Freemason as well as a "K. of C." It is significant to note from a paper which has always been very friendly to the valiant knights, (the Milwaukee *Catholic Citizen*, XXXVI, 46) that "in the trial there was no allegation by the Knights of Columbus that Coughlin was not a member in good standing by reason of his Masonic membership. The order's defense was the technical one that Coughlin had failed to pay certain assessments within the thirty days permitted by law; that therefore he had *ipso facto* forfeited membership, and that subsequent payments by him, even though accepted by the council and transmitted to the national office, did not legally and properly re-instate him in the order. A legal method of re-instatement existed, which he had not complied with."

Shortly after the death of Patrick Coughlin the New York organ of the "Knights of Columbus" bitterly complained that the authorities of the order refused to change the regulations so that the admission of Freemasons would become practically imposible. We are not informed now if any such provision has been made or whether it is still possible for a man to be a Freemason as well as a "K. C." Some fine day another brother of the Coughlin stripe might die and the honorable knights would have to pay his insurance even though he had been a scoundrel—for, we have assured *usque ad nauseam*, "only a scoundrel can be a Freemason and a K. of C. at one and the same time!"

MARGINALIA

On page 595, No. 19, of our current volume, the two footnotes were by an oversight transposed. Note 1 should have been 2, and 2 should have been 1.

It is amusing to see, notes the *Independent* (No. 3010), how completely Dr. Murray's *Oxford English Dictionary* cuts the ground from under those who are now opposing the rationalizing of English spelling on the ground that the present usage preserves the original form, and to change it would destroy its historic continuity. In the latest section just issued (*Ph* to *Piper*), Dr. Murray shows that many words now spelled with *ph* were originally spelt with an *f*. For example, in the twelfth and thirteenth centuries *pheasant*, *philosophy*, *physic* and *physician* were spelt "feasant," "filosofie," "fisike" and "fisicien." What is still better, *phthisic*, which has been the *coup de grace* in spelling matches for years, was spelled "tysyk" in the fifteenth century. Most of the *phantom* family have gone over to F, as *fantasy*, *fantastic*, *fancy*; but a proposal to put *phantom* with them, where it belongs by all the laws of philology, analogy, etymology; and common sense, strikes the minds of pious pedants with horror.

In order to substitute true accounts for the "myths in American history," to which there have been frequent references made in this REVIEW, it is above all necessary that the gaps in our published historical records be filled out. How many of these gaps there are, and of what magnitude, in this "age of copious print," Mr. J. F. Jameson has recently pointed out in a highly interesting paper read before the

Columbian Historical Society of Washington, D. C., and printed in the *American Historical Review*, XI, 4, 817 ff.

Speaking of Father Thurston's book on *The Stations of the Cross*,* a writer in the *Dublin Review* (No. 278, p. 209) says: "It is not an altogether thankful labor that he has undertaken in setting forth the history of our popular devotions. The scoffer will quote his books to heap scorn on the simple piety of the faithful; and the devout will blame him as giving occasion to the scoffer. But in the long run such work as Father Thurston's will undoubtedly put our popular devotions upon a more stable footing. It is true that the value of a devotion depends not upon historical accuracy of detail, but upon the loving piety it evokes. Yet in a correct knowledge of the history of a devotion lies many an incentive to piety..... A devotion which has grown out of the souls of the faithful and their love of their Lord, as Father Thurston shows the Stations to have grown, is surely one of the spiritual treasures of the Church."

The committee nominated by the "Classical Association of England" to consider the pronunciation of Latin and Greek has issued a draft report. We are not surprised to find that they have discarded the "English" method so-called, and taken as their starting-point the pronunciation of the Romans and Athenians themselves, of the Romans of the first century B. C., of the Athenians of the fourth. The scheme they have adopted for Latin is substantially the same as that of the Oxford and Cambridge Philological Societies. In both alike a special point is made of quantity, which is to be strictly observed.

Soon we are likely to learn with some approach to accuracy, what is the real truth as to the prevalence of divorce in the United States. The Census Bureau has taken up the matter, and will give us statistics which cover some years, and which cover the grounds for divorce. One of the questions the statistics are designed to answer will be as to the number of cases in which intemperance is the proximate occasion for the divorce, even though not so designated. But the assigned causes are, as all may know, very misleading. All too frequently the real cause is concealed and another assigned, to cover scandal and prevent gossip.

*For a synopsis of which see the CATHOLIC FORTNIGHTLY REVIEW, XIII, 13, pp. 412 ff.: "Historical and Devotional Aspects of the Stations of the Cross."

The "Greek Letter Fraternities," practically secret societies of college and high school students, have repeatedly been referred to in this REVIEW. We note from news items coming from many localities that this is to be a year of active effort on the part of public school authorities to suppress these fraternities entirely in the high schools. Des Moines and Omaha are the latest cities to adopt a rule excluding all members of these associations absolutely from athletic teams and all other school honors. It is rather noteworthy that some of the teachers and principals most active in this campaign are themselves members of college fraternities !?! At best the high school "frat" has no reason for existence, and the movement for its suppression deserves all encouragement.

"Frequently we hear complaints,"—says a Catholic contemporary (the *Catholic Journal of the South*, if we recognize the clipping)—"that so many Histories of the United States are unfair to the Germans, the Irish, the Poles, the French —and lastly, but not least to the Catholics. Perhaps there will arise some writer who will write a real, impartial History of the United States. To do so he will need but two qualities: He must be a true Catholic and American. May he arise soon. He is needed."

Will it not be necessary also that, besides being a true Catholic and a patriotic American, he also have a thorough knowledge of the facts, gathered from authentic sources, and some practical training in the methods of modern historical scientific research and the writing of history as laid down, e. g., in the classical manual of Prof. Bernheim?

Apropos of the "simplified spelling" movement, there is one consideration which, it seems to us, has not been brought out with sufficient emphasis. Colloquial English includes little more than a thousand words, literary English some twenty thousand, and we properly refuse to tolerate from the pulpit or lecture platform the locutions we readily admit in the street. And the criterion of book language is not the ear, but the eye. Spelling, if learned at all, is picked up incidentally from much reading. How much nonsense is talked about "saving the time of the child by simplifying the spelling of words," can be perceived when it is recalled that those who command only the colloquial language rarely learn to spell at all—even in the most phonetic tongues. In other words, the evil of consistent and illogical spelling is largely imaginary. Those who red much and well will spell well enough unless, indeed, they belong to the large class of what the *Nation* wittily calls "congenital cacographers."

Sir James Crichton-Browne, the eminent British alienist, has given the daily press a certificate as an important safeguard of the general sanity. It is certainly venturesome to challenge an expert on his own ground. Besides the tribute was probably intended for the British press only. Before applying the newspaper cure in our American sanitariums, the *Nation* says it would be well to obtain the opinion of local alienists on a few specific points such as this:

"Does, for example, that peculiar institution, the colored supplement, make for sanity, or the contrary? Does it have a steadying effect for young girls to ventilate their blighted state, and housewives their marital grudges, in columns entitled 'Aid for the Enamoured,' 'For the Unequally Yoked,' etc.? Sir James" says our scholarly contemporary "seems to regard the press as a bulwark against depression merely; but over-elation and hysteria are also abnormal symptoms; and it is possible that yellow journalism contributes just a little too much to the febrile gayety of this nation."

The news that the Weather Bureau is now ready to predict weather conditions for several days in advance, will be heartily welcomed by a long-suffering public. The value of this new service will be to enable the wayfarer to correct by the longer prediction the errors of the shorter one.

Rev. Louis Nau, of Cincinnati, writes from South Germany to the *Catholic Telegraph:*

"I am especially well pleased with the intense Catholicity manifested on every side. In Brück, a town of about 7,000 inhabitants, nearly every house is decorated on the outside with statues or pictures of the Virgin or some other saint. In the hotel a large crucifix hangs on the wall opposite the head of the table. Even in the 'Trink-Stube,' or bar, there is a crucifix, and below it an exhortation not to over-indulgence, but to be mindful of the sacred thirst of the dying Savior. Though at home I would not like to see such decorations in hotels and bars, because of the danger of profanation, here, where it is an expression of true piety, these signs of religion and devotion are most gratifying."

The lower Illinois court has upheld the Mueller "municipal ownership law." After this ruling has been carried to the State Supreme Court and the United States Supreme Court, and the city of Chicago has found buyers for its $75,000,000 of Mueller law certificates, it will be ready for the first step towards immediate municipal ownership.

LITERARY NOTES

—"An humble admirer of the illustrious prelate" has published in pamphlet form, with an Italian translation, two addresses of our eloquent Archbishop, Msgr. J. J. Glennon—one delivered to the St. Vincent de Paul Society at New York, April 22, 1906, the other a week later in Baltimore, on the occasion of the centennial anniversary of the laying of the corner-stone of the first cathedral in the United States. Both contain fine oratorical passages, such as that referring to the San Francisco disaster: "One week ago there stood out there by the Golden Gate the proudest city of the West—the capital city of a golden State. For fifty years the gold of her mines flowed to her as a center, and smilingly serene, indifferent to fate, she still wore the orange blossoms of the bride of the Pacific. She had beauty, chivalry, ambition. All that science could do was done to make her every home a palace, and her every child a king. The night of Sunday passes, and while the morning sun begins to glint her hills with the purple of a royalty more exalted and the sheen of a gold more refined, just then that proud city begins to rock and sway, and eager, terrified voices speak the terrible word 'earthquake.' Louder grow the rumblings; violent, more violent the rocking, until the great buildings begin to be tossed about, a mere plaything. From open clefts and shattered buildings the hundred-tongued demon fire adds to the desolation. Great columns of flame stand out between the city and the bay, and the darkness of smoke and despair envelops all that is left of the proud city. Ah, man, thou pigmy, where now thy victorious science? From the palaces thou hadst builded, from the pleasant place thou hadst pre-empted, down now thou goest to the very jaws of death, into the very mouth of hell. Mangled, charred corpses speak now from out the débris of thy faded homes thy supreme impotence, while 300.000 more flee from the living hell which now marks your former homes—men withering away with fear and expectation of what may come upon them. May they not pray in this sad recessional as you and I should:

'Great God of Hosts! be with us yet—
Lest we forget! Lest we forget!' "

The Italian rendering, made by our friend Rev. Cesare Spigardi, we believe—is clear-cut and sonorous:

"Forse nella loro triste dipartenza pregano come voi ed io pregheremmo:

Dio degli eserciti!
Non ci lasciar.
Che Tu sei vindice
Potrêm scordar."

(B. Herder. Price, net ten cents each.)

—César Guillaume de la Luzerne is well known to the student of French revolutionary history as Bishop of Langres, Duke and Peer of France, member of the Assembly of Notables and of the Constituent Assembly, an emigrant in Switzerland and Italy, and later a Cardinal. Herder publishes in a German translation some of his sermons (*Homilien über die Evangelien der Sonntage und Festtage des Herrn von Bischof de la Luzerne, übersetzt von W. Müller. Vom ersten Adventsonntag bis Epiphanie.* IX & 159 pp. Net 70 cts.) Msgr. de la Luzerne was a finished orator and his homilies betray long and deep meditation. The modern preacher can learn from him how to develop the Sacred Text and to gather therefrom an indefinite series of salutary thoughts and pious affections for a homily.

—*Das geistliche Leben in seinen Entwickelungsstufen,* by Dr. Joseph Ries (published by B. Herder, price $2.35) is an authentic exposition of the teachings of St. Bernard of Clairvaux concerning the spiritual life. Everywhere quotations from that Saint are given in full. Being the result of minute research, and consequently addressing itself to but a limited circle of readers, this book might perhaps be passed over here, were it not for the profit which pulpit orators may derive from its perusal. The Fathers of the Church have ever been held to be the most reliable interpreters of the Church's mind. In the present work, the preacher will find ready for quotation a fine collection of choice passages culled from the numerous writings of the last of the Fathers, the Doctor Mellifluus. The quotations are concerned with the virtues of faith, hope, and charity; with the cardinal virtues; and with the gifts of the Holy Ghost. The section dealing with that highest form of contemplation so familiar to the saints of the Middle Ages is perhaps the most interesting chapter of the book, as it gives one a pretty good insight into that dark region of the mysterious dealings of the Holy Ghost with the soul of man.

—Desclée, De Brouwer et Soc. have at length published volume VII of the *Acta* of Leo XIII. (*SSmi. Dmi. Nostri Leonis Papae XIII Allocutiones, Epistolae, Constitutiones, Aliaque Acta Praecipua.* (536 pp. $1.50 net.) This volume comprises the most important pontifical documents of the years 1897—1900. It is a matter of speculation when the eighth and final volume will be ready. If Desclée, De Brouwer et Soc. ever undertake to issue the *Acta Pii X.*, we fear they will not find so many subscribers as they obtained for their *Acta Leonis XIII.*, for such publications, if they are to be of any but purely historical value, must appear promptly and not several years "behind time." There is not, so far as we can make out, in this present volume a single document that could not have been obtained and published in book form, as most, if not all of them *were* published in the periodical press—at least five years ago.

—A new life of Christ is the latest work of Father M. Meschler, S. J. It is entitled: *Der Göttliche Heiland, ein Lebensbild, der studierenden Jugend gewidmet,* and published by B. Herder. Price $1.85. The purpose of this volume is to relate, in a fluent, uninterrupted narrative, the story of the life of our Lord as told by the four evangelists, to show the influence of the Master's life upon the shaping and spirit of the Church, to point out in particular the thousand and one traits of character, both human and divine, that may be found in the Savior's every word, look, and action, and to show how harmoniously they are blended in the sublime and withal so charming personality of Christ. The author's well known *Leben Jesu,* which has just reached its sixth edition, deals with the same subject as the present work, with this difference: while the former is a help to meditation, the latter is essentially a book for reading. This diversity of purpose accounts for the differences both in the arrangement of topics and in the style of the two lives. Educated Catholics who love their Savior and are anxious to increase their knowledge and love of Him should set apart some few moments every day when they can dwell at leisure on the noble portrait of Christ which Father Meschler holds up to their loving and admiring gaze. In such portrayal of character the author is at his best. To him the outward facts and events in the life of our Lord are important only as revelations of the interior life of the Redeemer and of His great and noble soul. In a masterly preface this book is dedicated to Catholic students. Throughout the volume not a preachment is uttered: by reason of the inherent beauty of His personality, the author says, Christ, who is the beau-ideal of all perfection, has enough power of attraction to draw unto Him all men of good will. Youths them realize that their Savior is the Ideal of all Ideals.

Youths have high aspirations. The highest aspiration is to know and to be like Christ. Both the contents and the tasteful binding commend this as an exquisite gift-book.

—In his *Beiträge zur Erklärung der Klagelieder* (published by B. Herder. 42 pages) the late Father Zenner, S. J., takes the ground that the "Lamentationes Jeremiae Prophetae" were intended by the sacred writer as a lamentation in dramatic form for the "dead" filia Sion. As is known, funeral dirges (Leichenklagen) were as common among the ancient Jews as among the Greeks and Romans. This view helps to clear up a number of obscure passages, and to give what one might call dramatic unity to the otherwise apparently disconnected thoughts expressed in the five lamentations. Thus the *Beiträge* enables one to form a more intelligent estimate of the inspired threnes sung to mourn the "death" of the daughter of Jerusalem.

—*Die acht Seligpreisungen des Herrn von Dr. Jos. G. von Ehrler, weiland Bischof von Speier* (2nd ed. X & 148 pp. B. Herder. Net 60 cts.) contains probably the best from Bishop Ehrler's pen. His explanation of the Beatitudes betoken profound knowledge and wide experience.

—*The Existence of God by Canon Moyes, D D.* (63 pp. 30 cts.) and *The Witness of the Gospels by V. Rev. Msgr. A. S. Barnes, M. A.* (63 pp. 30 cts.—both by B. Herder) are the last two of the first series of the "Westminster Lectures," already warmly recommended in this REVIEW. Canon Moyes sums up clearly the arguments of the Schools and illustrates them by many a happy comparison and examples taken from modern science. Msgr. Barnes tries to answer the question how far the trustworthiness of the Gospels is affected by recent discoveries and modern criticism. The reader will find his final conclusion convincing and be delighted with his profound erudition,—though he may perhaps feel inclined to question the statement, that "it is a fact, proved beyond reasonable doubt," that the Gospels, as we now have them, are not wholly original compositions.

—In undertaking to review the *Grundriss der allgemeinen Erziehungslehre, vorzugsweise für Lehrerseminarien und Lehrer*, von Franz Xaver Kunz (B. Herder 1906. VIII & 145 pp. Price 60 cts. net.) we cannot but begin by expressing keen regret that we have not in English a first-class compendium of Catholic pedagogy adapted to American conditions so masterfully and practically as this brief but weighty *Grundriss* by Prof. Kurz is adapted to present-day conditions in Germany. As a specimen of his treatment of ticklish subjects we intend some day in the near future to present a translation of his excellent chapter on corporal punishment. The "Verzeichnis pädagogischer Literatur" (bibliography) in the appendix is a very valuable feature, though it treats English pedagogical literature rather too stingily.

—*At the Parting of the Ways*, by Rev. Herbert Lucas, S. J. (317 pp. 8vo. B. Herder 1906. Price $1 net) is a collection of short sermons, addressed mainly to college students at Stonyhurst, and containing timely and salutary "Considerations and Meditations [intended] for Boys" chiefly, but profitable also for those who have ceased to be boys so far as age is concerned. The keynote of them is not, as one might be tempted to infer from the title, the choice of a vocation, but the choosing of the steep and narrow path pointed out to us by our Lord Jesus Christ, as against the Devil's highway of self-indulgence. These brief and pointed discourses cover a wide range and are heart-to-heart talks rather than set sermons in tone and style. No educated Catholic can read them without edification and spiritual profit.

BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

More Five O'Clock Stories in Prose and Verse. By a Religious of the Society of the Holy Child Jesus. Benziger Bros. 1906. 75 cts.

Missa in Honorem S. Nominis Mariae ad Chorum Duarum Vocum Virilium Concinente Organo Composuit Ign. Mitterer. (Op. 141). New York: J. Fischer & Bro. 1906. Score, 60 cts.; voice parts, 25 cts. each.

Talks With the Little Ones About the Apostles' Creed. By a Religious of the Society of the Holy Child Jesus. 204 pp. small 8vo. New York, Cincinnati, Chicago: Benziger Brothers. 1906. 60 cts.

Justins des Märtyrers Lehre von Jesus Christus, dem Messias und dem mensch gewordenen Sohne Gottes. Eine dogmengeschichtliche Monographie von Alfred Leonhard Feder, S. J. 303 pp. 8vo. Freiburg and St. Louis: B. Herder. 1906. $2.60 net.

First Steps in Religion. By Rev. Joseph Odendahl. Henshaw, Ky. (Pamphlet.) 61 pp.

Seventeenth Annual Report of the Rector of the Catholic University of America. April, 1906. (Pamphlet.)

Die Briefe des heiligen Johannes. Uebersetzt und erklärt von Dr. Johannes Evangelist Belser, ord. Professor der Theologie an der Universität zu Tübingen. X & 166 pp. large 8vo. Freiburg and St. Louis: B. Herder. 1906. $1.10 net.

Die angebliche Christusreliquie im mittelalterlichen Lateran (Praeputium Domini) Von Prof. H. Grisar, S. J. Rom: Forzani & Co. 1906. 20 cts. (Pamphlet.)

Apologetische Vorträge. Von Dr. Anton Leinz, Divisionspfarrer. VIII & 234 pp. 12mo. Freiburg and St. Louis: B. Herder. 1906. 85 cts. net.

A Modern Martyr. Théophane Vénard (The Venerable). Translated from the French by Lady Herbert. Revised and Annotated by James Anthony Walsh, Missionary Apostolic. 235 pp. 8vo. Boston: Propagation of the Faith Office, 62 Union Park Str. 1906. $1. postpaid.

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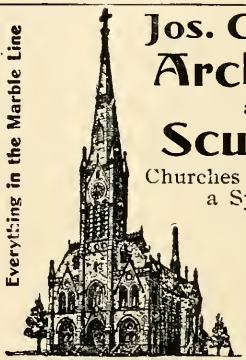
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The Catholic Fortnightly
::REVIEW::

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PROELIA DOMINI

FROM several recent communications I gather: first, that I am "entirely too positive"; secondly, that I am "too young"; thirdly, "that the REVIEW is degenerating into an organ of compromise"; fourthly, that I "might as well quit, because 'there is no use' anyway."

It is not difficult to dispose of the first three points in very few words.

Positiveness, says a most excellent writer, befits youth. Its black and white bear no toning into gray. It matches its strength, probity, and idealism against a weak, shifty, and material age.

On the other hand, advancing years—and, though only thirty-five, I am thirteen years older now than when I founded this journal,—teach the need of compromise and bring a tolerant sense of the infinite complexity of human motives. One learns too, that the paradoxes are very old and that stranded good and evil have always been the very tissue of life.

The danger is, of course, as Cardinal Newman has said somewhere, that "conformity may sink into abjectness," and therefore "we shall always need a few generous and impracticable youths to preach, not peace, but a sword."

In reply to charge number four, let me quote a passage from a letter I have recently received from a learned and pious Franciscan friar who is himself not without some reputation in the literary world.

"It would be a pity," he writes, "if your REVIEW ceased to appear..... No one could blame you if you sought more remunerative and less annoying work; but, *Carissime*, believe me, you could scarcely exercise yourself more meritoriously for Mother Church. Of course, when the time comes, as it seems it must come, in which we shall have to battle for our ordinary rights in this country, there will be champions to step to the fore; but it is well not to leave that to chance. If nothing else, you are training a class of men for just such an emergency. When I was a boy, the generals North and South dreaded the sharp-shooters not a little; and I remember reading at the time that after the battle of Pittsburg Landing, the tremendous loss of officers caused by sharp-

shooters was widely commented upon. Such things are apt to disorganize an army. I pray you may persevere and keep alive the gifts you have received from the Holy Ghost. '*Militia est vita hominis super terram*,'—it is not strange that this passage should occur in Job; but St. Paul too, might have expressed himself thus. Battle we must always and everywhere, to some extent even as rear-guards. Those whose greater gifts, courage, and love prompt them to be of more signal use in the Lord's great army, will, like the sharp-shooters, be more exposed for being ahead or alone. They will be made targets in return, and sometimes suffer even from the rear for want of reinforcements or relief; and betimes the army may retire and forget them. 'Well, if thou wilt enter the (special) service of the Lord, make thyself ready for (special) temptations (or trials).' At all events we have the word of the General-in-Chief that he takes note of everything. Of course, I remember you at the Holy Sacrifice. The lovers and fighters for Mother Church must strengthen one another's hands if no one else does. I wish I could do more. God bless and steel you!" A. P.

THE CATHOLIC SCHOOL FOR CATHOLIC CHILDREN

The question of admitting non-Catholic children to our Catholic schools and colleges[1]) is, indeed, one that merits serious consideration. Of colleges I have no personal experience: I will confine myself to the bearings the question has on our parochial schools.

At the outset let me state my opinion that, whatever good may be accomplished by admitting non-Catholic pupils into our Catholic schools, is vastly overbalanced by the havoc done to our children's faith and morals and to the discipline of the school itself.

The faith of Catholic children is strong and unquestioning. True believers they come to us, without doubt or hesitation. "God has spoken" by the mouth of His minister: all is clear and convincing. And now some Protestant child, that with our permission is sitting among the Catholic chil-

1) See the CATHOLIC FORTNIGHTLY REVIEW, XIII, 17, 552).

dren, says: "I don't believe what Father is giving us. My mamma told me to pay no attention to the Catechism. Do you really believe all the Father tells us? I don't; I am a Protestant." These are not imaginary cases. Protestant children might not say such things if they were left to themselves by their elders. But some mean busybody will be sure to put them up to it. Now, I need not dwell on the sad possibilities lurking in such remarks. Not that I fear the loss of faith. The examples quoted by a right reverend bishop in the CATHOLIC FORTNIGHTLY REVIEW[2]) might go to prove my conclusion. Many directors of schools seek to neutralize this acknowledged evil by separating the Catholic children from the others during Catechism instructions —an expedient that is bound to interfere more or less seri ously with the good order of the school. Here the question offers itself: Why are Protestant children admitted at all, if they are to be deprived of what is in fact of greatest importance to them. Certainly every child has the right and the duty of learning to know and to love and to serve God. The Church has no desire to force Catholic teaching on any one; but what right have we to keep it from those who are willing to receive it? By trying to evade a danger, do we not violate a principle? Besides, the evil which I mean is thereby not removed but only lessened. The familiar intercourse of Catholic and Protestant pupils in the same classes certainly has a tendency to brush away the fresh bloom of a lively faith: pious practices will be neglected; the first fervor will be relaxed; friendships will be formed which may terminate in mixed marriages. Children are not heroes. False shame and human respect exert a great influence on their as yet unformed character. And then may not the Catholic child get it into his little head that, "If unbelief and heresy are such very serious matters, why does Father allow these unbelievers to attend school?"

I will but touch upon the great question of morals. As a rule the non-Catholic children come to our schools either to "get a good start" or to "get their finishing touches." All baptized infants are really Catholics; so there would be nothing objectionable in giving them a good start. Of those

2) Loco supra citato.

who came for their finishing touches, the greater number have previously attended the public schools. Now my experience with former public-school pupils is that they are very lax in their views concerning morals and, in many cases, positively corrupt. To talk and laugh about things which a good child can never hear of without blushing, is customary with them. One such pupil is apt to spread the contagion far and wide. You may answer that children may and do meet such baneful influences outside of school. Granted; still in that case the pastor has the consolation that he did not furnish the occasion.

These dangers to the faith and morals of our children resulting from mixed schools, would be a weighty reason for declining the public funds in support of our schools, if they should ever be offered on condition that all children of the district, irrespective of religion, must be admitted to them. "The good shepherd seeth the wolf coming." Our watchword must ever be: The Catholic school for Catholic children!

But if the dangers of such education are so great, and our duty is so plain, why is it permitted and encouraged in many of our schools?

Now and then it leads to the conversion of a non-Catholic child to the true faith. Granted; the grace of God indeed needs but a good disposition in order to accomplish wonders. But the reception into the Church of such converts is always dependent on the good will of the parents.

Again, it removes many prejudices. But our schools were founded not to remove prejudices, but to educate our children in the faith and good morals.

The real motive, I fear, is that old root of all evil, money. Money is needed for keeping up and improving our schools. Would to God we had only a fair proportion of the resources at the command of the public State schools! What great results we could accomplish! As it is, we have to try to make ends meet as best we can, and this renders us less averse to the presence of non-Catholic pupils in our parochial schools. They help to pay the expense. Often it is but dire necessity with the pastor: to be or not to be, to have a mixed school or no school at all. But even necessity should not destroy the hope of better things.

I am confident that the problem will work out itself in the proper way. Of course, there are many purely Catholic schools, especially in the cities. In the poorer districts, I believe, it is the practice with many to admit non-Catholic children only on condition, well understood by the parents, that they must take part in all the exercises, Catechism instructions not excepted. Parents inclined to send their children to a Catholic school, generally have no conscientious scruples on this head, as the children certainly learn nothing wrong. If they have, why then let them send their children somewhere else. Let our schools be thoroughly Catholic in form and spirit: for this our people are making great sacrifices. They have a right to a Catholic school for Catholic children.

Fredericktown, Mo. (REV.) J. ROTHENSTEINER.

[We shall publish in succeeding issues several other communications which we have received on this timely and important subject, put forward for discussion by one of our bishops in XIII, 17, p. 552 of the CATHOLIC FORTNIGHTLY REVIEW.]

A PLEA FOR GREATER UNIFORMITY IN CHURCH DISCIPLINE

The recent newspaper sensation over the application, by the Bishop of Louisville, of the law of the Plenary Council which requires the burial of Catholics in Catholic cemeteries —Bishop McCloskey, needless to say, simply performed a plain if unpleasant duty—has again called attention to the fact that with regard to the enforcement of the decrees of the Third Plenary Council of Baltimore, the Church in this country has been for years, and is still, laboring under a lack of unity in discipline which must needs injure her reputation and retard her growth.

"The Baltimore Council," says the St. Paul *Wanderer*, No. 2025, "passed a series of decrees which ought to be binding upon every single parish throughout the United States; in matter of fact, however, what is law in one parish or diocese, is utterly disregarded in others. This is true not only with regard to laws such as that underlying the 'Louisville incident', but likewise with respect to the regulations applying to the collection of funds for church purposes,

and especially in regard to the treatment accorded to secret societies. How are our Catholic *people* to remain faithful amid such a discordance of discipline? How is respect for authority to be preserved if one [bishop or priest], to justify his conduct, invokes a law which his neighbor unhesitatingly transgresses? How can a shepherd of souls retain the confidence of his people if the faithful under his charge observe that he himself disregards ecclesiastical regulations? .....The sooner this deplorable condition of affairs is improved, the better will it be for the Church."

It is a question that comes up again and again, and the discrepancy so justly complained of by our excellent contemporary will remain a fruitful source of trouble and scandal if something is not done soon to effect greater uniformity of discipline.

We believe that in their efforts to bring about the holding of another Plenary Council in the United States, the Roman authorities are impelled above all by a strong desire to shut up this source of scandal and perennial trouble.

And we also believe that only by another plenary council, under strong pressure from Rome, can a set of laws and regulations be made for the Church in America which will not only be an ornament to our ecclesiastical statute books, but which will also be universally and strictly enforced.

THE CHURCH AND BULL-FIGHTS IN SPAIN

The bull-fights which took place recently at the marriage of King Alfonso to Princess Ena of Battenberg, have once again afforded a welcome occasion to certain anti-Catholic newspapers to repeat their stale charge that the Church, or at least the Catholic clergy, is responsible for these "brutal exhibitions." The "Zentral-Auskunftsstelle" of the Catholic press of Germany, which makes it its business to run down promptly all anti-Catholic lies and calumnies in the public press, has thereupon addressed a circular letter of enquiry to a number of Spanish bishops on the subject of bull-fighting, and reports the result of its enquête as follows:

1. The Catholic Church expressly and strongly condemns

bull-fights. As late as Sept. 19, 1893, the S. Penitentiary renewed the old decree forbidding clerics to attend them.

2. The Catholic clergy do not, in matter of fact, in any wise encourage these exhibitions. It is true that priests have here and there, in disregard of the canons, attended bull-fights in lay attire; but they did it for the same motive which leads tourists into the arena, viz., curiosity.

3. Religion has absolutely nothing to do with the practice of bull-fighting. Sometimes when a popular festival is held in connection with a bull-fight, the local parish priest, by request of the civil authorities, consents to inaugurate the feast with religious services; and thus it has happened that, occasionally, religious services and a bull-fight appeared side by side on a printed program. But neither the Church nor the clergy can be held responsible for this, and in Spain no one dreams of ever "mixing religion with bull-fighting."

It may be added that the great mass of Spaniards see nothing illicit in a bull-fight, and it would be a perfectly fruitless undertaking to attempt to root out these time-honored and intensely popular exhibitions.

And it may be added also, for the benefit of certain Anglo-Saxon unco-guides, that the average Spanish bull-fight is not nearly so dangerous, nor so destructive of human life, as some of our own popular sports, such as football, automobile races, etc.

CHEVALIER ON THE LEGEND OF LORETO

While Prof. Hüffer, of whom a forthcoming work on the Holy House of Loreto was announced some considerable time ago, has apparently not yet been able to complete his researches, V. Rev. Canon Ulysse Chevalier, the well-known French historian, has published and "Étude Historique sur l'Authenticité de la Santa Casa," which destroys the much-discussed legend so utterly and fundamentally that even the scholarship of a Hüffer can hardly do more than add a few unessential details.

Our readers know the trend of the legend; so it is unnecessary for us to do more than state it succinctly by way of introduction to our notice of Canon Chevalier's volume.*

**Notre-Dame de Lorette. Étude Historique sur la Santa Casa par le Chanoine Ulysse Chevalier, Correspondant de l'Institut.* Paris: Alphonse Pi-

For several centuries there has been venerated, at Loreto in Italy, a so-called "Holy House," which until recently was quite generally believed to be the original dwelling inhabitated by the Blessed Virgin at Nazareth when the Angel announced to her that she was to become the Mother of God. This Holy House, so the legend runs, was miraculously carried by angels from Nazareth to Dalmatia in 1290, and thence in the same manner in 1295, to Loreto, where it became, and has remained until the present day, a celebrated shrine.

Modern critical research, upon enquiring into this curious legend, found many reasons for doubting its authenticity. But it was not until the documents now published *in extenso* by Canon Chevalier became known among historians, that the doubt became a moral certainty.

These documents prove beyond the shadow of a doubt:

1. That the house of the Annunciation at Nazareth was entirely unknown long before the alleged translation. From the descriptions of pilgrims and travelers we learn that the "Chamber of the Virgin" was a sort of grotto in a rock, and that in the twelfth century a church in honor of the Annunciation had been built upon its site. A letter of Urban IV. is extant to prove that this church had been destroyed by the Saracens before August 23, 1263. Consequently, in 1291, the year of the alleged translation, nothing remained of the House of the Annunciation except perhaps the rock onto which "the Chamber of the Virgin" was believed to have been built.

2. That there existed at Loreto long before 1294 a church dedicated to Our Lady of the Nativity, which was the goal of frequent pilgrimages. This church was renamed in honor of the Annunciation only in 1414, when the legend was already well established.

Chevalier proves both of these facts with overwhelming evidence, and we need not point out that thereby the legend is inevitably and hopelessly shattered.

---

card & Fils. 1906. 520 pp. large 8vo. Price, $2.00 (We wish we could devote twenty pages of our space, instead of three, to this important book, which no student of Church history can afford to be without. The reverend author, we are glad to note, is endeavoring to arrange for an English edition.)

But when and how did the legend rise? Chevalier is rather reserved on this point. There are various theories.

The legend appears for the first time in the fifteenth century (181 years after the alleged translation) in a story told by Pierre de Giorgi Tolomei (d. 1473), who claimed he had heard it from his grandfather, who in turn claimed to have heard it from *his* grandfather!

The Vatican Archives do not contain a single contemporary document that as much as mentions the Santa Casa. In a bull relating to Loreto, dated Dec. 24, 1320, (twenty-five years after the alleged translation!) Pope John XXII. refers to the church at Loreto simply as a rural church, with not a word about the Holy House!

The full development of the legend was probably due to a forgery by Torsellini, who, in transcribing for his history of Loreto (1594) a bull of Paul II., dated Feb. 12, 1470, gratuitously inserted the word "*Domus*," as follows: "Ipsius Virginis gloriosae *Domus et* Imago angelico comitatu et coetu mira Dei clementia collocata est."

The Popes and the Congregation of Rites were very guarded in their pronouncements upon the alleged miracle. The first bull affirming it is dated 1507. The insertion in the *Martyrologium Romanum* was not made till 1669, and the first "officium proprium" dates from 1699.

Strange to say it was the famous Erasmus of Rotterdam who (1525) composed the first mass in honor of the Virgin of Loreto.

Of particular importance in Chevalier's book is the chapter in which the learned author demonstrates that such pious legends as this of the Holy House are legitimately open to historical criticism. From this chapter many of our own critics could learn much; especially the lesson that the Church does not guarantee the authenticity of the historical portions of the Breviary; or, in the words of an eminent theologian, that she guarantees them only "*sous bénéfice de critique historique*." ("Approbatio qua Sacra Rituum Congregatio declarat officium aliquod legi posse vel debere, non hoc ipso imponit praeceptum credendi singula quae in eo continentur.")

Canon Chevalier deserves the highest praise for having investigated and decided this difficult question concerning the authenticity of the Holy House of Loreto with such

consummate scholarship and unimpassioned objectivity. The innumerable quotations which he gives in nearly all the classical and modern languages, will prevent his book from becoming "popular." To the student it is indispensible, and no matter of what nationality, he will thank M. Chevalier for having given us the first book on Loreto that is a real history, not fiction.

In conclusion, it may be well to repeat the warning uttered by Fr. Hartmann Grisar, S. J., at the fifth International Catholic Scientific Congress, held in Munich in 1900 (for the full text, including the passage quoted below, see this REVIEW. VIII, 9, 129 ff.). "These traditions," declared the learned Jesuit historian, "in great part have been ingrafted for centuries on the sincere piety of the faithful and are so closely connected with our Lord and the Saints, that any attack on them might easily wound the delicate tenderness of Catholic sentiment. This must always be avoided. It would, for example, be altogether out of place for a preacher to announce from the pulpit in a tone of superior knowledge or, perhaps, with ridicule, that the Casa Santa had not been carried to Loreto by angels. *Reverentia debetur puero!* is a beautiful motto that finds its full application here. Therefore, caution, forbearance, and gradual progress! At first one should address limited circles and thus let the truth spread little by little to those beyond."

Chevalier's book is written in this spirit. Quoting the above passage from Grisar, he says (p. 463): "This scholarly critic [Grisar], who was among the first to encourage me to enter upon an investigation of the Loreto question (*'die Frage von Loreto anfassen'*) will bear witness that I have followed his advice. My book is written for scholars, who are the sole competent judges in matters historical, not for circulation among the masses, to rob them of a conviction."

SHALL IRISH HISTORY BE TAUGHT IN OUR PAROCHIAL SCHOOLS?

Irish history has of late been made a branch of the regular course in the parochical schools of several dioceses.

Where it is compulsory, the rule applies no doubt only to

such schools as are frequented exclusively, or at least chiefly, by children of Irish parentage.

There seems to be a tendency, however, here and there, even on the part of bishops, to have the children of *all* nationalities attending our parochial schools learn Irish history.

Thus Archbishop Riordan of San Francisco, in a letter addressed Jan. 18, 1906, to R. C. O'Connor and published in the *Leader* (v. 4), said: "It will give me great pleasure to see that all the children of Irish parents *and all other children of our parochial schools* may have an opportunity afforded them of acquiring a fuller knowledge of the history of Ireland than can be obtained by merely studying general history as now taught." [Italics ours.]

The plan of Mr. O'Connor and several other San Francisco Catholic gentlemen of Irish nationality, seems to have been to start Irish history classes open to all the pupils of the city parochial schools. The earthquake probably killed this plan for the time being.

Meanwhile the idea has been discussed by priests and laymen in different parts of the country, and we have had communications from Catholics of other nationalities than the Irish, advocating substantially on the same grounds the study of the history of Germany, Poland, etc., in the parochial schools of these respective nationalities.

The difficulty is that our children are already so overburdened that if we succeed in giving them a good training in the elementary branches, we are doing all that it is possible to do in the parochial primary school.

Of course, this elementary training may and should include the rudiments at least of the history of our common fatherland, the United States of America.*

But it cannot, under present conditions, include a special course in the history of this or that foreign country.

It is desirable, of course, aye very important, from the cultural point of view, that our children learn the essentials of general history, and especially of that particular country from which their ancestors came.

But they will have to be taught these essentials either at home or in the high-school or at college.

*Unfortunately this important branch is somewhat neglected in many of our schools, partly perhaps for the reason that we have not yet one good Catholic text-book of U. S. History.

When, the other week, at one of the meetings of the national convention of the American Federationof Catholic Societies, the Rt. Rev. Bishop of Scranton was called upon to speak a few words to the assembled delegates, he said, according to the *Catholic Union and Times* (XXXV, 18), "that some time ago a division of the A. O. H. in his diocese waited upon him to urge that Irish history be taught in the schools. He asked them how many had such histories in their homes, and the answer was, not one. He suggested that the better plan was to study the history themselves first."

Bishop Hoban is right. Let our patriotic Catholics first themselves study the history of Ireland or whatever other country they call their fatherland or the fatherland of their parents. Then they will be competent not only to instruct their children in it, but also to inspire them with that love for the ancient soil which is so characteristic not only of the true Irish, but of every cultured American, no matter to what race he may belong or how long it may be since his forbears transferred their Lares to "the land of the free and the home of the brave."

THE LOURDES QUESTION IN GERMANY

The late Prof. Hermann Schell of Würzburg, of whom P. Palmieri, O. S. A., says in the *Studi Religiosi* (May-June '06) that he was one of the profoundest and most original thinkers that theological science has produced in the nineteenth century, says in the first volume of his *Apologie des Christentums* (second edition, p. 337):

"To confine ourselves to the present time, we are referred to the facts of experience, to the miraculous cures wrought at Lourdes, Treves or other shrines. So far as I am aware, exact science has not yet undertaken to give a satisfactory explanation of these facts, or even to ascertain what the facts really are. It is still time to do this; but simply to ignore these things, as has been the practice hitherto, is no refutation of the belief in miracles, not even for him who holds that whatever happens, happens according to certain laws that suffer no exception; for there is a vast difference between the rule of law and the sole sovereignty of a mechanical world-view. The world of the spirit has its own laws,

which must be ascertained by observing and properly weighing the facts of the spiritual domain—history and the soul-life, religion and civilization."

One of the leading apologetical magazines of Catholic Germany, the *Magazin für volkstümliche Apologetik* (Ravensburg: Ernest Kley; monthly; 3.20 m. per annum), in an article on Lourdes, after quoting this passage from Dr. Schell's work adds (V, 5, 196):

"For this reason Pius X. insisted, towards the close of last year, that every single case of alleged miraculous recovery at Lourdes should be most carefully examined by the physicians. It were much to be desired that also non-Catholic doctors and such as are not Frenchmen would participate in these examinations. But no matter what the final upshot may be, let us remember that the credibility of our holy religion does not rest upon the miracles of Lourdes. The Church of Christ existed long before the opening of the Lourdes pilgrimage in 1853. The dogma of the Immaculate Conception had been defined and was universally believed by Catholics four years before that date. Nor can the justification of our belief in miracles in general depend upon the question whether they can be explained naturally or must be looked upon as real miracles. No apologetical writer or speaker—thus writes an eminent theologian—will ever, especially in the pulpit, treat the Lourdes question by itself, but only in connection with the central question: Are there miracles? What is a miracle? Are miracles possible? Can they be recognized as such? What do they prove? Here, treating the question in principle, we have firm dogmatical ground under our feet, and philosophy steps in to aid us. Here doubts which tend to attach themselves to non-essential points, vanish before the majesty of truth and falter in adoration before the infinite omnipotence of God."

This is both a safe and a reasonable position to take, and we recommend it to the Lourdes enthusiasts in this country.

* * *

ARE CATHOLIC BOOKS TOO COSTLY?

It is regrettable to hear eminent clergymen repeating the stereotyped plaint of a few thoughtless newspaper scribes, that Catholic books do not circulate because they are too costly.

At the recent Cleveland conference of the Catholic Educational Association it was emphatically charged that our Catholic publishers were a band of greedy blood-suckers, and about the same time a well known Western priest declared that the Catholic public had been shamelessly robbed for years by the publishers of the Baltimore Catechism.

Our readers know the Baltimore Catechism. They also know that it has never sold for more than five cents per copy retail, or two dollars and fifty cents per hundred wholesale. It takes no experience in book-making to see that there can not be a very wide margin of profit in a book of this size asuch at price.

In matter of fact, book for book, and kind for kind, Catholic books are not on the whole more expensive than others.

In making comparisons, of course, one must beware of using a false standard. As Father Judge pointed out recently in an editorial in the Chicago *New World* (XII, 31), while it is true that "you can buy out-of-copyright books or even copyright works of which enormous editions have been sold, at low cost," you will find there is no difference in prices if you "take up the secular book just out and the Catholic book just issued, both original and copyrighted."

And he proves his assertion by a comparison. "Try, first, the field of fiction, declared the most popular. Here is Quiller-Couch's *Shining Ferry* (Scribner, 260 pages), the price $1.50. Place against it Father Sheehan's *A Spoiled Priest* (Benzigers, 225 pages), and the price is only $1.25. Here is *The Garden of Allah*, Robert Hichens (Frederick Stokes, 280 pages), price $1.50, and here is Father Copus' *Shadows Lifted* (Benzigers, 262 pages), and the price is only one dollar. Elliott Flower's *Delightful Dodd* (295 pages) costs $1.50. *That Man's Daughter* (Benzigers, 260 pages) costs $1.25. The list could be extended indefinitly. In historical, travel and special works, class for class, similar results would be found. The Catholic Truth Society of San Francisco is today selling Sir Francis R. Cruse's new translation of Thomas à Kempis' famous *Imitation of Christ*—a beautfully printed, exquisitely bound 248-page volume, for—twenty-five cents."

And this in spite of the fact that Catholic books nowa days are, as a rule, as well printed and bound as secular

books. Fr. Judge says that "the same firm that manufactures for the MacMillans puts up the Benzigers' books also, using similar type, paper, and binding." Catholic novels are no dearer than secular novels in spite of this other fact that the secular publisher usually sells thousands where his Catholic brother sells hundreds. And the same is substantially true of scientific works.

We have dwelled on this subject more than once. Yet almost invariably when one advises a friend to read this or that Catholic book, the answer is: "O, I should like to, but Catholic books are so costly, you know. The Catholic publisher always charges more for his books than other publishers do for theirs; if he wishes people to buy his books, he ought to come down."

This has been so often repeated by word of mouth and in Catholic papers that, in the words of Fr. Judge, "most of our Catholic people now firmly believe it is true."

And because they believe it is true, even the few among them who are sometimes tempted to purchase a Catholic book, are apt to do without it, fearing that they will be robbed by the Catholic publishers.

Of course, the *fundamental* reason why Catholic books are not more extensively bought and read in this country, lies deeper. Miss Eleanor C. Donnelly, herself an authoress of considerable merit and reputation, indicated it thus in a recent letter to our friend Charles J. O'Malley of the Syracuse *Catholic Sun* (XIV, 49): "At the root of the whole question is the failure of modern Catholics to realize and appreciate their faith. Saturated with worldliness, their spiritual sense relaxed and dulled by the enervating, poisonous atmosphere they breathe, they seem to forget that, while faith comes by hearing, it is increased, enlightened, strengthened by certain vitalizing practices, among which a proper kind of reading holds an important place."

FROM THE SOLESMES POINT OF VIEW

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:—

Mr. Otten, in your issue of Sept. 1, in answer to Rev. P. Dominic, O. S. B., and myself, unfortunately does not appreciate at all the excellent work of the Solesmes School in

behalf of the traditional chant of the Church. Mr. Otten's erroneous argument may be formulated in this way: Rome has withdrawn its approval from the edition (of Desclée & Co.) with rhythmic signs as employed by the Solesmes School; Father Manzetti's work of harmonization is based on this rhythmic notation; hence his harmonization is at fault and cannot be recommended.

But to this we reply:—

I. Rome—to preserve the purity and integrity of the traditional melodies—will not officially sanction any edition with rhythmic signs on account of their private character, representing this or that school of singing; the rhythmic restoration of Plain Chant is quite a different question! Now, Manzetti's Requiem and Kyriale embody the principles of the Solesmes School, yet it is a fact that the rhythmical edition of the Solesmes Chant was used at the Gregorian Centennial at Rome, 1904, with the approval of the Holy Father; perhaps the edition *with rhythmic signs* enjoys the favor of Rome!

II. Mr. Otten quotes (p. 541): "The typical Vatican Edition with its purely traditional notation giving the traditional rhythm, contains without doubt the indications that are necessary and sufficient for the execution." The following passage written by Dom Pothier, the editor of the Papal Edition, in the *Revue du Chant Grégorien* (November, 1902, p. 53), reads quite different; here he recommends the Solesmes edition with rhythmical signs, saying: "The superabundance of graphical indications (rhythmical signs) or practical explanations may be useful and become a kind of necessity for certain classes of readers and singers." Dr. Matthias is of the same mind when he writes in the *Caecilia*: "Among the many editions of the Kyriale that have appeared and are in course of preparation, it is the Kyriale with rhythmical forms that will foremost attract the attention of the Church musician." Rev. P. Johner says in his *New School of Gregorian Chant* (p. 39): "The work [to sing according to rhythm] will be most facilitated for such singers, if they make use of editions in which the necessary rhythmical signs are illustrated." Such conditions are indeed a considerable help to singer and organist indicating the musical rhythm of the melodies; they give more practical information than

most theoretical works on the essence of rhythm in Plain Chant.

Mr. Otten (p. 543) quotes Dom Pothier's private opinion about this matter in his letter to Chas. Widor, organist at St. Sulpice, Paris: "Rhythmical signs constitute a grave alteration of the official notation." What a strange contradiction between Dom Pothier of 1902 and Dom Pothier of 1905, as editor of the Vaticana! But we should bear in mind that every change in form and shape of notes is an innovation, a difference from the old historical reading, a grave alteration of the official notation; or does even a direct condemnation of the edition with rhythmical signs in any way include a condemnation of *the theory of rhythm* according to the teachings of Solesmes? The well-known praises of Pope Leo XIII. and Pius X. for the learned work of the Solesmes School disproves this with evidence.

As to the accompaniment of Father Manzetti, we state once more:

I. This harmonization to the Solesmes Requiem is based upon the principles of the Solesmes School; it is therefore his private interpretation which has found favor with Dom Mocquerau, the greatest authority on the question of traditional chant. Mr. Otten's authorities are Widor, Guilmant, D'Indy, etc., as yet unknown names in this particular field of Church music, in the work of traditional chant. Who would place them beside the famous names of Guéranger, Pothier, Mocquerau? It is Dom Mocquereau, the Prior of the Solesmes Monks, who in the last twenty-five years has collected, studied, and interpreted thousands of ancient manuscripts in all parts of Europe. He is the founder of the *Paléographie Musicale*, wherein he published studies of which one alone would suffice to commend his name forever to the history of the restoration of the traditional chant.

II. Mr. Otten will have us believe that the withdrawal of Rome from the edition with rhythmic signs bespeaks dualism between Pothier and Mocquerau, or old and new Solesmes. If we take pains to examine, e. g., Dom Pothier's 12 Tantum Ergo (Biton, St. Laurent sur-Sèvres) we come to a different conclusion.

We see at a glance that for binary rhythm the short or weak syllable rests on the down beat of the measure; viz—

Tan— | tum er— | go sa— | cramen— | tum;

the identical rhythmical notation he uses also in the illustration of the Ave maris; viz—

A— | ve ma— | ris stel— | la—

(*Revue du Chant Grégorien*, January, 1895.)

Furthermore, as to the placement of chords in their respective harmonizations, every one recognizes the perfect similarity of system. Lhoumeau (who has harmonized the 12 Tantum ergo of Dom Pothier) and Manzetti, both commonly emphasize by change of chord the weak syllable on account of its being the musical beat in the melody. Pothier and Manzetti are then of the same mind. Father Manzetti has studied with a pupil of this great master. The congratulatory words of Dom Mocquerau on Father Manzetti's Requiem are plain enough when he writes: "It is with the greatest pleasure that I note your manner of rhythm in the Gregorian melodies and the perfect concord between the rhythm and harmonization. I agree absolutely with you."

In evidence of the above theory we refer the reader to the *Revue du Chant Grégorien* (Jan. 15, 1895), where Dom Pothier writes, after giving the above-quoted illustrative examples: "This seems to be inadmissible and paradoxical to certain musicians who persist in confounding and identifying strong with long notes, rhythmical accents with strong beats of the measure. To please modern musicians we cannot change melodies of the ancients, neither can we follow others who (in order to give ordinary Gregorian pieces measured divisions which are not proper to them, nor can be found in them, or to rhythms a rhythm which is not theirs) prolong, abbreviate, and misplace the traditional neums according to their own fancy."

III. The Vatican *Kyriale*, Mr. Otten states, was greeted with criticism and disapproval, not by the adherents of the former official version, but by the friends and followers of the Neo-Solesmes School. It may be news to know that about a month ago Dom Pothier, the President of the Pontifical Commission, sent official information to all publishers of the Vaticana as to thirteen corrections to be made in the next reprint of the *Kyriale*. It was the New Solesmes School in its critical examinations as to things traditional that gave out the notice that not only "rhythmic signs" but

also changes of musical signs are "a grave alteration of the official notation."

We are finally of opinion that Father Manzetti through the publication of his *Requiem* and *Kyriale* accomplishes more in uplifting Church art and the cause of Traditional Chant (fortunately restored to us by Pius X.) than Mr. Otten by his criticism on the Solesmes School, old and new.

Mt. St. Joseph, O. (REV.) A. HEMMERSBACH.

THE VATICAN KYRIALE IN MODERN NOTATION

It is decidely preferable to sing Gregorian chant from the Gregorian notation; but in order to make it accessible to choirs that might otherwise not sing it at all, the Holy Father tolerates the use of modern notation.

We have recently received two new editions of the chant with modern notation.

1. Kyriale seu Ordinarium Missae, Quod Iuxta Editionem Vaticanam Hodiernae Musicae Signis Tradidit Dr. F. X. Matthias. Pustet & Co. 1906. 25 cts.

Dr. Matthias, organist of the Cathedral of Strassburg, in conjunction with Dom Johner, O. S. B., of Beuron, and Rev. F. X. Engelhard, choirmaster at the Cathedral of Ratisbon, has here transcribed the melodies of the Vatican Kyriale nto modern notation, accompanied with indications for harmonization, accentuation, phrasing, etc., in accordance with the official notation.

Dr. Matthias, in a short preface, explains how the various indications are to be understood.

2. Kyriale seu Ordinarium Missae Conforme Editioni Vaticanae a SS. D. N. Pio X. Evulgatae, Recentioris Musicae Signis. Editio F.—Düsseldorf: Schwann. 1906.

This is another edition of the Vatican Kyriale in modern notation. As in the foregoing, the preface furnishes us with explanations as to how the signs for phrasing are to be interpreted.

While in the Matthias-Pustet edition the rule of never having more than two or three notes in a group is consistently adhered to, we here frequently find groups of four, sometimes of five notes. It is true that these may be subdivided

by the singer. There are also numerous other differences.

Uniformity in the reproduction in modern dress is quite as desirable as it is in the editions in Gregorian notation.

Pittsburg, Pa. JOSEPH OTTEN.

SAMPLES OF "GOOD READING" IN ONE OF OUR CATHOLIC WEEKLIES

In an editorial entitled "The Mistakes We Make," Mr. Charles J. O'Malley said recently in the *Catholic Sun* (XV, 15):

"Where is Arthur Preuss, and why is he not attending to his business of keeping straight the Catholic press of the country? Recent months the columns of some of our esteemed contemporaries have, according to statement, exibited a vast amount of misrepresentation."

After giving half a dozen or so of drastic examples, our esteemed confrère concludes his editorial "Confiteor" as follows:

"We [the Catholic newspaper editors of the country] are getting to be a little too gullible. Weare giving some news that isn't so. The reason is that we are swallowing much of the fodder prepared by the secular press."

Taking up at random one of the many Catholic weekly newspaper on our exchange table—it happens to be one of the leading ones and one of the best—we are appalled to find that editor O'Malley's plaint is more than justified.

The Cleveland *Catholic Universe* reproduces (issue of Sept. 7,) a reported interview of Archbishop Keane containing the following passage: "You ask me what is the root of all this trouble [in France]? I'll answer you: The root, the tree, the branches, the supporting basis of the whole political fabric which is bent on destroying the Church is Free Masonry. Now, understand me, the Free Masonry that exists in France today is not the Free Masonry of Great Britain and America. I question whether there is a Masonic lodge in the country that would recognize the acts of Masonry in France. There Masonry is Godless; its whole aim is to destroy all religion and to worship its own thoughts. Here the greatest men in the nation are Masons and God-fearing, God-loving men. There the opposite exists. Could any religion expect justice from such a group of men?"

Does the *Catholic Universe* really believe that His Grace of Dubuque made a statement so scandalous to Catholic ears? It ought to have either denied or refuted the reported interview or omitted it altogether. It reproduced it, however, without any comment and under such headings as would excite everybody's curiosity: "Predicts Short Reign for Pope. Archbishop Keane Makes Gloomy Predictions in Reported Interview."

Accordingly the average Catholic reader would reason thus: If, according to the Archbishop's words, the Free Masonry of France today is not the Free Masonry of America; if the former is godless, but not the latter; if, on the contrary, our greatest men are Masons and, at the same time, God-fearing and God-loving men; why then does the Catholic Church condemn Free Masonry here as well as elsewhere and forbid her members under pain of excommunication to join those God-fearing and God-loving Free Masons who belong to the greatest men in the nation?

On Sept. 21, the *Catholic Universe* gave great prominence to an article on the French crisis, in which the Abbé Klein defends the so-called "Associations cultuelles" or Associations of Worship. Since Abbé Klein wrote his paper, these Associations have been positively and unconditionally rejected by Pius X. "Therefore, concerning associations for religious worship such as the law prescribes, we decree absolutely that they cannot be formed without a violation of the most sacred rights which are the life itself of the Church. Putting aside, therefore, these associations, which our conscience forbids us to approve," etc. These associations are defended by the French writer as *not* "schismatic in character or incompatible with the essential discipline of the Church, as the partisans of the resistance pretend" [*sic!*] and as offering a means by which, "under the new regime, parishes and dioceses can be reconstituted both in accordance with the civil law and yet conformed to all the exigencies of Catholic discipline."

This view of the notoriously "Liberal" Abbé Klein is no longer tenable since the Pontiff has spoken. Why then reproduce it for the Catholic reading public? It can only confuse them and make them doubt the wisdom of the Pope's decision. At least, the *Universe* ought to have clearly and

expressly stated that the Abbé's view concerning the associations of worship can no longer be upheld since it is absolutely rejected by the Holy Father. However, the *Universe* says only that the Abbé wrote his article "before the pronouncement of the Pope in regard to the Associations Cultuelles and he takes the view [?] that these lay associations, while unjust in theory and hampering the Church at every turn in practice, are a lesser evil than the policy of absolute resistance." And again, in another place: "The article was written before the promulgation of the Holy Father's encyclical and hence considers freely the advantages and disadvantages of the Associations Cultuelles—the condition of the Church's recognition by the French government. This freedom of discussion is of course considerably modified by the provisions of the encyclical"..... This is a misrepresentation of the point at issue. The Abbé *defends* the Associations Cultuelles as *admissible*, the Pope *rejects* them as *inadmissible:* "Putting, therefore, aside *these associations*, *which our conscience forbids us to approve*, it is opportune to examine if *some other kind* of organization, both legal and canonical, can avert the threatened dangers of the Church." (See the *Universe*, Aug. 24,—"Pope Pius X.'s 'Non possumus.'")

But this professedly Catholic newspaper, the official organ of one of our right reverend bishops, is not satisfied with uncritically "swallowing much of the fodder prepared by the [sensational] daily press,"—the press which it has so often claimed it its mission to correct and to counteract. In its issue of Sept. 14, one of its regular editorial contributors, who signs "The Gleaner," offers to an unsophisticated Catholic reading public the subjoined "jotting" from Mrs. Wilfrid Ward's new novel, *Out of Due Time*:

"Do you think that Peter did not believe in the vision of Thabor when he warmed his hands at the fire, and denied his Master? The unutterable weakness of man whispers its mea culpa amid all the glories of Peter's tomb. You can hear it amidst the silent (!) thunders of the dome, or when the silver trumpets ring there of heaven's secrets. For, after all, the tomb is that of an apostate, and the highest state of man is to be forgiven."

What Catholic will not be shocked by the first part of

the last sentence? and what theologian will not condemn the second?

In the same issue "The Gleaner" treats us to several "jottings" from *The School of Saints*, by the late Mrs. Craigie. The second line runs as follows:

"Hope is the heroic form of despair."

Is not this sheer nonsense?

The last "jotting" begins thus: "The Protestants insist on the virtues—you must assume them if you have them not —the Catholics lay more stress on the sacraments. Now the virtues are, after all, the product of philosophy — — —"

The first sentence is a gross calumny against the Catholic Church; the reason considered in itself is ambiguous; taken in connection with the first, it is heretical. Speaking of Protestants and Catholics one understands by "the virtues," Christian virtues. Now Christian virtues are not the product of philosophy, but of man's good will and supernatural grace. Moreover, no one lays more stress on true Christian virtues than "the Catholics" or the Catholic Church. The Church's aim and end is to lead her children to true sanctity; but the sacraments are the God-appointed means of grace, and grace is a supernatural and necessary means to make us virtuous and holy; hence it is that "the Catholics" lay so much stress on the sacraments. From an expression used towards the end of the same quotation, it appears that the entire "jotting" is the utterance of a Protestant; but how can a Catholic newspaper print it as it stands without adding a word of comment or refutation?

PARERGA AND PARALIPOMENA

The Sad Case of Mr. William Henry Thorne.—We have repeatedly been asked what has become of Mr. W. H. Thorne, who formerly published and so vigorously edited the *Globe Review*. The subjoined touching letter written by one of his friends will explain:

"Mr. Thorne's case is truly a sad one. His mind has become so seriously affected that he has been placed in the Chester (Pa.) Asylum for the Insane. This is a public institution, quite unsuited to his needs, as, owing to limited space, the violent can not be separated from the milder cases of insanity. It is important that he be removed to

better surroundings, but this it seems impossible to effect at present on account of lack of funds. But, possibly, some of those who were once his friends, will be willing to aid in this hour of need. I have, myself, devoted a hundred dollars to this object—all my slender income will allow, and send this letter in the hope that others will feel, as I do, that a man who has used his best powers for Christ and the Church—his recent aberrations being amply accounted for by brain disease—should not be allowed to suffer from confinement among the lower classes of the insane poor. Any contribution for his relief and maintenance may be sent either to Miss Caroline D. Swan, 174 Eastern Promenade, Portland, Maine, or to Mr. Thos. J. Hunt, 623 Walnut Street, Philadelphia, Penn., his lawyer and life-long friend. They will be wisely and cautiously used for his best good, and the deed prove one of those which bless the doer. Pray for him!"

A Dark Picture of the Future of the Protestant Ministry in This Country is drawn by the Rev. Dr. W. F. English in the Hartford Seminary *Record* (Summarized in the N. Y. *Evening Post* of Aug. 25th.) It is not a mere expression of personal opinion or apprehension, but a summary of actual conditions, based on facts and figures obtained in response to letters of inquiry sent to fifty presidents of colleges and seminaries, pastors, and missionary superintendents, all of whom are supposed to be particularly familiar with the situation. While all of them were Congregationalists, and while the conclusions drawn by Dr. English therefore apply primarily to that denomination, he has no hesitation to indicate a belief that similar conditions prevail in all the Protestant churches in this country.

There is no need of our quoting the figures gathered by Dr. English. The principal result to which he has come in his inquiry are, that there is a growing dearth of ministers, particularly for small and poor congregations, and that while many circumstances combine to produce this state of affairs, the principal one must be sought in the spread of the commercial spirit among all classes in this country.

It is interesting, and perhaps useful for purposes of later reference, to note one passage from Dr. English's paper: "The Y. M. C. A. has been magnified at the expense of the ministry as furnishing a broader and freer field for Christian service."

A Great German-American Library.—Mr. Richard E. Helbig, of the New York Public Library, sends us his interesting pamphlet *Deutsch-Amerikanisches in der New York Public Library.* Mr. Helbig has charge of the Library's German-American collection, which is to embrace everything that has ever been put into print concerning the life, history, and literature of the Germans in America.

It is a wide field the collection is intended to cover: all books and pamphlets written by German-Americans, all books and pamphlets written about German-American matters printed reports of German-American societies and institutions, souvenirs of parish jubilees, chronicles of German parishes in this country—in fine, everything apt to throw light on the development of the German element in our cosmopolitan population.

It is gratifying to see that the scattered fragments are being brought together with such unexpected success. Whilst the collection is as yet far from being complete, the good results so far attained are an earnest of further progress. Two thousand titles of German-Americana certainly represent a very respectable nucleus and inspire the hope that in time this collection will become a complete garner of German-American history and literature.

To see this cause prospering is always the best encouragement for its supporters. "He that hath, to him shall be given," because it is not given in vain.

Donations for the German-American collection of the New York Public Library may be sent to Mr. Richard E. Helbig, Lenox Library Building, 70th Street and 5th Avenue, New York City.

The Library is doing a great and good work for the German-American cause and for that of American history in general; and the German-speaking Catholics of the country have an interest in seeing that they be adequately represented in what promises to become a prolific source for the future historian of the German element in this country and future historians of America generally

The Peter's Pence.—Bishop O'Connor, of Newark, in a letter recently issued appeals to his faithful people to aid our Holy Father in his present great need. He says:

"The bitter persecution of the Church in France at the hands of an irreligious government and the consequent difficulties to be encountered by the bishops and priests of that unhappy country to preserve, in spite of adverse legislation, the faith in the hearts of the people, will necessarily deprive the Holy Father of much of that pecuniary assistance and support which in past years he has received from the nation hitherto known as 'the eldest daughter of the Church.' It is but natural that he should now look to his children in the great Republic of the West, in which the Church enjoys the fullest freedom, to supply him with a more abundant portion of the means requisite to carry on the sublime work which devolves upon him..... It is true indeed, that the Pope himself, who all his life has been a model of Apostolic simplicity requires but little for his personal maintenance. But the office which he holds, the spiritual service of his faith-

ful children in every part of the world, renders it imperative that he should receive from his subjects such an abundance of financial aid as will enable him to carry on successfully the government of the Church."

The present condition of the Holy See does indeed loudly cry for assistance from the children of the faith in our great prosperous country. The Apostolic Delegate has recently sent out a pathetic appeal which has been liberally responded to from a number of dioceses. That the Holy Father may receive the full benefit of our loyalty and good will, however, it would seem necessary to *organize* the movement for gathering the Rome-feoh or Peter's Pence. Who will set the ball a-rolling?

The Slattery Case.—We have not hitherto referred to the apostasy of the V. Rev. J. R. Slattery, former President of Epiphany Apostolic College for the training of missionaries for the negroes, which has become so widely and sensationally known through the unfortunate man's article "How My Priesthood Dropped From Me" in the *Independent* of Sept. 1. There is one particularly ugly feature about this case, which has called forth a scathing communication from Mr. Harold Dijon, a layman, and at one time acting editor of the *Catholic World*, to the N. Y. *Freeman's Journal*, and published by Rev. Dr. Lambert in No. 3724 of that excellent newspaper. Mr. Dijon relates how Slattery, in 1891, offered to the *Catholic World* an article full of false charges against the Jesuits—charges which the author himself acknowledged to be false—; how the article was nevertheless published by the *real* editor of the magazine named, a Paulist Father and continues:

"The acting editor (a layman then, now, and always) was genuinely horrified at so much want of honesty and truth on the part of one who was a priest, and refused to have aught to do with the article. The editor in fact of the *Catholic World* allowed the article to appear in March 1891, and also allowed Mr. Rockwell to riddle it, a not difficult performance. When the writer of this [Mr. Dijon] remembers the pain Mr. Slattery caused him in 1891, and adds to the remembrance the knowledge that *as far back as 1888 he had ceased to believe in almost all the fundamentals of the Catholic Faith;* that he Mr. Slattery, then, in 1891, and for years after, continued to POSE AS A TEACHER OF CATHOLIC TRUTH IN A CATHOLIC SEMINARY, he the present writer, has many and mingled emotions. He understands, however, how Mr. Slattery continues to make statements obviously false, and known to the maker of them to be false. Mr. Slattery boasts that it has cost him nothing to throw up his belief in Christ's divinity, rather it has brought him a FEELING OF UNFETTEREDNESS. It does, though, cost him an emotion when he pon-

ders the fact that neither his nor any man's defection hinders the progress of the Bark of Peter on her immortal voyage."

The italics, etc., in the above quotation are Mr. Dijon's. That Slattery had long before his formal apostasy ceased to believe in the fundamentals of the Catholic faith, is corroborated by his own testimony in the *Independent* article.

The moral of the story is so obvious that we need not dwell upon it.

MARGINALIA

Prof. V. Zapletal, O. P., has written a brochure to prove that the Samson of the Bible, whose exploits and adventures with the Philistines are related in the Book of Judges XIII—XVI, is not a sungod, as some modern exegetes maintain. The fact that the history of Samson in some of its traits resembles the myth of Hercules, was recognized already in the early days of Christianity. The Fathers thought that the latter was an imitation of the former. Latterly this theory has been reversed, it being asserted that the Bible story is a myth. P. Zapletal examines the various opinions advanced on this head and concludes that the resemblance of this distinctively Hebrew story to certain pagan myths is merely accidental. (*Der biblische Samson.* Freiburg i. d. Schweiz: Universitätsbuchhandlung. 80 pp.)

Rev. Fr. N. Noldin, S. J.,—himself, as our readers know, an eminent moralist—concludes a masterly review of Fr. Lehmkuhl's recent brochure, *Probabilismus Vindicatus* (Herder 1906. Cfr. CATHOLIC FORTNIGHTLY REVIEW, XIII, 11, 367) with these words: "May I be permitted to utter the request that this whole hopeless controversy, which profits no one but the enemies of the Church be, at length terminated? The attempt to destroy probabilism will never succeed; but it furnishes the enemies of the Church weapons with which to combat her." (*Zeitschrift für kath. Theol.*, 1906, 3, 554—5.)

The inventor of Volapük, Msgr. Martin Schleyer, recently celebrated the seventy-fifth anniversary of his birth in Constance, where he is living in retirement. He is still at work on his world-language and is confident that, notwithstanding the growing popularity of Esperanto, Volapük will be the international language of the world. In addition to grammars and chrestomathies of his "world-language," Msgr. Schleyer has published several religious anthologies and is editor of a Church music monthly called *Sionsharfe*. He is credited with an acquaintance with eighty languages.

Now that the school teachers in Chicago and elsewhere have been "unionized," a movement has been set on foot in Philadelphia to organize the pupils along "union" lines. It is indeed "a genuine advance"! Each child is to begin by wearing the button of his father's union. Well, the sons of the preacher, the doctor, the bank cashier, the government employee, the grocer, the milkman, the horse-jockey, the acrobat, and five hundred other taxpayers will come to school without the union label. Their schoolmates will point the finger of scorn at them; their teachers will give them the absolute minimum of instruction permitted by law. They will undoubtedly go home in tears. It is easy to imagine the conversation taking place that evening. "Father, why don't you join the union?" "My son, there is no union in my particular occupation." "Then, father, please have one formed to-morrow, because I cannot stay in school until you do." It will be a more effective form of influence than could be applied by mobs shouting "scab" at men who do not regard that as a term of opprobrium.

LITERARY NOTES

—*A Manual of Theology for the Laity*, by Rev. P. Geiermann, C. SS. R., is what its subtitle indicates: "a brief, clear, and systematic exposition of the reason and authority of religion and a practical guide book for all of good will." (VII & 408 pages, small 8vo. Benziger Brothers. 60 cts.) While not as clear-cut and systematic as Fr. Coppen's *Systematic Study of the Catholic Religion*, it is more popular in style and more prolix, especially in answering current objections. It can be recommended to inquiring truth-seekers and to converts who have not the time or the preliminary training to study Catholic theology more scientifically.

—Rev. Andrew Klarmann, A. M., of Woodhaven, N. Y., has published his *Felix Aeternus or a Christmas Bride* in a second revised edition (Fr. Pustet & Co.). This modest little three-act "Christmas play" contains some cleverly done English renditions of such popular German Christmas songs as "Stille Nacht" and "Schönstes Kindlein." We quote a stanza:

"Holy night, silent night,
Heaven's light streaming bright!
Nestling by that God-blest pair,
Lovely Babe so pure and fair,
Slumber in sweetest repose!
Slumber in sweetest repose!"

—A recent valuable publication of the University of Chicago Press is *The Legislative History of Naturalization in the United States*, by Frank George Franklin (330 pp.).

—The *Berichte* (Washington D. C., 1905) of the Deutsche Historische Gesellschaft für den District Columbia, a newly organized society, contain a study of "Die ersten Deutschen im nachmaligen District Columbia," by Dr. Chr. Strack.

—The fifth volume of *Documentos Inéditos ó muy Raros para la Historia de Mexico* (Mexico: Bouret, 1906, 287 pp.) contains a collection of records relating to the Inquisition in Mexico from the XVI. to the XIX.

centuries. These documents, for the most part inedited, are preserved in the Museo Nacional of Mexico.

—Reviewing *The True Andrew Jackson* by Mr. Cyrus T. Brady (Philadelphia: Lippincott Co.) the *Independent* (No. 3013) says: "He has not had time to delve and dig in the sources. If one will but look at the long list of books written by Mr. Brady during the last five years, one will realize how unjust it is to ask him to get acquainted with the subjects he writes about."

—The late Rev. William Faerber's Catechism not only has given satisfaction in the schools in which it has been introduced, but has served as a model to the best catechisms since composed in several European countries. It is simple in language, easy to memorize, imparts a correct and sufficiently thorough knowledge of our holy religion, and is well adapted to inspire solid piety in the children. As a guide and a help to catechists, Father Faerber composed in German a commentary on his catechism in three volumes, containing in full the admirable explanations he was wont to give to the children. To place so useful a work within the reach of all, it was resolved to give it to the public in an English dress. But at the suggestion of the publisher, the reverend gentleman entrusted with the translation, himself an experienced catechist, undertook to condense the work into one volume, giving only here and there the author's explanations in full, to serve as models to junior catechists. Those who have examined the translator's work (*Commentary on the Catechism of the Rev. W. Faerber. Edited by Rev. F. Girardey, C. SS. R.* B. Herder. Cloth net $1.75), pronounce it well done and do not hesitate to predict for it a large sale, not only among cate chists, but also among all who wish to become acquainted with the doctrines and practices of our holy religion.

—*St. Antony's Almanac for 1907* has come to hand. This excellent Catholic annual is published by the Franciscan Fathers of the Province of the Most Holy Name and can be had for twenty-five cents a copy from the Franciscan Monastery, 174 W. 15th Street, Paterson N. J. Besides the usual calendarium and various useful memoranda, the present issue contains many interesting stories, essays, and sketches. We have read with particular pleasure the article on "A Home of Real Scholarship" (Quaracchi, whence the works of St. Bonaventure have been given to the world in a critical edition and where the *opera omnia* of Alexander of Hales are now being prepared for the press), and the description of the various churches dedicated to St. Antony throughout the United States. While we cherish the devotion to St. Antony, we may be permitted to say, in this connection, that we are glad its promoters no longer insist quite so extravagantly on the Saint of Padua having been a great wonder-worker; not only because, as noted *en passant* on page 70 of this Almanac, there is "a scarcity of authentic documents of the life and deeds of the Saint," but also and chiefly for the fact, brought out so strongly of late by Prof. de Kerval, that the authentic *acta* of St. Antony afford scarcely any foundation for the exuberant growth of astounding miracles with which Legend has surrounded his name. Though no doubt a great Saint, Antony of Padua was not during his terrestrial life a *thaumaturgus*.

—In his lecture on *Miracles*, in the Second Series of the "Westminster Lectures, Edited by Rev. Francis Aveling, D. D." (London: Sands & Co. St. Louis: B. Herder. 71 pp. Price, bound, 30 cts.) Gideon W. B. Marsch adopts the definition of Aquinas and rightly insists that to be a miracle, an event must "transcend *all* the forces of nature;" which does not, however, mean that it must violate, suspend, or be contrary to them—a point which it is very necessary to bring out in treating this subject. The author makes a mistake by haling in as proofs the alleged miracles of Lourdes. We believe with Dr. Wilfrid Ward (*Dublin Review*, No. 277) that, while "there will never be wanting in Christianity and its story evidence of the marvellous powe

of God, it is a very different thing to make such evidence stand or fall by our ability to regard this or that event as a breach of the fixed laws of nature." If you assume the position of Dr. Marsh, "your religion," (in the words of Father Waggett), "will rest upon the gaps in the completeness of our physical knowledge, and whenever one of these gaps is bridged, one of the pillars of your chapel of devotion will be undermined." (See CATHOLIC FORTNIGHTLY REVIEW, XIII, 15, 467—8). We take it that it is, or ought to be, one of the main objects of these "Westminster Lectures" to caution Catholics against such fallacies.

—A recent brochure by Rev. P. Reginald M. Fei, O. P., published by G. Beauchesne & Cie of Paris (price fr. 2.50), treats of three important and interesting subjects, as its title indicates: *1. De Evangeliorum Inspiratione. 2. De Dogmatis Evolutione. 3. De Arcani Disciplina.* While we find ourselves in accord with the author in the conclusions at which he arrives in the second and third treatise, we can not indorse his contention in number one: that "Res et sententiae omnes Evangeliorum divinitus inspiratae sunt." Such an assertion is contrary to the teaching in our seminaries and of our best theologians. Nor does the author strengthen his case by quoting St. Chrysostom's "In sacris litteris neque syllaba vel apiculus est in cujus profundo non sit grandis quispiam thesaurus,"—a phrase which may have some value in mystic theology, but is critically untenable. Pace Fr. Reginald M. Fei, we accept the opinion of Fr. Pesch, S. J., on the inspiration of the Scriptures.

BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Catholic Churchmen in Science. Sketches of the Lives of Catholic Ecclesiastics who were among the Great Founders in Science. By James J. Walsh, M. D., Ph. D., LL. D., Professor of Medical History, Fordham University Medical School, and Professor of Physiological Psychology in St. Francis Xavier's College, New York. Philadelphia: *American Ecclesiastical Review* (Dolphin Press). 1906. pp. X—221 8vo. $1. (plus 8 cents postage) net.

The Bread of Life. Thirty-two Devotions for Holy Communion, Together with Other Prayers. Compiled from the Works of the Fathers of the Church and Other Devout Writers. Especially for Those Who Communicate Frequently. By Rev. F. Willam. New York, Cincinnati, Chicago: Benziger Brothers. 1906. 180 pp. 12mo. 75 cts.

Westminster Lectures. Edited by Rev. Francis Aveling, D. D. Second Series:—Evil: Its Nature and Cause by Rev. A. B. Sharpe, M. A. 70 pp.—The Secret of the Cell by B. C. A. Windle, M. D. 51 pp.—Science and Faith by Rev. Francis Aveling, D. D. 63 pp.—The Divinity of Christ by Rev. Joseph Rickaby, S. J. 38 pp.—The Higher Criticism by Rev. William Barry, D. D. 59 pp.—Miracles by Gideon W. B. Marsh. 71 pp.—Per copy, in paper covers, 15 cts.; bound, 25 cts.

Jesus of Nazareth: The Story of His Life Written for Children by Mother Mary Loyola, of the Bar Convent, York. Edited by Fr. Thurston, S. J. Second Edition. Illustrated. XVI & 401 pp. For sale by Benziger Brothers. 90 cts.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann. The Popes During the Carolingian Empire: Leo III. to Formosus, 795—891. — Vol. III: 858 to 891. London: Kegan Paul, Trench, Trübner & Co. St. Louis: B. Herder. 1906. 411 pp.. 8vo. $3. net.

Die Grundlagen der Seelenstörungen. Von Julius Bessmer, S. J. (94. Ergänzungsheft zu den *Stimmen aus Maria-Laach.*) Freiburg and St. Louis: B. Herder. 1906. VIII & 192 pp. 8vo., paper covers, 75 cts.

Erinnerung an Leo XIII. Gedanken über die weltgeschichtliche Bedeutung seines Pontifikates. Von Stanilaus von Smolka. VI & 108 pp. small 8vo. Freiburg and St. Louis: B. Herder, 1906. 45 cts. net.

Charlie Chittywick. By Rev. David Bearne, S. J. 205 pp. 8vo. New York, Cincinnati, & Chicago: Benziger Brothers. 1906. 85 cts.

Geschichte der Evangelienbücher in der ersten Hälfte des Mittelalters. Von Stephan Beissel, S. J. Mit 91 Bildern. (Ergänzungshefte zu den *Stimmen aus Maria Laach:* 92 u. 93). B. Herder. 1906, VI & 365 pp. 8vo. $1.75 net.

Abendländische Palästinapilger des ersten Jahrtausends und ihre Berichte. Eine kulturgeschichtliche Skizze. Von Dr. Anton Baumstark. (Zweite Vereinsschrift der Görres-Gesellschaft für 1906. VI & 87 pp. 8vo. Köln: Kommissionsverlag und Druck von J. P. Bachem. 1906.

Der Wanderer. Kalender für das Jahr 1907. Mit zahlreichen Illustrationen. 6. Jahrgang. St. Paul, Minn.: *Der Wanderer.*

Catholic Home Annual. 1907. 25th Year. Benziger Bros. 25 cts.

Cantiones Selectae. A Collection of Offertories, Motets, Hymns for Benediction and Antiphons to the B. V. M. For Two Equal Voices, Male or Female. Compiled by J. B. Hoffmann. (Fischer's Edition No. 2889.) New York: J. Fischer & Bro. Score, 80 cts.

The Other Miss Lisle. By M.. C. Martin. 281 pp. 8vo. Benziger Bros. 1906. $1.25.

Die Jesuiten und die Friedensfrage in der Zeit vom Prager Frieden bis zum Nürnberger Friedensexekutionshauptrezess 1635—1650. Von Dr. Ludwig Steinberger. (Studien und Darstellungen aus dem Gebiete der Geschichte. V. Band, 2. und 3. Heft.) XXIV & 216 pp. large 8vo. B. Herder. 1906. Net $1.35, (unbound.)

Geschichte des Vatikanischen Konzils von seiner ersten Ankündigung bis zu seiner Vertagung. Nach den authentischen Dokumenten dargestellt von Theodor Granderath, S. J., herausgegeben von Konrad Kirch, S. J. III. (Schluss) Band: Vom Schlusse der dritten öffentlichen Sitzung bis zur Vertagung des Konzils. Die Aufnahme der Konzilsentscheidngen. (Die päpstliche Unfehlbarkeit.) XXII & 748 pp. 8vo. B. Herder. 1906. Net $4.20.

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A PLEA FOR CATHOLIC SOCIAL ACTION

THE American Federation of Catholic Societies, in its recent convention at Buffalo, has again emphasized the need of Catholic social action—a cause so dear to the heart of the CATHOLIC FORTNIGHTLY REVIEW—by urging upon American Catholics a thorough study of the social question and the formation of Catholic workingmen's societies.

It is indeed a crying need. For while we are idle, Socialism is intrenching itself everywhere and poisoning even the minds of many Catholics, as we can affirm from personal knowledge.

How Catholic social action should be brought about, is a subject deserving of more attention than it has yet received in this country. A recent article of the *Toledo Record* on the German "*Volksverein*," which was reproduced by a number of Catholic contempories, was very instructive. A paper on "Catholic Social Effort in France" in the July *Dublin* ought to be similarly manifolded and issued if possible in pamphlet form. We adapt a few of its concluding paragraphs on the need and modes of Catholic action in general.

About the desirability of promoting an interest in social work among ourselves, there can be no manner of doubt. The Holy See has it abundantly clear that we all, clergy and laymen alike, in our days have a special responsibility in the matter. The Catholic Church is called upon to face the new and unique situation created by the growth of the proletariat and the pressure of economic liberalism. She has to set about the conquest of enormous masses of men, who find themselves, through no fault of their own, as remote from Christian influences as the most inaccessible savages; men who have no spiritual ideals, no background to life; men whose existence is one of endless and hopeless drudgery—a dull acquiescence in meaningless routine.

It is not easy to exaggerate the peril to the race which springs from this fundamental spiritual poverty. The note of warning is sounded on every side. The remedy must partly lie in education, but not in such education as the State can provide. What is wanted is a discipline of mind

and heart which will draw the severed classes together into conformity with the principles of the Gospel.

This the Catholic Church alone can fully provide. Yet how is the Church to come into contact with these classes?

"The laborer of to-day," writes Mr. F. W. Head, "does not look for real help to the Church. The labor leader, the political leader, the free-thinker will command his attention, for he believes that with them lies the power to do him present good."*

"To do him present good;"—"Pietas ad omnia utilis est." Here is the only ground on which we can approach the problem. "Christianity," says Dr. Barry, "is not a thing that you can put into commission or get done by contract. If I am asked how it is to be brought to the masses, I reply: Show them how they can be saved by it and enabled to live a true and human life in this world; then perhaps they will believe."

Seldom, perhaps, in the history of the Church has there been such an opportunity for wholesale conquest. The working classes are looking for guidance. One economic panacea after another has failed them and they will surrender themselves to an institution that comes to them with knowledge, sympathy, and authority. But action must be prompt, or the flood of rationalistic and Socialistic literature which is sweeping over the country will make conquest impossible.

With regard to method, we cannot do better than follow the lead of the Catholics of Germany and France and insist first of all upon the necessity of study. In particular we would recommend the creation of *cercles d'études*, which are such a potent means of producing effective enthusiasm. Little groups of interested workers may be created in every variety of circumstances. Informal meetings held weekly by three or four Catholics with, if possible, the active co-operation of a priest, may produce great results. We have college and university men among us who might give impetus to such a movement. Organization and intercommunication between the groups would come later. The first thing to secure is interest and spontaneity. The need is to create apostles rather than committees. It is possible, too, that more might be done in our Catholic colleges to interest the

*_The Heart of the Empire_, p. 269

bigger boys in work of this kind. Lectures, debates, and essay competitions might be employed to arouse interest in the social question.

* * *

EIGHT NEW CATHOLIC STORIES

Tom Losely: Boy. By J. E. Copus, S. J. (Benziger Brothers. 85 cts.)

In this new story the clever author gives us an entertaining description of scattered incidents in the life of a small boy. The hero would be more natural if the author were not continually drawing the reader's attention to his good qualities. One actually begins to fear Tom may be listening in some corner to the singing of his praises and may become inclined to vanity, which is certainly not one of his faults so far.

*

"Jack." By a Religious of the Society of the Holy Child.

A book of unusual merit. While it is intended for children, their elders will enjoy it quite as much. The authoress is evidently an English-woman, for no one else could picture in so natural and easy a manner English life in an English setting. Most of us love example better than precept, and all the teaching of this story is of the former variety.

*

"Not a Judgment." By Grace Keon. (Benziger Brothers. $1.25.)

The writer of this novel deserves the encouragement of a more detailed notice than our space allows. The style is much better than that for which we are accustomeed to look in an American Catholic novel, and the plot is interesting and carefully worked out. Unfortunately in the chapter headed "Heroic Subterfuge," a course of conduct opposed to Catholic ethics is not only condoned, but enthusiastically praised. This is a most serious blemish in a book which will no doubt find many readers.

*

Bridget or What's in a Name? By Will W. Whalen. (Mayhew Publishing Co. Boston. $1.)

This tale may and probably does give a true picture of

life in a coal-mining district. It fails utterly, however, at describing what is beyond the smoke line. The author evidently aimed at making honest poverty more attractive than affluence coupled with degeneracy, and his efforts are certainly praiseworthy.

*

In Hard Days. By Redeatis.—*Ardent Natures.* By Mary Radkersberg-Radnicky.—Translated from the German by Rev. L. A. Reudter. (Society of the Divine Word, Techny, Ill. 40 cts.)

The first of these stories, descriptive of the time of the German "Kulturkampf," is full of interest and opens up a wider range of thought than is often suggested by so short a tale. The second story is tragic and a little bit overdrawn. The translation is not always smooth or free from the German manner, and this fact mars to a certain extent what is otherwise very refreshing reading.

*

The Confessor at Court, or the Martyrdom of St. John Nepomucene. Adapted from the German by Rev. L. A. Reudter. (Society of the Divine Word, Techny, Ill. 50 cts.)

This is a historical tale, but it adheres so closely to facts as to read much more like history than romance. It is of absorbing interest and should be acceptable to young and old. The printing and binding are not quite worthy of that which they inclose, and the translator does not always think in English; but even in so inadequate a dress we welcome the interesting little book.

*

The Soggarth Aroon. By Rev. Joseph Guinan, C. C. (Benziger Brothers. $1.)

We have here a series of sketches of Irish life which have a flavor and a value all their own. Their key-note is sincerity. They make delightful reading, moving us first to tears and then to laughter, and leaving us wishing there was "just one more." SUSAN TRACY OTTEN.

NEWMAN THROUGH FRENCH SPECTACLES

In a paper under this caption, contributed to the *Tablet* (No. 3454), Dr. Wilfrid Ward protests against the way in which certain French writers misunderstand and misrepresent Newman and his teaching on the development of doctrine. These misrepresentations, he thinks, go "far deeper than may appear at first sight and might easily be made to strike at the root of Newman's philosophy of Catholic dogma."

There is this peculiarity about Newman's style, says Dr. Ward, that "his sentences are physiologically and not mechanically united," so that "to isolate one is like amputating a limb." Moreover, "the extreme subtlety of his use of words and his fine sense of the most delicate shades of their meaning, add to the difficulty of isolating sentences, for a neighboring sentence will at times color the significance of a word or phrase."

That foreigners, to whom the finer shades of meaning are necessarily imperfectly visible, should misunderstand the great English convert, is not therefore to be wondered at. Are not Englishmen themselves at variance as to the real import of Newman's teaching on doctrinal development? And are there not many among us who, though they have not read Newman "through French spectacles," yet feel like the Bishop of Nancy that the views contained in his *Essay on Development* are "dangerous"?

It is interesting to get Mr. Ward's explanation of Newman's much-disputed work:

"It may be said briefly that Newman throughout contemplates three stages of divine Truth: 1. Truth as it is in itself and as known to God. 2. Truth as it was revealed *per modum unius* to the Apostolic Church—such an impression or idea of divine Truth as it is possible for man to have; a symbolical picture of the Reality. This idea or picture, given to the Apostles in direct revelation, was handed on by them to their successors. 3. The gradually more exact comprehension in the Christian mind of the outcome of this picture, and the consequent filling up by theology and express dogmatic definition of details implied but not expressed in earlier statements of revelation, as one may complete in an oil portrait a face (I venture on an analogy of my

own), the genius and character of which are given unmistakeably in a charcoal sketch. The idea conveyed by the original outline sketch does not change, but the sketch is completed by filling in what it from the first implied.

"Both the first and second stages in the presentation of divine Truth are unchangeable. The third alone changes —or rather developes—namely, that subjective comprehension and analysis of divine Truth, the unchangeableness of which in the mind of God and in its revealed counterpart is recognized. With this process Newman has dealt with a new genius. He has familiarised us with a new expression. But the broad facts stand on the face of the history of dogmatic theology. The alternate hypothesis which he mentions—that later definitions were always precisely known, but held back at first on account of the *disciplina arcani*—has, I think, now few or no advocates. It can hardly be reconciled with the circumstances attending later definitions—notably those of 1854 or 1870. The greatness and orginality of Newman's work I am the last to undervalue. He employs a philosophy of ideas which is almost startling in its reach and profundity. He has shown the process of intellectual analysis and explication of dogma to be largely indebted to the philosophies and science of successive times. He has shown the great transformations which the aspect of theology may undergo without prejudice to what is divine and unchangeable in the revelation. But his whole analysis relates to man's growing and (in that sense) changing apprehension and explication of God's unchangeable truth."

According to such French writers as Michaud and Bremond, Newman's theory impugns the unchangeableness of God's truth; and we have on previous occasions quoted English-speaking theologians whom it had impressed in like manner.

We do not think that Dr. Ward's article has cleared up the question: Is Newman's theory of doctrinal development orthodox?

HOMICIDE AS AN AMUSEMENT

The New York *Independent* publishes in its No. 3019 an editorial article which reads like a chapter in a forthcoming "History of the Decline and Fall of the American Nation." We quote a few para-graphs:

"Some who witnessed the Atlanta massacre give it as an extenuating circumstance—extenuating, mind you—that the riots were begun by frolicsome rowdies, who attacked and beat negroes in a playful spirit, just as in other communities they knock off hats and tickle necks. We have never witnessed a lynching, but we have seen something more horrible—little children playing at lynching one of their schoolmates. To kill a man in wrath is bad enough, but to kill him in fun is much worse.

"Delight in seeing people in danger of death is only an attenuation of the same wicked emotion. What did 200,000 people go into Long Island at sunrise last Saturday to see? Was it purely to witness the conquering of space and the triumph of man over machine? Was it merely to see which country made the best automobiles or which chauffeur was the most skillful? It must be admitted that a very large, if indeterminate, element of their enjoyment of the race was the well-founded expectation that somebody, participants or spectators, would be killed. The crowds gathered thickest at such points as the hair-pin curve, where the anticipated 'accidents' were most likely to happen. The result of the race was a disappointment to many people. Only one man was killed and four or five wounded. It was only by chance or mischance that it was not a dozen. But it was thrilling to see an auotmobile weighing a ton run at the rate of a mile a minute through a lane of spectators so narrow that it brushed their clothes on either side, or dash through a fence straight into a scurrying crowd. A car driven by an Italian millionaire became unmanageable on account of the steering gear, ran over a thirteen-year-old boy, and smashed against a telegraph pole. The Italian shed tears, not, of course, because he had hurt the boy, but because he was out of the race in the first round. Tracy, driving an American car, ran over a boy and smashed both his legs, but fortunately the accident did not delay him a second. Shepard was not so lucky, for in killing his man he bent his crank and was soon obliged to quit. He did not notice that he had run over anybody until his mechanician suggested that as an explanation of the bent crank.....

"One day last summer we sampled the popular amusements of Coney Island and found them essentially the same

as those that pleased the Roman senate and people 2,000 years ago. The bloodshed was not real as formerly, but mostly fictitious or potential, still the enjoyment of the crowd in it had the same basis. First there was a Wild West show culminating in a lynching, when a thousand spectators enjoyed the sight of a horse-thief dancing in the air. Then we went to the lions' cage, where a crowd was watching a one-armed lion trainer; eager to see his other arm torn off by the beast which had a few months before bitten off the first. When the lions left the cage, most of the crowd went away, for the performances of seals, dogs, goats, and monkeys, though quite as interesting as illustrating the power of man and the capacity of animals, had no element of danger. The trapeze acts we saw would have been just as beautiful if there had been safety nets underneath, but these would have diminished the attraction to the degree that they decreased the danger. Looping the loop and other centrifugal diversions obviously derived much of their popularity from their ostensible danger. The 'Dip of Death,' in which an automobile turns a somersault in the air, though very interesting and instructive as an experiment in physics, would not have drawn the crowds unless they had known that a helpless girl was bound in the machine. For refreshment, after so many harrowing scenes, we went to a restaurant where the moving pictures gave us a vivid representation of 'the great game,' the hunting of men. It was evidently thought a suitable and graceful accompaniment to the badinage and flirtation at the tables to watch the struggles of a girl in the hands of a black brute in the woods, and it apparently added a pleasant piquancy to the ice cream to see the writhing negro burning a the stake."

"A NEW SCHOOL OF GREGORIAN CHANT"

Neue Schule des gregorianischen Choralgesanges von P. Dominikus Johner. Benedikt ner von Beuron. Pustet & Co. 80 cts.

The same work under the title: *A New School of Gregorian Chant, Translated into English by H. S. Butterfield.* Pustet & Co. Price $1.

This *New School of Gregorian Chant*, the most complete manual of instruction in liturgical music which has been published since Haberl's *Magister Choralis* or Dom Ambrose

Kienle's *Choralschule*, is divided into three parts: the preparatory, normal, and high-school. By stages the learner is guided into the liturgical significance of the chant in such a manner as it can be done only by those who constantly live and breathe in its spirit.

Mr. Butterfield's translation, though faithful in general, differs from the original in the pronunciation of the consonants in Latin. For instance, we are told that *c* before *e*, *i*, *y*, *æ*, *œ*, and *eu*, should be pronounced like *ch* in *cheese; cedrus*, *cibavit=tschedrus*, *tschibavit; xc* before *e*, *i*, *y*, like *gsh* in *egg-shell; excelsis=eggshelsis.* Why we should adopt the modern Italian pronunciation of the Latin language is not apparent, especially as the author whom Mr. Butterfield translates, leaves things as they have been from time immemorial in German-speaking countries. There are few, moreover, who think that the modern Italian pronunciation of Latin will be adopted as standard and official if the authorities should ever act on this question. Speaking from a merely musical point of view, the *c*, softly pronounced, is far less destructive of tone than *tsch*, an accumulation of consonants which cannot be sung and which are in fact mere noise. It may be well to remember that in order to minimize the obstructive nature of consonants, English artist-singers pronounce *shall*, *she-yall*, instead of in the manner in which it is enunciated in speech.

The excellence and exhaustive character of the *New School* causes one to wish that its publication had been delayed a few months, i. e., until the appearance of the Vatican *Graduale*. Excepting those taken from the Vatican *Kyriale*, the melodies chosen as illustrations are all from either the Solesmes *Liber Usualis* or *Liber Gradualis*. It there is to be as great a difference between the forthcoming *Graduale Romanum* and the Solesmes *Liber Gradualis*, as there is between the Solesmes and the Vatican *Kyriale*, these illustrations will not be quite adequate. Dom Johner, while holding to the theory of equal note values, which theory in his opinion "alone prevents the singers from adopting an unpleasant and often violent forcing of the tone," remarks that, although "the *notes* are of the same length, the *tones* are not always of the same length," and that "plain-chant has various means such as the *pressus*, *quilisma*, *bistropha*, *tristropha*, and *mora vocis*, by which it can

effect a different duration of sound." All of which sounds more like an apology for singing all notes alike than a justification of this method.

In the matter of harmonization of the chant the author is rather more latitudinarian than any one of those who have treated of the question so far. While he insists that the harmony should be strictly diatonic, he adds: "Nevertheless a sharp or a flat foreign to the scale is not such a great misfortune, but the general effect is purer, more chaste, where only diatonic harmony is employed." In the main, with regard to accompaniment, Dom Johner stands on the same platform as Dr. F. X. Matthias, whose guiding principles he quotes.

Both the German and the English edition of the *New School of Gregorian Chant* are gotten out in the substantial form we are accustomed to look for from the publishing house of Pustet.

Pittsburg, Pa. JOSEPH OTTEN.

CATHOLIC BOOKS IN PUBLIC LIBRARIES

A Catalogue of Catholic Books in the Buffalo Public Library (issued by the Catholic Federation of Buffalo. 1906) shows what a local federation can do towards supplying the general public with Catholic books, if it will take up the matter in earnest with the library authorities and—this is a very important point—create a demand for Catholic books in the public library by inducing Catholics and others to consult and borrow them. This Catalogue contains, in four divisions (1. Miscellaneous Books; 2. Novels; 3. German books; 4. Periodicals; 5. Various Booklists). a fine array of Catholic literature, of which the compilers can justly say, that "the average is from a literary standpoint, at least as perfect as the average of the rest [non-Catholic], while in moral purity and healthful tone they compare most favorably with the best of the others."

Of course, a Catholic library in a city—or still better in every parish of a city is something we should never cease to strive for. But as long as there are Catholic patrons of the public library, as there are everywhere, we presume, the

public library ought to have its quota of Catholic books and a catalogue of them must be most welcome.

A valuable feature of this Catalogue is the prefatory note on "Books Forbidden by the Church." It is there pointed out by Rev. F. S. Betten, S. J.—to whom, we believe, belongs the chief merit for the publication of this Catalogue—that Catholics owe it to themselves not to endanger their souls by reading bad books, and that it is a mistake to suppose that all bad books are on the Index. "Forbidden books," he says, "are all books against faith and good morals, among them especially books defending or representing as tolerable divorce, secret societies, spiritism, Christian Science and similar superstitions." Again, in regard to all books not nominally on the Index, "we are bound in conscience to look out for ourselves and to listen to the advice of people who know better, lest by reading a book we admit a deadly poison into our minds." Fr. Betten calls particular attention to the fact that "prayer-books, books on Bible-study, and other branches of religious knowledge must have the approbation of a bishop."

This *Catalogue of Catholic Books in the Buffalo Public Library* can be had from the office of the *Catholic Union and Times* for seven cents, postfree, and we would advise our readers to procure a copy: both for the value of the book-lists it contains, and also to see what can be done in this direction by energetic Catholics.* This movement should be transplanted to every other city and town in the land. Public libraries everywhere need looking into and looking after. In the words of a prominent Catholic writer: "Catholics until now, have been too busy making a frugal living and in keeping the wolf from the door, to give much attention to their public rights as taxpayers, in the matter of public libraries—those great educational factors in community life. Their hard-earned dollars are spent in the purchase of literature that teems with the grossest libels of all things most sacred to them, and they sit idly by and see their children absorbing the mental poison hidden between the covers of

*It is especially gratifying to note that our brethren in Buffalo are so wide awake *in re* social question; they have succeeded in inducing the Public Libary authorities to purchase over thirty of the best Catholic works on the subject, both in English and German, and the Catalogue here under consideration prints, besides, a list of articles on social subjects contained in the files of several Catholic magazines preserved in the Library:

an innocent looking 'history from the library.' Public libraries are established as an educational adjunct to the public schools; post-graduate departments of popular education. Their aim, according to the *Library Journal* for March, is 'to increase the common body of ideas in the community; directly, by instilling, like the common schools, the same ideas in all directly; and like the higher schools, by equipping some specially adapted members with ideas which, through conversation, oratory, journals, and social life, will be gradually incorporated with the common body of ideas in the community life.' What these 'common ideas' are, in regard to Catholic literature, is best judged by a glance at their catalogues. Except in rare instances, where some live Catholic has made a public demand for some recognition of Catholic rights, there is not a Catholic book upon the shelves! And Catholics stand around quiescently while their money is used for books filled with insults and calumnies against all that they hold most sacred."*

SHOULD CATHOLIC STUDENTS ATTEND NON-CATHOLIC UNIVERSITIES?

We have read and reread with surprise and indignation the article "Vain Regrets and a Need That Cries" in the *Ave Maria* (LXIII, 9.)

The article treats of the question of the attendance of Catholic students at non-Catholic institutions, especially State universities. England is held up as an example to be followed. Catholic students in England, as our readers are aware, have been allowed to attend the universities of Oxford and Cambridge on condition that they hear lectures in which philosophy, religion, and history are treated from the Catholic standpoint, and that there be a Catholic chaplain to look after their moral welfare. An English experience of ten years, the *Ave Maria* asserts, may serve as a lesson for us. We have not at hand the report of the Catholic Education Board of England, from which our contemporary quotes; but possibly the quotation it makes from this report may convey as imperfect an idea of the Board's transactions, as the quotation taken from Dom Hunter Blair's.

*Katherine F. Mullany in the Syracuse *Catholic Sun*, XIV, 49.

"Catholics and the National Universities" (*The Month*, March 1906; reprinted in the *Catholic Mind* series issued by the N. Y. *Messenger*) renders but imperfectly the spirit of this excellent pamphlet.

The thorough article of Dom Hunter Blair, which we would strongly recommend to our readers, must bring home to an intelligent person the grave intellectual and moral dangers connected with the attendance of Catholic students at Oxford and Cambridge, except in case of members of religious orders who are safeguarded by a community life, and of other *very carefully selected* students.

The *Ave Maria's* article contains several apodictic pronouncements which, while apt to impress a superficial reader, must astonish a serious thinker and especially a Catholic educator. "A university of our own, with the equipment and all the advantages of an average State institution, is out of the question..... No sane man would now think of advocating a Catholic university for England." Reading these sentences, it occurred to us that we have a "Catholic University of America" which could afford to lose about a million dollars without going under, and which, despite many notorious defects, is certainly so well supported financially that its equipment can well compare with that of an average State university. Does the writer in the *Ave Maria* intend to advise the Holy Father and the American hierarchy to abolish the Catholic University at Washington? And what about Notre Dame University? Is this also to be reduced to the level of a high-school? It is well known that the State univerity draws its students directly from the high-schools. Is this plan not suicidal for our Catholic institutions of higher learning, including the Catholic University of America and the University of Notre Dame?!

"The wealthy men among us," to quote again from the *Ave Maria*, "for the most part are self-made; they do not comprehend educational needs, nor do many of them see any good reason for the existence of denominational universities. These practical, level-headed men, when they give money, naturally want some assurance that it is not to be uselessly expended, and the best informed among them must be aware that there is now no demand for a Catholic university in England—where the experiment was made with dis-

astrous results—and they must know also that, with the express permission of the Holy Father, under certain simple conditions, Catholic young men are now free to attend the two great universities of England." These statements seem again to imply a prophecy of the failure, because of utter uselessness, of the Catholic University of America. We have always wished and hoped that this institution, because established under the auspices of the hierarchy and supported by the pennies of the poor as well as the dollars of rich Catholic benefactors, would some day, according to the intentions of its august founder, become a center of light and faith and be in every way equal, aye superior, to any State university in this resourceful land. Does the *Ave Maria* mean to imply that the money contributed to this and other Catholic institutions of higher learning is uselessly expended?

It must be questioned, furthermore, whether the conditions under which Catholic students are permitted to attend Oxford and Cambridge are quite so "simple" as the *Ave Maria* writer would have us believe. A careful perusal of Dom Hunter Blair's above-quoted paper is apt to convince the reader of the contrary. The article adduced from the *Ecclesiastical Review* lacks depth of consideration and the passage quoted therefrom by the *Ave Maria* is fully offset by the paragraph cited on the same page from Dom Hunter Blair.

To what do the so-called Catholic clubs at the non-Catholic universities of America amount? The present writer has made personal investigation at four large universities, and the results were everywhere the same, viz., that many Catholic students give up the practice of their faith, and the loss of faith is, of course, cause or often effect of their immorality. Let us read the statement made by Dom Hunter Blair:

"A different and lower standard of morals, a wide-spread indifference to religion, both among his companions and frequently among his tutors and teachers, that is often indistinguishable from professed agnosticism; a systematic self-indulgence and absolute contempt of the ascetic spirit which the Catholic religion has taught him is inseparable from the practice of true Christianity; an exaggerated admiration of physical powers and athletic achievement—a tendency to-

ward what I call sentimental aestheticism,—these are only some of the pitfalls and quicksands which open before the feet of the newly-emancipated freshman as he starts on his university course, and which constitute a real moral risk to the young Catholic coming straight from a Catholic school or a Catholic home."

Who can deny that these dangers exist in an even greater degree at our American universities? But in spite of all this, "it is reasonably contended [by the *Ave Maria*] that the helps and safeguards devised to minimize these dangers for the Catholic students at Oxford and Cambridge should suffice for young men in this country." The writer in the *Ave Maria* does not seem to notice this great difference between America and England, viz., that in America we have a Catholic university—in fact several Catholic universities—whilst English Catholics have none. Moreover, he boldly advocates an indiscriminate transfer of the English custom to the United States, when Dom Hunter Blair lays the greatest stress on a very careful selection of Catholic students to be sent to Oxford and Cambridge. "It is the right sort of boy," says the distinguished Benedictine, "and no other, whom Catholic parents and guardians and schoolmasters must choose to go on from school to university. That choice has not always been wise in the past, and it has been followed before now by disasters and downfall." The *Ave Maria* has no word of warning along these lines, but in spite of the existence of Catholic universities in this country, encourages Catholic students indiscriminately to attend non-Catholic universities. (*To be concluded.*)

NEW LIGHT ON OUR MEXICAN WAR

We have already referred to Mr. H. J. Haskell's recent most interesting and instructive paper in No. 3005 of the *Independent* on "Myths of American History." (CATHOLIC FORTNIGHTLY REVIEW, XIII, 19,612.)

The concluding portion of that paper, which treats of the myth of the Mexican War, is well worth reproduction *in toto*. Here it is:

While public sentiment has always been divided regarding the justice of the Mexican War, until recently accounts

of its origin were based on President Polk's message to Congress, announcing that "War exists, and notwithstanding all our efforts to avoid it, exists by the act of Mexico itself." It was consequently assumed that the war message was instigated by the news of the attack on General Taylor's force on the Rio Grande. The recovery of Polk's diary by George Bancroft a few years ago revealed the hollowness of the President's assertions.

In September, 1845, Polk notes that he expects not only to annex Texas, but also to purchase New Mexico and Upper California from Mexico. His commissioner to Mexico, Slidell, returned, however, without accomplishing the purchase, and on Saturday, May 9, 1846, the exasperated President writes that he assured the cabinet of his intention to send a war message to Congress on the next Monday. At this time no word had been received from Taylor, and Bancroft, then Secretary of the Navy, urged that the President wait for some overt act of aggression by Mexico. Polk refused the advice, but the same afternoon Taylor's report of the first skirmish came, another cabinet meeting was called, and it was determined to base the appeal to Congress on the news from Texas.

Accordingly, the President worked all day Sunday on the message. His double-dealing did not distress him, but he piously observes: "I regretted the necessity for me to spend the Sabbath in the manner I have." The real purpose of the war—the dismemberment of Mexico—is emphasized in another diary entry a few days later. To put a better face on the conflict before the world, Buchanan, then Secretary of State, had prepared a circular letter to be sent abroad, disclaiming any intention of seizing Mexican territory. Polk had this suppressed. "I will not tie up my hands," he writes, "by any such pledge. In making peace with our adversary we shall acquire California and New Mexico and other further territory as an indemnity for this war, if we can."

Another curious revelation of the diary and correspondence is that the President made an agreement with Santa Anna, then an exile in Havana, by which the United States government was to allow the Mexican leader to return home on condition that he use his influence to secure the cession of the coveted territory to the United States. Santa Anna

returned, but was ungrateful enough to fight for his country and repudiate his compact.

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THE HISTORY OF A CURIOUS RELIC ("PRAEPUTIUM DOMINI")

Prof. H. Grisar, S. J., has contributed to a recent number of the *Römische Quartalschrift* a paper on "Die angebliche Christusreliquie im mittelalterlichen Lateran (Praeputium Domini)" which Forzani & Co. have struck off separately in pamphlet form.[1])

This queer relic, which is now venerated at Calcata, Italy, more perhaps than any other has been used as a weapon against the Church. Fr. Grisar was led to examine into its history by his recent discovery, in the Sancta Sanctorum Chapel, of the diamond-studded cross in which the "Praeputium Domini" was once preserved in the Lateran (V. *Civiltà Cattolica*, 1906, vol. II, pp. 719 and 721 ff.)

The Vatican relic[2]) of the "Praeputium Domini," or "Circumcisio," as it was also called, is first mentioned by Benedictus Canonicus in his *Ordo Romanus*, published in the pontificate of Innocent II. (1130—1143), but it is impossible to ascertain how long a time before it was kept in Rome and venerated by the faithful. That its authenticity was not, however, generally accepted, is clear from the manner in which John the Deacon (Joannes Diaconus) in his little book on the Basilica of the Lateran, inveighs against those (and he says they are "quam plurimi") who denied the existence of the ancient "Arca Foederis," in which, together with other sacred relics, the "Praeputium" or "Circumcisio," sometimes also referred to as "Umbilicus Domini," were alleged to have been found.

Pope Innocent III. gave expression to a doubt concerning the genuineness of the relic. In his book *De Mysteriis Sacrificii Missae*, which he wrote as Pope, he raises the ques-

1) *Die angebliche Christusreliquie im mittelalterlichen Lateran (Praeputium Domini). Von Prof. H. Grisar, S. J. Sonderabdruck aus der Römischen Quartalschrift.* Rom: Forzani & Co. 1906. (To be had from B. Herder, St. Louis, for 20 cts.)

2) There were several others: at Antwerp, at Anicium (Auvergne), and in the Abbey of Conques, Diocese of Rodez. (See Grisar, l. c. p. 11, n. 2.)

tion, whether Christ at His Resurrection did not re-assume all the parts of His former body, including the "praeputium," and inclines to an affirmative answer, though he does not expressly conclude so, but evades the point by saying that it is better to leave the matter to God and not to assert anything without proof.

The legends connected with the early history of the relic are innumerable and, like most ancient legends, of such a character that, in the words of Fr. Grisar, it is not worth while to enter into them. "Whether Charlemagne really played a rôle in the history of the 'Praeputium,' and what sort of a rôle it was, we will not examine. It is quite certain that a truly certified relic of the 'Praeputium Domini' never passed through his hands. It was only at a later period, in a time when men childishly believed everything they heard and knew not how to judge the fakes which were introduced from the Orient, that such extraordinary relics crop out,—relics of which ancient writers like St. Jerome, who were interested in the careful collection of the reminiscences of our Savior still existing in the Holy Land, knew absolutely nothing.

Nicholas III. assigned the "Praeputium" with other relics to the custody of the Lateran, where it was kept and venerated and even received a degree of authentication from the visions of St. Brigid (lib. 6, cap. 112, ed. Romae 1628). It is well worth noting, however, that Saint Brigid complains bitterly of the lukewarmness of the Romans in venerating this relic—a circumstance from which Fr. Grisar rightly concludes that the authorities of the Church, who at that particular time so highly honored the heads of the Holy Apostles Peter and Paul, paid but slight attention to the "Praeputium," which, if genuine, would have been so much more precious—clearly because they had but small faith in its authenticity.

The Schoolmen indulged in many abstruse speculations with regard to the "Praeputium"; but while the majority incline towards the opinion of Innocent III., yet most of them leave open a loophole for the "Praeputium" of the Lateran, because they dared not oppose, in so sacred a matter, an ancient tradition hallowed by time. "What they lacked," curtly observes our author, "was the ability to critically

weigh facts and to distinguish between the regard due to piety and the demands of science." (P. 10).

There was another alleged remnant of the "Praeputium Domini" preserved at Antwerp, and when John Bolland published the first volume of the *Acta Sanctorum* in the seventeenth century, he pronounced in favor of the genuinity of the Roman relic and against that kept at Antwerp, though Eugene IV., in 1446, had granted an indulgence to all who visited the shrine of the "Praeputium" at the latter city, of which, however, he only said that the relic is claimed ("dicitur") to be preserved there.

In the course of the sixteenth century both the Roman relic of the "Praeputium" and that kept at Antwerp disappeared. The former was stolen by Bourbon soldiers during the sack of the City in 1527. It was later recovered at Calcata*) and restored to the veneration of the faithful in the local church of Sts. Cornelius and Cyprian. Of the miracles which are alleged to have happened on the occasion of its recovery, Grisar says that "they do not deserve much consideration from a critical standpoint." (P. 13). More surprising than the alleged occurrence of these miracles is the fact that the popes, within whose domain Calcata was situate, never even attempted to have the "Praeputium" restored to its place in the Lateran. It remained at Calcata and has there been venerated up to the present time. The indulgences which were later granted in its favor by Popes Sixtus V., Urban VIII., Innocent X., Alexander VII., Benedict XII., etc., prove nothing with regard to its genuineness. They simply rest upon the fact of the existing cult.

Father Grisar does not directly pronounce against the authenticity of the "Praeputium," but contents himself with suggesting indirectly that its cult be abolished. "Of Innocent III.," he says (p. 14—15), "I do not believe, in view of his above-quoted utterances, that he would have granted any such indulgences. He would surely have been glad (as many others are, and as perhaps several popes were glad) to have the knot cut in twain by the removal of the relic from Rome. The real solution of the problem of course, would mean its removal from the country church in which it is now kept,

*There is room for doubt, however, if the relic found at Calcata was really that of the "*Praeputium*." (See Grisar, l. c., p. 12—13.)

and its withdrawal from public worship. It grates upon Catholic sentiment to read in Protestant or infidel newspapers accounts by travelers relating how they were shown the relic of the 'Praeputium' with great signs of veneration, and how they secretly poked fun at the Catholics. If Italians only knew how in our day of travel non-Catholics, drawn hither by art treasures, the beauty of the scenery, purposes of study, and other motives perhaps less pure, penetrate into every nook and corner of the land and critically observe the manifestations of Catholic worship! Italy to-day is like an open book. The well-meant but uncritical writings quoted in this paper are being examined by scholars, and it is useless for us to remain silent on such questions as this of the 'Praeputium.' Our enemies will cry all the more loudly. They will not make allowance for the fact that, in the veneration of relics, where the human element has such a wide scope, errors may abound, and that the Church has never claimed to be infallible in regard to such practices of popular piety. Without any fault on their part, the Church authorities, including the popes, shared with the times in which they lived their uncritical spirit; though it is true they would be blameworthy had they refused to take due account of the progress of historical science. The history of the declining esteem of the relic of the 'Praeputium' in Rome proves that in this instance they deserve no blame."

NEKES' HARMONIZATION OF THE VATICAN KYRIALE

Organ Accompaniment to the Vatican Kyriale by Msgr. F. Nekes. Disseldorf: Schwann. 1906. (New York: Fischer & Bro.) $1.50.

The guiding principles for this accompaniment to the Vatican chant, by one of the foremost church musicians of the present day, are laid down in the Preface thus: "This accompaniment of the Gregorian melodies has for its basis the system of harmony of classic polyphony which reached its highest development during the second half of the sixteenth century. This system consists mainly in consonances. Dissonance is but an unessential ornamental addition. The prevalence of consonance imparts to the harmony of the

old masters that pure, almost supernatural character so eminently suitable as a harmonic dress for the chant melodies..... Not alone in the use of consonance and dissonance have the old masters, Palestrina, Vittoria, and others, been our models, but also in the harmonic treatment of the Gregorian modes. Hence there has been no hesitancy in making use of chromatic alteration, not only in final cadences, but in other places as well. This proceeding may be considered as an anachronism. But is not every system of chant accompaniment an anachronism? If we admit of a harmonization of the chant, we are compelled to concede to it its rights."

Of the different harmonizations to the Vatican Kyriale so far published, Msgr. Nekes' is, in the humble opinion of the writer, musically the most satisfying, and may be considered as a protest against the barbaric vagaries under the form of chant accompaniment which some "musicologues, qui ne sont pas musiciens" have invented and are endeavoring to palm off on an innocent public.

Pittsburg, Pa. JOSEPH OTTEN

PARERGA AND PARALIPOMENA

Slave Trade in Portuguese West Africa.—Mr. Henry W. Nevison has collected and published in book form his letters originally contributed to *Harper's Magazine* and *Weekly*, describing his experience and the results of his investigations in Western Africa. (*A Modern Slavery*. Illustrated. New York: Harper & Bros. $2). The main facts, as gathered from his statements, are these: The mortality of the serviçaes (servants) is so great (practically one-fifth die annually) that several thousand have to be imported every year; 4,572 were taken to San Thomé alone in 1901, and 1,386 in the first four months of 1905. Traders, accordingly, make a business of going into the interior, where they buy men, women, and children who are sold for various causes, as, to wipe out an ancestral debt, on account of the poverty of the family, or for the alleged crime of witchcraft on the death of a relative. Some are simply raided or exchanged for a gun.

There can be no reasonable doubt that the slave trade and slavery exist in their worst forms in Portuguese West Africa. The question what can be done to secure its abolition is not one for philanthropists merely. As a nation we

are in a measure responsible for it. The representatives of the United States were the first to sign the Brussels "General Act" of 1890, by which they declared it to be our "firm intention of putting an end to the crimes and devastations engendered by the traffic in African slaves, of efficiently protecting the aboriginal population of Africa, and of securing for that vast continent the benefits of peace and civilization." Mr. Nevinson's appeal to us, therefore, to "stand as the bulwark of freedom against tyranny" is one to which we should give heed.

A Strange Fact.—In the *Annales de l'Institut Pasteur* (X, p. 511) we find a long article by Dr. Hankine, Director of the laboratory of the Agra Mission in India, dealing with the specific properties of the water of the Ganges and the Jumna. It is a most extraordinary report!

Dr. Hankine was struck with the sight of the numberless natives who bathed in these waters or drank them unhurt, although cholera-striken corpses were often flung into them, and he sought to establish the cause of their harmlessness. After fragments of cholera-stricken flesh had remained in the water from fifteen to twenty hours, he found that all their infectious properties had completely disappeared. He was astounded to find that he could make no cultures of cholera bacilli with their water. All of the bacilli perished in less than twenty-four hours. It was the same with other microbes.

Another fact which is still more extraordinary: The same water lost its sterilising properties when heated above 140° or 176°, and on reaching 212°, and specially 248°, it became a capital medium for the culture of bacilli as soon as it had cooled down and been exposed to the air. All the experiments, repeated with the minute precision of Pasteur's methods, with which Dr. Hankine was familiar as an old student at the Pasteur Institute, gave the same results. He had no doubt that the waters of the Ganges sterilised the most virulent microbes, and that they lost this property through sterilisation and heat.

Such is the conclusion of this English doctor. Without trying to find an explanation, he merely notifies the fact, with the remark: "I now understand why the Indians consider these waters sacred, and why they hasten from afar to purify themselves from their diseases in this extraordinary river."

If Dr. Hankine's story is corroborated by other men of science, if his facts are confirmed by other observers, we shall have to recognize the phenomenon as quite extraordinary. The sterilisation of water by heat exceeding 248° is a well-known law of Pasteur's, admitted and proved by daily experience. How is it that the Ganges forms an ex-

ception to this law? How is it that it kills the most virulent microbes before reaching 248°? How is it that, on the contrary, it is liable to contamination by microbes after boiling?

Archbishop O'Connell's Advice to the "Knights of Columbus."—Coadjutor-Archbishop O'Connell of Boston, in an address delivered to "Knights of Columbus" in the Boston Cathedral on "Columbus Day," (*Pilot*, 69, 42), gave them praise for "bringing together into a common fraternity thousands of young men"—"an accomplishment which demands recognition." But he warned the better element in the order not to follow the "shortsighted few" who "will seek to reduce the order to the petty limits of a social club, or at best, confine its purposes to a merely mutual life insurance company."

"If today, Sir Knights, you desire to multiply your strength, not only in numbers, but of your claims for noble recognition, you must resolve to reduce to its lowest factor all that is selfish and elevate to its highest point all that tends to bring out from every member of your body corporate the elements of true knighthood—fidelity to God's law, fidelity to His Church and her laws, the love of God which preserves from sin, and the love of your neighbor, which will bring you wherever there is human need."

Commenting editorially on the Archbishops address, the *Pilot* among other things says: "Of every Catholic Society it is fair to ask, Does its religious aim maintain steadfastly the first place, the social and the financial elements being well subordinated? The Knights of Columbus, so young in years but already so wide-spred and strong in numbers, can proudly answer that *a multitude of members are helped by the strong bond of association to the steady fulfilment of the Church's minimum of religious requirement, while many have advanced considerably beyond that minimum through the upward impulse of a deeper study of what their membership should mean.*" (Italics mine. A. P.)

Which is gratifying in a measure; though it naturally suggests the query: Are not candidates for the order held to "the steady fulfilment of the Church's minimum of religious requirement" as it were *a priori*—as a *conditio sine qua non* of admission? And do not the highflown claims set up by the order of the "Knights of Columbus" sound just a trifle exaggerated in the face of this confession, by one of their journalistic champions, that "a multitude"* of the members

*Which phrase, opposed to the "many" who are further down in the *Pilot's* quotation said to "have advanced considerably beyond that minimum"— meaning presumably that they attend vespers occasionally on Sunday and go to the sacraments more than once a year!—must here signify the majority of members of the "order."

have no higher claim to Catholicity than that conferred by coming to "the minimum of religious requirement?"

History Stranger than Fiction.—India has long been known as the land of romance, and the remarkable story told in *Das Fürstentum Sardhana, Geschichte eines deutschen Abenteurers und einer indischen Herrscherin* (von Severin Noti, S. J.* Mit 42 Bildern und einer Karte. B. Herder. $1.) would seem incredible if laid in any other country. For that a Europe-adventurer, penniless and friendless, should come to this land and there, despite the constant clash of warring factions, in spite of the jealous watch of the English and French military, establish an independent kingdom on the banks of the sacred Ganges, and rule it as a Christian, nay a Catholic country,—this certainly *is* romantic. But truth, they say, is stranger than fiction. The kingdom thus established toward the end of the eighteenth century, was known as Sardhana and was situated in Northern India not very far above the famous city of Delhi. Its founder was Walter Rainhard, a German adventurer, probably born in Strassburg, who came to India at the time that France and England were struggling for the ruling power in that land. By the English Rainhard was known as Sommers, a name which the Hindus changed to Sumru. No wonder that General Sumru, Prince of Sardhana, and his queen, Begum Sumru, figure largely in the history of modern India. But thus far scant justice has been done their strange careers. Fr. Noti, S. J., who knows India from a long residence, has carefully studied all available original sources and writes the impartial history of the strange events that led to the founding of Sardhana. The book is gotten up in Herder's excellent style. Apart from its absorbing story, it touches on very important epochs of Hindu history and gives interesting glimpses of the cultural and social life of its people.

St. Benedict's Jubilee Medal and the Portiuncula Indulgence.—While modern criticism is trying to remove the veil which obscures the origin of the Portiunclua the Franciscan Order is vindicating the privileges which have been attached to this famous indulgence.

It has until recently been claimed that the Jubilee Medal struck in 1880 in commemoration of the 900th anniversary of the birth of St. Benedict, among other indulgences had attached to it that of the Portiuncula. This can no longer be. maintained. For, the Procurator General of the Friars Minor having brought the question before the S. Congregation of Indulgences and Relics, has on August 7, 1906, received an answer, approved by the Holy Father, flatly negativing the sup-

*P. Severin Noti, S. J., by the way according to a recent despatch, has been appointed Archbishop of Bombay.

posed privilege. The *Acta Minorum* for Oct. of this year contains the exposition, argument, and decision on pp. 333-339. The decree itself is as follows:

"*Decree.*—It is declared that the Jubilee Medal of St. Benedict is not endowed with the privilege of the Portiuncula Indulgence.—The Procurator General of the Friars Minor has brought before this S. Congregation of Indulgences and Sacred Relics the following question for solution: Has the Jubilee Medal of St. Benedict, enriched with special indulgences by Pius IX. of sacred memory by Apostolic brief of Aug. 31, 1877, the Indulgence of Portiuncula attached? And the most eminent Fathers, assembled in General Congregation at the Vatican Aug. 7, 1906, gave the following answer: No."

This answer was subsequently approved by the Pope.

Another Sample of "Good Reading."—The *Catholic Universe*, Cleveland, O., Oct. 19, commenting on Senator A. J. Beveridge's oration on "Americanism," delivered Oct. 12, before the New York "Knights of Columbus," quoted the following passage:

"That God is admits of no dispute. We cannot disprove it, we cannot prove it, but we know it. That immortality is admits of no dispute. We cannot prove it, we cannot disprove it, but we know it. That Jesus of Nazareth is the Christ, the Son of the Living God, born of the Virgin Mary admits of no dispute. We cannot prove it, we cannot disprove it, but we know it."

To this doctrine of the Indiana Senator the *Catholic Universe* subscribed with these words:

"That is sound doctrine, soundly put."

Accordingly the editor, like Mr. Beveridge, cannot prove that there is a God; he cannot prove the immortality of the human soul; he cannot prove that Jesus Christ was born of the Virgin Mary and that He is God. How then, one naturally asks, does he know these truths? Does he know them by experience or by the immediate evidence of the statements? They are neither objects of experience nor self-evident truths. Hence they cannot be known as certain except by demonstration. The position of Mr. Beveridge and of the *Catholic Universe* leads directly to infidelity and agnosticism. Objects or truths that are neither immediately evident nor capable of demonstration, cannot be reasonably admitted as certain by a thinking man. Since, however, in our case they cannot be disproved either, they must be said to belong to those things which are unknowable for man. The existence of God and the divinity of Jesus Christ being unknowable complete infidelity and agnosticism is justified! [In its edition of Oct. 26, the *Catholic Universe* has since corrected Senator Beveridge's blunder in a ¾ column leader, of which the last paragraph reads: "We need hardly state that the *Universe* had no intention to endorse the principles

enunciated by Senator Beveridge." But the *Universe did* endorse, expressly and emphatically, the fool utterance of Mr. Beveridge. "This is a good occasion for the REVIEW to repeat its ancient advice to the Catholic weeklies of the country"—writes one of our Cleveland subscribers—"especially to the 'official organs,' that the good they do is very much minimized by the blunders they make because they do not employ a competent and responsible man to pass on *every line* that goes into type, including even the advertisements."]

MARGINALIA

Referring editorially to the priest who has been appointed to succeed Bishop-elect Walsh as Supervisor of the Boston Catholic Schools, the esteemed *Pilot* (69, 42) says: "Father Graham is in the eighteenth year of his priesthood, being an alumni of Boston College and of St. John's Seminary, Brighton."

It must be a peculiarity of the Bostonese dialect to refer to a man who has attended several higher institutions of learning as "an alumni."

A thought worth pondering from Bishop Richter's address at the unveiling of the Borgess monument (See *Catholic Columbian*, XXXI, 42): "I do not mean, of course, to convey the idea that the worth of the bishop consists in the prosperity of the diocese, in the great number of priests and institutions. For this prosperity and increase depends very often upon other circumstances. There have been great bishops in this country, who at the time of their death could not record any great successes.

Those who have read the description, in some of our handbooks of moral and pastoral theology, of the terrible effects upon the health of such nefarious and nasty practices as masturbation and onanism, will do well to heed a remark made by Fr. N. Noldin, S. J., in his review of Antonelli's *Medicina Pastoralis* (Pustet 1905), in No. 3 of the current volume of the Innsbruck *Zeitschrift für katholische Theologie* (p. 557):

"*In praxi* it is well to beware against exaggerations in this matter, lest we accomplish the contrary of what we aim at. It is probably only in a few individual cases that the majority of the diseases alleged to result from the vices named, are really due to sins committed in youth."

In popularizing these exaggerations there is the additional danger that we make our people easy victims of the patent nostrum advertiser and the quack doctor.

Alcohol is going out in medicine, and it will surprise and pain many an "old-timer" to learn (*Independent*, No. 3019), that even the popular use of stimulants for the purpose of throwing off colds, as the little infections of the winter time are called, and other ailments due to fatigue and exposure, is entirely without foundation in our modern knowledge of therapeutics. "The quinine and whiskey popularly employed for this purpose probably does more harm than good. The quinine has no *raison d'être* at all, because now it is known to produce its good effect in malaria not by any general tonic qualities, but by its power to kill the micro-organisms which cause the disease. Formerly it was much used in general medicine, but now it has dropt out almost completely except for the treatment of malaria and in the hands of the older physicians, who still cling to its use because of custom. The whiskey in the quinine-whiskey remedy only serves to disturb the patient's general condition and give him a headache and depression on rising the morning after, if he is unaccustomed to its use."

It is worthy of note, as our excellent comtemporary *La Nouvelle France* (V, 10) remarks, that, while at the Stuttgart congress of Americanists, in 1904, the Catholic clergy was represented by but two members, and at the New York congress last year by one lonely delegate, no less than forty priests took part in the deliberations of the Quebec congress this year, and of these forty a full dozen submitted scholarly papers.

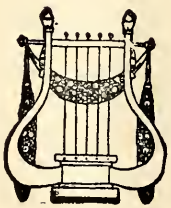
Americanists in this connection means, of course, scholars who interest themselves specially in subjects pertaining to America, particularly the early history and condition of this continent. There is no reason why our clergy should not further this sort of Americanism with all their might.

Writing on the Vulgate as compared with the Greek text of St. Paul's letter to the Hebrews, Prof. Belser of the Catholic theological faculty of Tübingen shows, in No. 3 of the current volume of the *Theologische Quartalschrift*, that because of numerous discrepancies, no one can reasonably undertake to expound this or any other portion of the New Testament with the Vulgate text for his sole guide. He expresses the hope that the Vulgate will be revised and calls attention to an important work now in progress,—the restora-

tion of the Greek New Testament according to the oldest available manuscripts. Though the new critical edition whose editors are for the first time collating *all* available sources and paying due attention to all translations and citations of New Testament passages in the writings of the Fathers, is bound to bring a large number of corrections and emendations, it is not, of course to be expected that it will lead to any essential changes in the text of the Sacred Books.

Among the recent publications of the Carnegie Institute of Washington is a brochure on "Heredity of Hair-length in Guinea-pigs, and its Bearing on the Theory of Pure Gametes." This is a subject which has hitherto been partially neglected at our institutions of learning. After spelling has been reformed, perhaps President Roosevelt will take up this important matter.

Organist, master of his instrument and the Gregorian Chant, is open to an engagement. Apply to Arthur Preuss, Bridgeton, Mo.



LITERARY NOTES

—Rev. Alfred L. Feder, S. J., gives us in *Justins des Märtyrers Lehre von Jesus Christus dem Messias und dem menschgewordenen Sohne Gottes* (XIV & 304 pp. 8vo. B. Herder. Net $2.60) an important contribution to the history of dogma. He shows how Justin's teaching on the Logos is a legitimate development, first, of the teaching of the Old Testament regarding the wisdom of God; secondly, of the Johannine doctrine of the Logos; and thirdly, of the teaching of St. Paul on the pre-existing Christ. A reviewer in the *Literarische Rundschau* (1906, No. 10) criticizes the author's method of dividing the teaching of Justin according to our present-day Christological schema; and the point seems to us well taken. Needless to say, however, this methodical fault does not detract from the substantial value of the book.

—In *Christian Science Brought to Book* (The Truth Society, 562 Harrison Street, Chicago. 5 cts.) Col. John Whistletrigger, the Sage of Boonville, discourses wittily on the fundamental fallacies of "Christian Science" from the stand-point of "hoss sense."—"Gittin' followers," he says, "is as easy as gittin' measles. Look at Barnum! He could git more people together than Mrs. Eddy, and I am sure Bryan can git more in 'em, and Dowie more out of 'em. But I guess your ancient lady can git more of 'em into the insane asylum. The trouble with the ancient ladies is, that they have too much time and no hoss sense. They reads a little pantheism, and then goes down to the river of knowledge and dives near the bank and brings up mud, and calls it pearls. The more they dives, the more mud they collects and passes 'round. In my opinion they needs less philosophy and more babies."

—The *Nation* says that, by very force of reaction, it is not surprising that many of our best-selling novels should be written in the traditional dime-novel style. Robbery and murder are a delightful relief after the sociology and "theology" of too much contemporary fiction.

In a *Kurzer Leitfaden über die Verwaltung des kirchlichen Lehramtes in der praktischen Seelsorge* (Milwaukee 1905; for sale at B. Herder's. $1.) Rev. Professor F. Schulze of St. Francis Seminary, near Milwaukee, offers priests and seminarians a practical method for acquiring facility in preaching the word of God. He claims no originality, but states that he has drawn upon the standard authors in this field: Jungmann, Schleiniger, Hettinger, etc. The book contains a word of cheer for the aspiring pulpit orator. Though not every seminarian possesses all the qualities necessary for a successful pulpit orator, yet study and training may make up for many deficiencies. The author aims to help the student in this work. The preacher of the Gospel is a messenger from on high. In the pulpit and during catechetical instruction in school, he delivers his important message. Hence homiletics includes two provinces: the sermon, or homiletics in the narrower sense, and cathechetical instruction. Both parts, however, but especially the former, need for their full development the aid of another art—rhetoric. Hence the three divisions of Prof Schulze's book: 1. Rhetorik, 2. Homiletik, 3. Katechetik. The second section of the third book ("Allgemeine Grundsätze des katechetischen Unterrichts") contains excellent practical hints, especially for the young priest who first takes up the difficult work of catechetical instruction. An "Anhang" gives five model sermons and three "Katechetische Skizzen." The author does well in emphasizing throughout the importance in our critical day of well-prepared, clear-cut, and logical sermons.

—It is refreshing to see the *New York Evening Post*, one of our leading American daily papers, call the attention of Mr. L. J. Fosdick, au-

thor of *The French Blood in America* (New York: The Revell Co. 1906) to the fact that he "appears to have no sense whatever of historical objectivity. We would avoid stating," explains our contemporary, "that the historian must maintain the tone of the dictionary; but even where he has strong convictions, he will do well to discard the obsolete tactics of passing over all the facts which an opponent would array. Mr. Fosdick writes about the Roman Church in the tone of George Borrow or of the late Father Chiniquy. This may be all very well in its place, but the candid critic must point out that unstinted praise of the Huguenots and equally unstainted condemnation of the Romanists will not pass muster for an adequate account of the later Valois period."

—The Austrian author, Peter K. Rosegger, places the responsibility for the decline of the gentle art of letter-writing on the periodical press. "Formerly," he says, "there was no other way of expressing our views and feelings except in letters. Now we air our thoughts in the newspapers."

—We note with pleasure that Msgr. Justin Fèvre has undertaken to write the life of our late friend and confrère-in-arms, J. P. Tardivel, founder, editor, and publisher of *La Vérité* of Quebec.

—In *Die Briefe des heiligen Johannes, übersetzt und erklärt von Dr. Johannes Evangelist Belser* (B. Herder. 1906. X & 166 pp. large 8vo $1.10 net) the eminent Tübingen exegetist offers a scholarly commentary on the letters of St. John the Evangelist—all the more welcome for the rarity, even in German literature, of modern Catholic works on this important part of the New Testament. The first letter of St. John, as our readers are aware, has for a long time been a stumbling-block. Prof. Belser tries to show that the heresy which it was composed to combat was not Gnosticism. The interpretation of all three letters by Dr. Belser is thoroughly Catholic and betokens a complete mastery of the vast bibliography of the difficult subject.

—Mr. Henry James, according to the *Outlook*, is at work on a new novel. We are able to supplement this interesting and important piece of literary news by the authorized announcement that the greater portion of the opening sentence is already completed.

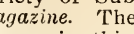
—Wrongful appropriation of titles is not the only grievance under which our leading novelists labor. The nature of certain books, for example, is often erroneously stated in advertisements. Apropos of this, Mr. Hall Caine points out that the description of "the best novel of the year" has been applied to a work of which he is not the author.

—*Studies in Idolatry.* By Ernest R. Hull, S. J., Editor of the *Examiner*, Bombay. Examiner Press.—A most valuable and systematic introduction to a course of Christian apologetics designed to meet the objections of pagans and, specifically, of the Hindu mind. That the argument is logical and unprejudiced goes without saying. The general reader will find this brochure exceedingly interesting, and the missionary will rejoice to see his task marked out with clearness,—his trail blazed, so to speak. We hope the pamphlet will receive the attention which its importance deserves.

—*In Patron Saints for Boys* and *Patron Saints for Girls* (Fr. Pustet. 50 cts. each) the compiler seems to follow Butler very closely. Certain allusions and expressions which apply particularly to British conditions might have been altered or omitted. There are a number of misprints (e. g. *exaltion* for *exaltation*, *expiate* for *expatiate*), but on the whole the books are likely to prove acceptable and useful to the young.

—*Round the World* (Benziger Brothers. 85 cts.) is what its subtitle indicates: "A Series of Interesting Illustrated [there are 190 illustra-

tions] Articles on a Great Variety of Subjects," gathered, it appears, from the pages of *Benziger's Magazine*. There is much useful and entertaining information for the young in this volume, and it is of such a character that the older folk will not begrudge the time spent in reading it aloud.



BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Proceedings of the Second Annual Convention of the Federation of Catholic Societies of Kansas Held at Wichita May 15, 16, 17, 1906. (Pamphlet.)

Some Pages of Franciscan History. By Father Paschal Robinson, O. M. F. London: Catholic Truth Society. 1906. Threepence.

Little Folks' Annual for 1907. Benziger Brothers. 10 cts.

History of the Church From Its First Establishment to Our Own Times. By Rev. J. A. Birkhaeuser. 8. Edition. XXVIII & 798 pp. large 8vo. Pustet & Co. 1906.

The Humanizing of the Brute. By H. Muckermann, S. J. 114 pp. 8vo. B. Herder. 1906. Net 75 cts.

The Glories of the Sacred Heart of Jesus. From the Original of Rev. M. Hausherr, S. J. With Preface by Rev. John J. Wynne, S.J. XIV & 544 pp. 12mo. Benziger Brothers. 1906. $1.25.

"The Ought to Be's." By Rev. J. T. Roche. 128 pp. Pamphlet. B. Herder. 1906. Retail 30 cts.

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::REVIEW::

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THE QUESTION OF RAILWAY PASSES AND REBATES FOR THE CLERGY

THIS question[1]) has two sides. Having more than once set forth the reasons *pro*, we reproduce to-day portions of an article by the *Churchman*, giving some reasons *contra*. To obtain a correct view of the whole subject, these various reasons must be weighed against each other.

Granting that there is good cause for a railroad's giving a clergyman free passage or half fare, because his work makes a community better, more productive, and more prosperous, whence the railroad company in the end is bound to profit; granting also that, in some parts of the country, especially in the South and West, many missions could not be attended were the railroads to demand full fare of missionaries: the *Churchman* (itself the organ of a religious denomination and edited by ministers) still insists that, considering the final outcome and the whole country, "those connected with religious and charitable affairs lose more than they gain by accepting passes and rebates, just as we think they lose more than they gain by accepting clerical discounts from tradesmen. If men who follow any calling can buy what they need at an exceptionally cheap rate, the tendency will be to pay them at a rate correspondingly low. Passes and rebates are an excuse for inadequate salaries. Salaries are most adequate in those parts of our country where rebates, discounts, and passes are becoming rare, if they are not already practically unknown. Those who have talked frankly with railroad men and labor leaders on this matter have found that behind the legitimate desire to make a corporate contribution to the missionary cause with the expectation of a business return, there was once, at least, if not now, a frank recognition that the distributing of passes was part of an effort, in the words of Senator Depew, 'to create an atmosphere of good feeling.' Those who accept these courtesies from the railroads may not be influenced in the least in their conduct or in their judgment,[2]) but their

1) It is a very timely question just now when the railroads are threatening to cut off entirely the time-honored privileges of the clergy.

2) I do not know how it is with clergymen: but I well remember how, some twelve years ago, when traveling on an "advertising pass"

own influence on others may be affected. Those who talk intimately with labor men will hear over and over again the declaration that clerical rebates and passes keep the clergy on the side of capital; not as though they were capable of being bribed, but because they have undergone the subtle influence of Senator Depew's 'atmosphere of good feeling.' The same thing has been said with more bitterness and more color of truth of newspaper men and politicians. One of the greatest railroads of the country sends with every clerical rebate card, a note stating that it is given in the hope that it may assist the clergyman in his work. We have no doubt that it is accepted solely in that spirit; but it is doubtful whether the public generally realizes that it is so accepted, or believes that it is always so offered.

Does not this, indeed, bring us to the heart of the matter—that the giving of such rebates is not a question solely between the railroad management and the clergy? It involves also the rights of the stockholders and of the public. Free transportation is not really free. It costs the railroad something, and that cost is paid either by the stockholders in diminished earnings or by normal travellers in increased fares. This is wrong in principle, and it is open to the gravest abuse. We have seen and probably many of our readers have seen, abuses of clerical passes and rebates so flagrant as inevitably to discredit the whole system among those who had not had occasion to observe the good side.

Of course, a system of conducting church work built up on the understanding that transportation will be free, or nearly so, might need to be reconstructed if this were no longer allowed. There would be loss, but it seems to us there would be a much more than counterbalancing gain. It would mean that laymen would be obliged to pay their clergy larger salaries and give more for missions. Yet, after all, they can afford to do this, and we believe that they would do it, if the issue were made so plain that they could

(which is merely an equivalent, in lieu of cash, for services rendered, not in any sense a gift or favor!) I had ventured to criticize a case of scandalous disregard of the passengers' comfort on a certain railroad I received a letter from the general passenger, agent severely reprimanding me for criticizing a railroad which was showing me "favors," and threatening to withdraw my pass if I ventured to repeat the "offense"!!!—A. P.

not but see that not to do it means placing the Chucrh, the clergy, and themselves in a humiliating position. On the part of the clergy, we are convinced that in the long run they actually suffer financial loss from the present system. The average layman imagines that they receive discounts on bills from all with whom they deal, whereas, as a matter of fact, they receive such discounts only occasionally. If all rebates were removed, the layman would be obliged to face the duty of more generous provision for clerical support. At any rate, the question does seem to resolve itself into this, that the laymen of the Church must be brought to see that for them it should be a matter of pride to recognize no 'silent partners' among tradesmen or corporations in making financial provision for carrying on the work of the Church."

This view of the question certainly deserves careful consideration.

SHOULD CATHOLIC STUDENTS ATTEND NON-CATHOLIC UNIVERSITIES? (*2. Conclusion.*)

We are of the conviction that our higher institutions of learning in America should be built up as we have built up the parochial schools. If a Catholic chaplain and a few lectures from a Catholic standpoint are sufficient at the universities, why will not a similar arrangement be sufficient in the elementary school?

It is a deplorable fact that we Catholics as a body are sometimes wanting in self-respect. We possess in our Catholic Church all that is needed for a complete system of education, including all departments from the lowest elementary to the highest university. The Catholic Church brought learning to its highest development at the time when she directed all educational forces. Even now, the highest titles and distinctions of learning are given by her. Why should a Catholic so lower himself as to think and to say, that real progress in learning can be made only under the shadow of a non-Catholic institution? Whosoever knows what faith and divine grace are, will not maintain that students at such universities are as good as if they were at a Catholic university.

It is claimed that the presence of Catholic students at non-Catholic universities exerts a powerful influence for good. With a smile we are recalling the proverb that one rotten apple may spoil a whole bushel of sound ones, but that a carload of good apples will never restore a rotten one to soundness.

It seems to us that the Catholic educators who recently met at Cleveland, realizing the greatness of the problem, advocated very sound principles, when they resolved among other things as follows: "Resolved that we call the attention of parents to the advantages of higher education for their sons and daughters in Catholic institutions..... Religious education is not only necessary for the children during their elementary course of studies, and until the time of their first holy Communion, but a religious atmosphere and religious influence are even more indispensable during the impressionable transition period of their lives, ranging from the thirteenth to the twentieth year..... We deplore that in the past not so much attention has been paid to the higher education of boys as to that of girls; and we entreat the pastors, teachers, and parents to help the colleges to bring the possibilities and opportunities of a higher Catholic education within reach of all able and promising young men."

The American Federation of Catholic Societies, at its recent meeting in Buffalo, also expressed itself strongly on the knotty question of the attendance of Catholic students at non-Catholic universities: "Resolved that the Federation of Catholic Societies is entirely of the conviction that the Catholics of our country should patronize and encourage our Catholic institutions of higher education, inasmuch as these institutions are on a par with non-Catholic colleges and universities. And while we realize that some of our Catholic youth are forced, in the pursuit of certain studies to frequent non-Catholic institutions, the Federation earnestly recommends to the Catholic body that it speedily enable our Catholic institutions to supply these departments and their equipment, and further recommends that all professorships in these same institutions shall be manned with professors qualified by every legitimate test of ability and efficiency."

Let there be a strong and lively faith in our Catholic people and a keen appreciation of the life of supernatural grace

combined with a childlike love for the Church and keen alertness to further real progress according to her intentions and directions: then the Catholics of the United States will command not only the respect but the admiration of all fairminded Americans.

The *Ave Maria*, which we have criticized in the first part of this paper, has since (LXIII, 10) expressed its admiration for, and bestowed high praise upon, the American Federation of Catholic Societies. It is to be hoped that, whenever our contemporary treats of this question again, it will do it in accordance with the truly Catholic resolutions of this organization adopted at Buffalo.

In conclusion one question: Is it wise for Catholic priests and prelates to covet or to accept distinctions, such as honorary degrees or invitations to speak on prominent occasions, from non-Catholic universities? May it not be possible that these universities wish to attract Catholic students and endeavor to gain the good will of Catholics by courtesy and an occasional bit of flattery? "The children of this world are wiser in their generation than the children of light." (Luke XVI, 8.)

A WORD FOR THE "STAGE IRISHMAN"

For some time past there has been a strong agitation all over the country against the "stage Irishman." We must confess that we have not been able to work up much sympathy with a movement which appears so vital to many of our contemporaries of the Catholic press.

We notice from a letter recently addressed to the Hartford *Catholic Transcript* (VIII, 50) by Rev. John H. Carroll, Rector of Holy Trinity Church at Wallingford, Conn., that there is at least one Irish-American priest in this country who feels as we do, and expresses his views without fear of being "disloyal to his father's blood and traditions."

Father Carroll begins by calling attention to the fact that the agitation against the "stage Irishman" has awakened little or no interest in Ireland itself, and continues: "Nowhere else will you find a more uproarious enjoyment of this very 'Stage Irishman' and his congeners in print and

journal. The whole issue looks to me very unreal indeed and quite like a large-sized tempest in a very small teacup..... The action of certain Irish societies in New York who voted to wage war on public speakers and after-dinner wits who tell so-called dialect stories with an Irishman as the butt of the joke, is described as a good move and the stories characterized as 'the flattest things imaginable.' Without at all gain-saying the judgment of the value of such jokes, I fail to see where exactly our complaint comes in..... Briefly, why should an Irishman or an Irishman's children resent so hotly these amusing representations of manner and speech? Are we so far superior to other races as to have no peculiarities which lend themselves to caricature or humorous description? Has no Irishman ever blundered into odd infelicities of speech or manner? I am curious to know how these champions of our race would have the national characteristics dealt with in drama and narrative. Can an Irishman alone, of all the tribes that inhabit the earth, never under any possible circumstance make himself ridiculous or do anything dull? A corollary of this impossible position, one would say, is that we should do for others what we so vigorously demand for ourselves, and carefully avoid whatever would reflect in any remotest manner upon the peculiarities of other races. Now right here, I venture to remark, but with no little trepidation, what other people assert is characteristically Irish, that we bitterly and vehemently resent everything that tells against ourselves, but manifest very little delicacy or reserve in our treatment of others. Some papers applaud the action of the New York societies in waging war on the Irish dialect story, but feel under on obligation to exclude from their own funny columns dialect stories in which other nationalities fall short of English as she is spoke. Within the last few months, I have seen squibs of this kind illustrating the assumed peculiarities of our Jewish fellow citizens, and those of a kind which they would be perfectly justified in resenting very bitterly. If we are to banish from the stage all amusing representations of racial foibles and oddities, and inhibit to our own 'joke-smiths' the use of anything which could even remotely reflect upon national characteristics, we must prepare to get rid of the stage Negro, (*sic*) the stage Jew and that rarely convincing creation, the stage Frenchman,

all of whom have helped in their own small way to amuse generations of people in search of harmless diversion. Do we not make ourselves more ridiculous than anything which the stage has ever produced when we show ourselves so absurdly thin-skinned and touchy?"

A PLEA FOR TRUE ART IN CHURCH ARCHITECTURE

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:—

It is refreshing to come across a paragraph, now and then, in your esteemed publication, touching on religious art, such as appeared in your No. 18. Thanks to Mr. Joseph Otten and other able contributors, the correct status and progress of Church music reform is receiving adequate and scholarly attention, which is more than can be said of Church architecture and its sister arts, painting and sculpture, which have equally, if not more important parts to play in the service of the Church.

The general apathy that exists in this country among the hierarchy, clergy, and laity towards noble and true architecture is difficult to understand, alike by the Catholic, as well as by the non-Catholic, who is often led to believe that the Church has changed her former attitude of patronizing and using the service of art in her missionary work. This of course is not the case, as the intention to beautify the house of God exists to a great extent, but unfortunately a knowledge *how* to beautify it, so that it will correspond with the spirit of the Church and sound principles of art does not prevail as much as it could and should.

One would suppose that the increasing number of Catholics travelling abroad, in countries where good works of art abound, together with the information that can be collected through our public libraries and architectural exhibitions, which occur in large cities, would tend towards making for a higher standard and quality of church building. That some good is derived from these sources, is undoubtedly true, but it is merely a drop in the bucket of the architectural viciousness and tawdriness, that flaunts itself without shame before the sensitive eye throughout this great and boasted land of culture.

Will there ever be a halt to the bedizzened metal cornices, crockets and other details made to represent stone; to the numerous and abortive features, which have no structural significance nor artistic or logical reason to exist; to Pullman-car-like interiors widened beyond the limits of good proportions; to the confusing array of stucco ornament; to the imitation marble columns and wainscoting; to the dazzling electric lights on and around the altar; to the machine made altars and furniture fresh from the commercial shop of the huckster of so-called ecclesiastical goods, where true art and honest construction are seldom, if ever, found?

Why does every piece of decoration and furnishing cry aloud for individual recognition above its neighbor, rather than be content to take its place humbly in an harmonious, quiet, and refined interior, where the burdened soul can come for peace and rest, from the distractions of the street and the mart?

Surely if there is a building on earth that should lead the mind and aspirations of men to higher things, to the "New Jerusalem", through the beauties and efficacy of art, it should be a Catholic church, the Holy of Holies, where God himself deigns to dwell on the altar.

If art is the hand-maid of religion and a silent preacher of the Gospel, a refusal or neglect to study carefully its correct interpretation and expression, is to ignore a vital means of promating true religious sentiment, besides raising a stumbling-block to the inquiring cultured non-Catholic, who is unwittingly led to believe that behind the unscholarly and bizarre art of our churches, there is nothing but a retrograde system of religion. The damage done to souls through these misrepresentations of the ideals of the Church in art and architecture, is reprehensible in the extreme, and should no more be tolerated than the singing of operatic airs in the choir loft, especially when sincere and respectable work can be had for the same price as bad and indiffe ent work; for every intelligent architect knows that good work is produced by taste and skill and not necessarily by an over-supply of dollars.

The challenge for inspiration, offered to modern church builders by the old Christian basilicas, the simple brick churches of Lombardy, the sincere and expressive parish

churches of England, remain unaccountably ignored by ninety-nine per cent. of architects or their employers.

The difficulty of inculcating sound Catholic principles in modern church building is not only encountered in the Zeitgeist which is hostile to artistic ideals, but also in certain bishops and priests giving their approbation, name, and fame to architects whose work from an artistic standpoint must be roundly condemned.

It is a pity that current church architecture does not receive the same intelligent and critical review by the press, as does literature, music, and other arts. Pamphlets containing designs of churches by so-called church specialists, promiscuously mailed throughout the country, contain the highest encomium from the clergy, while the designs they illustrate are so weak and flabby and so devoid of architectural character and spiritual feeling that their popular production in building material is amazing.

An auditorium with a tower or even two towers and a dome, does not necessarily make a Catholic church, no more than Rossini's "Stabat Mater" makes Church music. If it lacks the spirit of the Church, such as is expressed in Gregorian chant, if it is not objective, pure, and honest in construction and decoration, or simple and dignified in conception, it is not a true Catholic church, no matter how much money it consumes or how rich the material of its construction.

As suggested in your No. 18, the pressmen must take up this question along with Church music reform. The Federation of Catholic Societies should also encourage and indorse the movement to redeem and promote true Christian art.

Some years ago a society was organized for this purpose, but partly on account of a misunderstanding of its objects, and partly by lack of a qualified membership of the required professional standing, it never flourished. Perhaps the time is now more propitious for its advance.

The Church in her work "to restore all things in Christ" needs every avenue of influence which can be brought to bear on the minds and hearts of men, and certainly Christian art is one of the noblest means that Divine Providence has placed in her hands, the cultivation and promotion of

which should receive the earnest attention of every sincere Catholic.

Pittsburg, Pa. JOHN THEODORE COMES.

RADIO-ACTIVITY AND THE REVOLUTION IN MODERN SCIENCE

The freshet of new facts in connection with the discovery of radium and radio-activity threatens to carry away all the ancient landmarks of natural science. How completely it has upset all previous calculations, may be seen from the following passage in the address of the President of the British Association, delivered in York the other day and quoted in the *Tablet* (No. 3456.) He had been explaining that if the sun consists of a fraction of one per cent. of radium, that amount will account for and make good all the heat that is annually lost by it.

"This is a tremendous fact," the Professor continued, "upsetting all calculations of physicists as to the duration in past and future of the sun's heat and the temperature of the earth's surface. The geologists and the biologists have long contended that some thousand million years must have passed during which the earth's surface has presented approximately the same conditions of temperature as at present, in order to allow time for the evolution of living things and the formation of the aqueous deposits of the earth's crust. The physicists, notably Professor Tait and Lord Kelvin, refused to allow more than ten million years (which they subsequently increased to a hundred million)—basing this estimate on the rate of cooling of a sphere of the size and composition of the earth. They have assumed that its material is self-cooling. But, as Huxley pointed out, mathematics will not give a true result when applied to erroneous data. It has now, within these last five years, become evident that the earth's material is not self-cooling, but on the contrary self-heating. And away go the restrictions imposed by physicists on geological time. They now are willing to give us not merely a thousand million years, but as many more as we want."

Not only are the so-called "conclusions of science" with

regard to the age of the earth liable to violent correction; but some other "firmly established" theories are found to contain radical flaws. What becomes, for instance, of the laws of mechanics, if mass is purely electro-magnetic and therefore variable? And, to use a phrase of the *Independent* (No. 3012), "we cannot desert the atomic theory like a sinking ship and take refuge in thermodynamics, because here Carnot's principle is in question."

It is the same old, old story. "The study of radio-activity," said Fr. L. Dressel, S. J., recently, concluding a luminous paper on the subject in the *Stimmen aus Maria-Laach* (LXX, 5), "confirms in a striking manner an experience of long standing. While it has led to the partial solution of *one* problem, it has, as with a wizard's wand, conjured a hundred new ones yet unsolved. It is the fate of experimental science that the more it progresses with its researches, the more problems it heaps up, crying for solution."

The typical modern scientist, with his bold assurance, is neither surprised nor alarmed at the way in which new discoveries constantly destroy his pet theories and "established conclusions." One has only to dip into Poincaré's *Science and Hypothesis**) to see how undaunted and unabashed he rises from the debris. Poincaré consoles himself with the thought that the progress of science is often impeded by too much knowledge, and that a false hypothesis is frequently better than a true one, because it leads to new discoveries!!

WAS ST. PETER MARRIED?

The question whether St. Peter was married or single, is in itself of no importance whatever. Throughout the history of the Church Catholics have taken for granted that he was a married man; and scholars have taken it for granted too. Only a few years ago an American writer sprang on the world the contention—not that St. Peter was *certainly* celibate, but that he was *not* certainly married. This was equivalent to saying that the whole of Christendom had

**Science and Hypothesis.* By H. Poincaré. With an Introduction by Josiah Royce. New York: The Science Press.

been living under a delusion. They had imagined that *Penthera* obviously and solely meant mother-in-law, till it occurred to this nineteenth century American to discover the obvious, and to trot it out for the enlightenment of the world. It is therefore worth while to settle the question, which of the two was right—the whole of Christendom East and West, Greek and Latin, ancient and modern, learned and unlearned —or this solitary writer, and a few who have taken up his idea in the press.

Rev. Fr. Hull, S. J., presents in the Bombay *Examiner* (LVII, 26), from the notes of an eminent scholar who has been for ten years preparing a dictionary of that Aramaizing species of the *koine* (Hellenistic Greek) which first embodied the great news of the Gospel, plentiful evidence to settle the question for good. We have not the room to reproduce this evidence, but must content ourselves with giving Fr. Hull's own masterly summary of the question, which is as follows:

Throughout the whole range of Greek literature, *Penthera* means mother-in-law, and it never means anything else. Therefore there is not a particle of reason for doubting that St. Peter's *Penthera* was his mother-in-law; and consequently, that St. Peter was a married man. With regard to the masculine form *Pentheros*, there did exist a practice of taking the word in a wider sense—so that sometimes the words which mean "father-in-law" and "son-in-law" were interchanged, and in one solitary case the word was applied to a "brother-in-law." But this usage is rare, singular, and also confined to the range of poetical licence. In prose, *Pentheros* always means "father-in-law," and there is no ground for supposing that it ever means anything else. Consequently, any one who tries to throw doubt on the marriage of St. Peter by appealing to the word *Pentheros*, is obliged to make two jumps in the argument:—First he jumps from an exceptional poetic usage to the ordinary prose usage of the masculine *Pentheros;* and then he jumps once more from the masculine *Pentheros* to the feminine *Penthera.* Such acrobatics would be inadmissible in a class room of logic; and they are equally inadmissible outside it. Of course if people are obstinate they can maintain the possibility of any word meaning anything—that the uniform usage of the whole of known

Greek literature does no exclude other usages which have escaped record, or which have not survived—and so on. But such a subterfuge refutes itself. Hence we must conclude that the whole of Christendom was right, and the American writer wrong, on the question whether St. Peter was a married man or not.

FOR A UNION OF OUR CATHOLIC YOUNG MEN'S SOCIETIES

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW:

At its last meeting the American Federation of Catholic Societies adopted a resolution to encourage the union of our Catholic young men's societies.

That resolution is an indication of good will. There is nothing so necessary at present in Church policy as the union of our Catholic young men. It is not only to hold them in the pale, to encourage them in the practice of religion; but also to make them promoters and defenders of the interests of the Church.

The Church, of course, derives her organization from the Master and is quite independent. No association is needed to supply any defect in her organism, nor even to complete it. Still the interaction caused by such a union as the one for which I am pleading would furnish assistance to the cause of the Church in any emergency. There would be no taking unawares, but rather a prompt response to every call of danger. The sense of perception would be sharpened and no dullness to grasp the situation such as gives alarm at present in France, would allow hidden action against Christ and his Church. The various societies of Catholic young men would receive a fresh impulse to more concentrated action throughout the country. Conditions at present are such that Catholic young men must get together and stand united to safeguard their most sacred interests, while they maintain the rights and prerogatives of their Church.

We Americans often point to Europe where the Church and State seem to conflict, claiming for ourselves entire freedom from obstruction in religious practices. We are too

apt to forget that, apart from law and constitution, public opinion, competition in social life, majorities that control, and several other factors, make us quite unequal and frequently hamper the Church in her functions of life. Even before the law Catholic views of education and marriage are disregarded. The beneficence of those views in actual operation is disparaged even after long proof by experiment.

Could not the union of our Catholic young men furnish the remedy?

First of all, it would encourage the young men themselves. There is nothing that surpasses the charm of power arising from unity.

Unhappily enough a large number of our Catholic young men belong to no *Catholic* society. There is no common bond of union, because there is no common motive. Allowing for their desire to be amused, for their ambition to succeed in life, the purpose to confirm their religious convictions and to sustain the rights of the Church and of Catholic citizens throughout the land, which such a union should intend—ought to act like a magnet.

It might be objected that our Catholic young men have not appreciation enough of their faith to effect such a union. In that case, their lack of knowledge and appreciation should be promptly supplied. But it would seem that the zeal and competence of those who have been teaching the young in our Catholic schools these many years, deserves higher praise than that.

In the second place, such a union would clear the way for the future. While it would furnish men in all walks able and competent to promote the good cause, it would shape a body of men whose power would command respect. Scattered among various non-Catholic organizations, the members of a great Catholic Young Men's Union would be always on the ground to avert the evil and promote the good. Conscious that back of them stood the Union, they would not easily be intimidated. And if our young men were helped and educated to united social action we should have a strong antidote against the Socialist poison in our labor unions. The instructions received in church and school would be completed by actual lessons; our young men would have an

opportunity and a strong incentive to study what is necessary to hold their position in our day of doubt and denial.

The organizers of such a union would, however, have to respect the elements which would go to form it.

There are three classes of young men to be considered: the professional—university or college-bred; those in business avocations—the clerk, book-keeper, mechanic, etc.; and finally, the ordinary laborer. They differ widely in taste and accomplishments.

Hitherto it was thought that Catholic young men's societies had merely to furnish amusements, as it was supposed that this would keep them in the Church under the surveillance of their pastors. The Union, however, must set itself a higher and a broader purpose.

Another consideration is that of nationality. It does not follow that, because young men are descendants of Irish, German, French or Slav parents, their sympathies are only for their respective parishes. Our Catholic young men, no matter whence their parents came, are Americans—which, if respected, will make their bond of union all the stronger. By their union they will come to know better what the Church stands for in this country. Their mutual intercourse will lift them to a higher plane, and afford them an outlook more extensive, without allowing them to forget what they left behind.

It will be a great deed for the Church in the United States and deserve the thanks of coming generations to form such a union; but it will require consummate skill, dogged persistence, disinterested courage.

Jefferson City, Mo. (REV. DR.) JOSEPH SELINGER.

A NEW MANUAL OF PLAIN CHANT

Manual of Plain Chant. A Text Book for Singers and Organists. By Rev. Sisbert Burkard, Ph. D., Benedictine of Conception Mo. New York: Fischer & Bro. 1906. 60 cts.

This *Manual* contains a great deal of useful matter and will do good service to those who seek instruction in plain chant.

The author's manner of expressing himself is, however, not always as clear, precise, and logical as might be expected

in a book of instruction. Thus we read on page 14: "Oratorical delivery is entirely different from ordinary conversation. The orator pays particular attention to short and unaccented syllables. He lengthens them and brings them into prominence that nothing may be lost to his audience. The same is also required by the very nature of oratory, which, because of its inherent sublimity, ennobles both the idea and its expression." [Some of us have the notion that the opposite process takes place, i. e., that the form is dictated by and receives its beauty from the idea.] "Now, in singing, the power of expression reaches its climax, [the author probably means to say that the expression, not the power, reaches its climax] here speech must find its greatest dignity and strength. Hence all the characteristic requisites of oratorical delivery belong to chant in the highest degree. Thus it happens that in plain chant all syllables, whether accented or unaccented, are of almost equal duration; in other words, the different tones are to be sung equally long."

If our author will reread this paragraph—which was possibly penned in haste—he will notice that his premise does not warrant his conclusion and that he contradicts himself. It is self-evident that accented syllables must retain their pre-eminence over *un*accented ones, no matter with what care the latter are treated; otherwise they cease to be what they are intended to be in the nature of the language. In other words, if unaccented syllables are made prominent, accented ones must be made more so. In one line Fr. Burkard says one thing, and in another its contrary. Now he tells us that the notes have *almost* equal value, and immediately after we are taught that they *are* of equal value. But, lo and behold, on the following page we read: "Much less can we favor the practice of giving all the notes exactly the same duration." It would be difficult to know Fr. Burkard's position on this question, were it not for a passage which we cull from his "Notes on Plain Chant" in the Febuary, 1906, number of the *Review of Church Music*, where he states his views with emphasis as follows: "Nevertheless we would not favor the practice of giving all syllables the same length, because, in our opinion, this would be the climax of affectation. How offensive to the ear would, for

instance, the 2nd Creed (Vat. Ed.) be, if all the notes were exactly of the same length, even if we suppose that the rhythmical laws with regard to the last notes of phrases and periods are observed. And still some imagine that they have attained the ideal when they follow such a course. In plain chant, there is, notwithstanding its solemn dignity, still room for sound naturalness, and it is not necessary to reduce the chant of our Church to a mere caricature by insisting on eccentric uniformity."

That the Reverend Father may with profit subject his *Manual* to a thorough revision before issuing a second edition, is further proved by numerous Germanisms in terms and construction and by sentences like this: "Plain chant melodies are built up on the constructive idea," which recalls Monsieur de la Palice, who sapiently remarked of some one that "une heure avant sa mort il vivait encore" (an hour before his death he was still alive).

It is also to be regretted that the *Manual* advocates a system of accompaniment which goes counter to every healthy musical instinct and to the judgment of the vast majority of church musicians.

After a thorough revision the little book will prove a useful addition to our pedagogical literature.

JOSEPH OTTEN.

ON THE PRACTICAL VALUE OF A KNOWLEDGE OF FOREIGN TONGUES

Under the title "Few Public Linguists," a staff contributor to the *St. Louis Globe-Democrat* (Aug. 24) commented on the significant fact that, with the exception of President Roosevelt and Mayor McClellan of New York, there are few American men in public life who speak German and French fluently. "A knowledge of foreign languages has become indispensable to leading statesmen, and, having regard to the very active rôle which the United States is now playing in international politics, it is absolutely necessary that public men in this country should devote more attention to equipping themselves with this particular accomplishment than has hitherto been the case."

Our ignorance of languages is also very detrimental to us commercially. Any one who reads the *Consular Reports* regularly will remember how often in one form or other the statement recurs: If our merchants and their agents knew this or that language, they could have most of the trade; while now they have very little.

In view of this condition of affairs it is not at all surprising to notice the gradual rise of a movement among Americans in favor of better instruction in the leading foreign languages. But it *is* utterly astounding, on the other hand, to observe how lightly so many of our foreign-born citizens and their immediate descendants sacrifice, or at least neglect their splendid chance to acquire German, French, Spanish, Italian, etc.

The Germans, we fear, are more to blame in this regard than other nationalities. It is literally true what Mr. Charles J. O'Malley, (who knows the Germans well, having taken the trouble to learn the German language and having for fifteen years sent his children to German parochial schools,) said the other week in the Syracuse *Catholic Sun* (XV, 7): "Year after year the subscription lists of German Catholic papers [and the non-Catholic papers are not one whit better off, rather worse!—A. P.] are dropping off here in the United States. The old people take the paper and it is dear to them, but the young people of the second generation, as a rule, do not. In cold truth, thousands of them couldn't read it if they took it. They may acquire a smattering of the language in school, but once out they proceed to forget it as soon as possible." And even the smattering in school must go where German has ceased to be the language of the home. Hence we have a German priest, Rev. C. Wienker, Superintendent of the parochial schools of the Diocese of Erie, advocating, in the first number of his monthly *Christian Home and School*, the abolition in the parochial school of any foreign tongue that is no longer used at home. And German is, with *very* few exceptions, no longer used at home by the children and grand-children of our German immigrants.

In a less measure the same is unfortunately true of all the various nationalities in this country whose language is other than English; not one but whose newspapers complain of the disuse into which the good old mother-tongue, which

in the case e. g. of French, Italian, and a few others, is not only a cultural instrument of incalculable value,[1]) but also a priceless commercial and political asset, is everywhere falling, and how English in America is gradually supplanting every other language.

THE PSEUDO-AUGUSTINIAN DICTUM: "IN NECESSARIIS UNITAS, ETC."

A subscriber sends us a clipping from the *Ave Maria* (LXIII, 10), in which it is stated:

"Among 'sayings which everybody repeats but nobody knows where to find,' is to be included the celebrated dictum so generally ascribed to St. Augustine: 'In necessariis unitas, in dubiis libertas, in omnibus charitas.' According to his recent editor, Father Weiss, these words can not be found in any of the holy Doctor's voluminous writings."

We are asked whether it is true that Father Weiss has recently edited the works of St. Augustine and also whether it is true that the dictum quoted is not by St. Augustine.

To refer to Father Weiss (Rev. P. Albert Mary Weiss, O. P., the famous apologist) as "his [St. Augustine's] recent editor," is manifestly a *lapsus calami*. The paper or magazine from which the *Ave Maria* got its information probably referred to Fr. Weiss as the recent editor of the late P. Denifle's epoch-making work on Luther. (*Luther und das Luthertum in der ersten Entwickelung*. 4 vols. Mainz 1900—1906.[2])

In that work, in fact, on page 423 of Vol. I, Part 3, we find a foot-note by P. Weiss to this effect:

"The dictum: 'In necessariis unitas, in dubiis libertas, in omnibus charitas' is both by Protestants and Catholics generally ascribed to St. Augustine, but entirely without reason. It is not certain who first employed the phrase. Some (Wood, *Dictionary of Quotations*, 188, 25) name Melanchthon; others, Gregor Frank or the problematical Rup. Meldenius (Lücke, *Ueber das Alter und den Verfasser des kirchlichen Friedensspruches In nec.* 1850; cfr. also *Prot. Real-Enzykl.* (3. ed.) XI, 679; XII, 551 f.) Possibly Rich. Baxter had some other 'Pacific-

1) On this aspect of the question many strong articles have appeared in this REVIEW during the past thirteen years.

2) Cfr. CATHOLIC FORTNIGHTLY REVIEW, XIII, 11, pp. 338 ff.

ator' in mind. (*Prot. Real-Enzykl.* II, 487; Runze, *Katechismus der Dogmatik*, 19, thinks he meant Nic. Hunnius.) So much is certain that the dictum did not become proverbial before 1630. It seems to have been invented for the purpose of rendering more acceptable the fatal theory of the 'fundamental articles,' which formed the starting-point of indifferentism and latitudinarianism in religion."

Nevertheless, it remains true, of course, what the *Ave Maria* quotes in this connection from the London *Tablet:* that the pseudo-Augustinian utterance may convey a much-needed and sometimes neglected lesson, to-wit: that doubtful opinions should never be set up, or mistaken, for necessary doctrines. On this point the *Tablet* writer cites some excellent observations of the late Father Lockhart, in his review of Pusey's *Eirenicon*. After remarking that many had long been kept back from the Church by the exaggerated assertions of certain Catholic writers, such as those quoted by Dr. Pusey, Father Lockhart continues: "This we think has arisen partly from their having attributed to such statements an authority which they did not really possess, and from their not distinguishing between matters of faith and matters of pious opinion; partly also because they did not make allowance for the exaggerations of rhetorical statements and the use of words in the second intention. Catholics, on the other hand, especially those who have been always Catholics, are not much troubled at these things. They know that the Church, while requiring *unitas in necessariis*, is most free in conceding *libertas in dubiis*; that there are schools of opinion in the Church, that great latitude is permitted in the authoritative expression of devotional sentiment, and that almost any amount of bad taste is tolerated; in a word, that the Church does not aim at creating a dead and soulless level of uniformity, but tolerates great liberty of opinion in matters of opinion, provided her children accept her as their mother and mistress in Divine Truth, and are ready at any time to submit to her decision, should she, through her legitimate mouthpiece, think fit to pronounce a judgment."

PARERGA AND PARALIPOMENA

Editors and Readers.—The question is often asked, how do editors know what their readers want? "The answer is very simple," says the *Independent* (No. 3021); "They do not. Even the best of editors is very much in the dark as to the tastes and desires of the subscribers he has, and he knows still less about the subscribers whom he wants to get. The subscription list goes up and down, but the editor has only a vague idea, why."

Our enterprising contemporary, in view of this condition of affairs, has determined to ask the help of its readers in finding new and interesting subjects. "We are not asking for any advice about our editorial department, because we do not write editorials to please our readers. We write them to please ourselves, to free our minds about things in general. But in ordering articles we try to give our readers what they want as well as what we think they ought to have. So please write to us as frequently as you can to tell us what subjects you are most interested in, and what topics of importance we have neglected of late."

It would tend to make magazines generally more interesting and helpful, if readers followed the *Independent's* advice and informed the editors of their favorite periodicals of their ideas and desires with regard to the selection of reading-matter.

A Bit of Good News About the Catholic Movement in Italy.—The delegates entrusted with the organization of the Catholic forces of the Peninsula, took advantage of a congress of Catholic lawyers held lately at Milan, to convene in that city in a meeting of their own. They were led to do so, because a goodly number of those present at the Congress were also keenly interested in the formation of a Catholic federation. The aim of this meeting was to propose and to put through, if possible, the long cherished plan of forming a Central Office after the fashion of the German "Volksverein," which would become the nucleus of a Catholic Popular Union. This Central Office, if started, as is fitting, by men qualified to promote the cause of Catholic action, will naturally gather together large numbers and inspire in all the confidence which a Popular Union should possess, if it is to become and remain the center of concerted and harmonious action.

As the Central Office could not venture into life without financial support, the Commission called upon those interested in the success of the federation for 70.000 francs. The appeal was so favorably received that the delegates began at once to discuss further projects, and now it is hoped,

that next month will witness the birth of the Italian "Volksverein."

The Church Music Controversy:—A CARD FROM FATHER MANZETTI.—To the Editor of the CATHOLIC FORTNIGHTLY REVIEW: It appears that my work on harmonization of traditional Gregorian Melodies is creating much discussion among American musicians. I would not care as long as the discussion remains on artistic ground, because every body is entitled to his opinion. But as some have stated that my harmonization cannot be approved of at Rome, I feel somewhat offended in my Roman character. If I may credit European testimonials, my Gregorian harmonization will not be precisely condemned. Flattering compliments from eminent musicians in all parts of Europe have been written upon my *Kyriale* accompaniment, bespeaking the appreciation in which my work is held abroad. Whilst it provoked a vehement and useless discussion here, where the study of Gregorian Melodies had not yet advanced very far, it has found a hearty welcome at the Vatican. Monsignor L. Perosi, Director of the Sistine Chapel and a prominent member of the Vatican Commission on Liturgical Chant Books, writes to me under date of Oct. 12th, 1906: "Rev. and dear Friend: My very cordial congratulations on your beautiful accompaniment of the Gregorian Chant and my thanks for your graceful kindness in sending me a copy: Yours most devotedly L. PEROSI."

Whether this testimonial from the Vatican itself appears like a condemnation or not I challenge people of good faith to answer. (Rev.) L. MANZETTI.

The Franciscans in the Philippine Islands.—The October number of the *Acta Minorum* contains an interesting summary of the work of the Franciscans in the Philippine Islands during the last year.—There are at present 68 religious of the Franciscan Order in the Philippines. Of these 16 belong to the monastery of St. Mary of the Angels in the city of Manila, engaged in preaching, hearing confessions, reciting the office in choir, and directing the Pious Union of St. Antony. A great number of the faithful belong to it and give to the people of Manila the example of a Christian life. Some of these religious attend to the spread and preservation of the Third Order of St. Francis, which has more than 40,000 members in Manila and its suburbs. Besides these there are 46 members of the Order engaged in parochial work outside of the Manila in the various provinces. In 26 parishes and missions these have charge of a Catholic population numbering 154.980. These 46 friars have approximately during the past year administered 6876 baptisms, heard 91057 confessions, preached 1486 sermon, and performed 1132 marriage ceremonies. These friars certainly do not belong to that

traduced body of "lazy friars," which some months ago disturbed the tranquillity of a certain coterie of our editorial lights. The latter might be asked to contribute their share of power and influence to the end that these friars may not die out in a land of plenty.

Graphology is revealed in a rather unfavorable light by the recent experiments of Prof. Alfred Binet of the Sorbonne. As a beginning, the handwriting of Renan was circulated. A famous graphologue gave the following analysis of the great skeptic: "A mind originally mediocre and little cultivated. Little reflection. On the other hand, the credulity and loquaciousness of the subject are noteworthy." With another expert Renan came off a little better, as "a clear and fine mind, but hardly reaching talent." Graphology suffered most when it fell foul of the manuscript of the brutal assassin Vidal, who had slain many women. One authority declared the writing to be "that of a young girl who must be classed among the gentler characters." Another doctor in the science observed, "although we have never seen the handwriting of Taine, we imagine it like this. In any case he who wrote these lines was a thinker." If this be true, suggests a malicious contemporary, the essay on "Murder as a Fine Art" should be rewritten with a view to proving it an exact science, allied to so-called evolutionary criticism. The total result of Prof. Binet's experiments is to suggest that in graphology a fair field and no favor is the rule. Most of us would perhaps have struck rather nearer the white than the adepts in the above mentioned cases.

The Prayer-Value of Historical Beliefs.—Father Tyrrell says in his latest book, *Lex Credendi*, that "the prayer-value of certain historical beliefs cannot demonstrably be shown to depend on the historicity of the facts."

This means, if it means anything, that the prayer-value of historical beliefs does not depend on the conviction in him who prays that they are historically true. Such a statement is, of course, inaccurate. "It was the passionate belief in the fact of our Lord's resurrection" says Dr. Wilfrid Ward in the *Dublin Review* (No. 278), "which lay at the very root of the hopeful prayer of St. Paul and his contemporaries. If the historicity of the facts is disbelieved in or doubted, the prayer-value of the dogma is gone. Setting aside all controversies as to the exact nature of the spiritual body which rose, it was belief in a fact, and not a mere 'spiritual experience,' which was the very life of the prayer of St. Paul and his contemporaries. And this instance does not stand alone."

Fr. Tyrrell's fundamental error seems to be that the prayer-value of theology and the creed consists merely in their being the explication of "spiritual experience," rather

than, in a large measure, in their character as the expression of facts believed in.

Excavations at Sparta.—In an interesting account, by Prof. W. N. Bates, of the recent work of the British Archæological School on the site of ancient Sparta, we read among other things:

The town wall which enclosed Sparta in later times has been followed for practically its entire length. Beginning at the Artemiseum it ran up stream nearly to the bridge, and then across to the Magoula, and down by that stream. This shows that the ancient city was of much greater extent than has hitherto been supposed. The wall was of unbaked brick, covered with tiles, and had the usual stone foundation. Several tiles inscribed "*Demosion teicheus*" were found; and in one place the remains of a building, probably the temple of Eilyeithuia, as a tile was found bearing the local name of that goddess in the genitive. Trial pits have been dug in a number of other places, and some tombs opened, but nothing more of especial importance discovered.

The most interesting objects found were terra-cotta masks. These are life size, and in some cases look almost like death masks. Forty whole ones and parts of about sixty others had been taken out up to the time when the excavations closed. Next in importance are small lead figures. They are as a rule about an inch and a half high and cut out of sheet lead. There are about fifty different types of soldiers, some mounted, some on foot, female figures, and great quantities of small wreaths. The excavators estimate that they have already found about 7,000 wreaths and 3,000 or more figures.

Birrell on Newman.—Mr. Birrell, of Education Bill fame, has lately published a book of Essays, which has won favorable opinions from critics on account of its literary excellence and the tolerance shown in matters of religion. The first essay deals with the characteristics of Carlyle; and in finding fault with the vituperative style of the "Seer of Chelsea," Mr. Birrell takes occasion to institute a comparison between him and Cardinal Newman. Here are his words:

"Still, all allowances made, it is a thousand pities; and one's thoughts turn away from this stormy old man and take refuge in the quiet haven of the Oratory of Birmingham, with his great Protagonist, who, throughout an equally long life spent in painful controversy, and wielding weapons as terrible as Carlyle's own, has rarely forgotten to be urbane, and whose every sentence is a 'thing of beauty.'"

Tertullian and Clerical Celibacy.—In the *Theologische Quartalschrift* of Tübingen (1906, 3), Rev. Prof. Dr. H. Koch of Braunsberg shows that the passage from Tertullian (*De exhortatione Castitatis*, c. 13) does not prove the thesis to estab-

lish which it is so frequently quoted, viz., that the celibacy of the clergy was an ecclesiastical law, based on Apostolic discipline, already during the early Christian centuries.

The only conclusion that can legitimately be drawn from the passage, he says, is that a married priest could retain his wife, while one who had entered upon sacred orders unmarried was not allowed to marry.

"We behold in the matter of the celibacy of the priesthood," he concludes, "the same phenomenon as elsewhere. The Gospel set up a sublime ideal; from this arose a voluntary practice, a pious usage; only when the enthusiasm of youth began to wane, when the early love began to glow less ardently, was celibacy enforced by law."

It is refreshing to note that some of our best handbooks of popular religious instruction require no correction on this head. Thus we read in Spirago-Clarke, *The Catechism Explained*, 8. edition, p. 521:

"The celibacy of the clergy was first made obligatory at the Synod of Elvira, in 306. During the first three centuries there was no need of this law, because priests voluntarily abjured marriage, out of respect for the sacredness of their office. Only at times when the lack of priests was most keenly felt, were married men admitted to the priesthood, but after ordination no one was permitted to marry. Only in isolated and very rare instances, for weighty reasons, has the Pope been known to dispense priests from their vow; and then they had to give up their benefices, and were debarred from all exercise of their sacerdotal functions..... In the Middle Ages Gregory VII. made a determined stand against the marriage of priests, prohibiting those who had wives from performing any ministerial work. The Council of Trent (24, 9) declared the marriage of priests to be invalid."

The Cleveland "Catholic Universe."—The Cleveland *Catholic Universe* (Nov. 9) publishes a rejoinder to our recent article, "Samples of Good Reading in One of Our Catholic Weeklies" (XIII, 21, 685 ff.). We must confess that that portion (fully one-half) of the long editorial which was meant to be a refutation of our strictures, fails to strike us as convincing; while the other half, in which the editor exhibits his power of ridicule, does not affect us, because "ab assuetis non fit passio." We should therefore, have passed the rejoinder without further notice, were it not for a correction which we have to make, and a correction which the editor of the *Universe* has made. "The *Universe*, of course, is not infallible," he writes, "and when we make mistakes, of haste, or inadvertence, or carelessness or poor judgment, we are always ready to acknowledge them. Three weeks ago we let pass a serious slip—how did it escape the searching eye of the censor?—which we could only regret and correct in our next issue."

In a report of Senator Beveridge's oration on "Americanism," the *Universe* had reproduced a passage which was absolutely false and paved the way to agnosticism and infidelity, subscribing to it in these words: "That is sound doctrine, soundly put." This lamentable "slip" did not escape the "searching eye," only we noticed it too late to incorporate it into our article of Nov. 1; hence it appeared as a "Parergon" in our issue of Nov. 15. As for the *Universe's* own correction of its blunder—(we noticed it in a Postscript, XIII, 22, 722)—it was unequivocal, emphatic, and scientific. It began, as the author of the report would certainly not have begun it, thus: "This is anything but sound doctrine. Such a declaration if received or accepted would clear the way for agnosticism and would overthrow all Christian teachings. Then followed a series of ecclesiastical decisions, three of which were given only in Latin. Manifestly the entire article, though printed as an editorial, was a protest sent to the editor by some learned priest or professor. This became still clearer by the strange closing phrase loosely appended to an enumeration of the arguments proving the demonstrableness of the existence of God, of the immortality of the soul, and of the divinity of Jesus Christ. "We need hardly state," the editor wrote, "that *The Universe* had no intention to endorse the principles enunciated by Senator Beveridge." This we sincerely believe. But why then did it explicitly subscribe to the obnoxious quotation? why did the reverend "editor and manager" let pass such an evident and fatal blunder??

The only plausible and at the same time charitable explanation seems, to be, that the editor had nothing to do with the report in question and saw it only after it was in print. A similar supposition would also, *salva charitate*, account for the inconsiderate choice of reading matter which we censured in our, No. 21. As to advertisements, our surmise is borne out by an open avowal of the editor. In an editorial in the *Universe* of Nov. 2, he says: "If ads. of such character get into the columns of the *Universe* it will be because they have not been brought to the attention of the management." This is forsooth an undisguised "testimonium paupertatis"—a proof of poor management. Now we understand how, about a year ago the *Catholic Universe* could for weeks advertise the *Open Court*, the *Philistine*, the *Independent*, as well as the condemned works of Victor Hugo, Balzac, and Dumas. When the CATHOLIC FORTNIGHTLY REVIEW (XIII, 2, 59) vigorously protested against such advertisements in a Catholic newspaper the *Universe* indeed did not apologize to its numerous Catholic readers, but the scandalous advertisements disappeared from its pages. Similarly, we do not now expect that our contemporary will thank us for our

fraternal corrections; but we do hope there will ensue in the management of the *Universe* a decided improvement, making it, by and by, a really model Catholic family paper in which the searching optic of even the keenest censor will not be able to discover a serious flaw.

MARGINALIA

The Baroness von Zedlitz, born Mary Gwendolen Caldwell, is still parading, in print, her abuse of Bishop Spalding and the Catholic Church. The New Orleans *Morning Star* (XXXVIII, 22) suggests that "the Catholic University might return to her the money she once gave it and, if it has not already done so, remove the rather Sapphic picture of the donor from its wall." Our contemporary adds, "It is charitable to presume that the Caldwell sisters are, more or less, demented."

Mr. Herbert Paul sounds a brave note in his latest book, *Stray Leaves* (Lane), when he says he has no fear that Greek literature will fall into neglect unless the study of it be kept up by compulsion. But does he not err in declaring roundly that "the study of Greek is time thrown away unless it results in a familiarity with the style and idiom of the Greek writers from Homer to Theocritus, at least equal to an educated Englishman's acquaintance with French?" Must we easy-going scholars, (asks a critic), who delight to sit down with our *Iliad* in one hand and our 'Autenrieth' in the other, believe that we are wasting our time, and that we might as well be reading Pope's epic of the same name? No, indeed. Fitzgerald loved the very lexicon he thumbed so thoroughly in reading his favorite "Don" in the original Spanish. Cannot we too get a smack of the true Homeric flavor by aid of grammar and dictionary? Nay, more, is there a Greek scholar in all England, or in all America, who can read a tragedy of Æschylus as easily and as rapidly as a tragedy of Corneille or Racine?

In a communication made to the Académie des Inscriptions et Belles-Lettres, M. Maspéro narrates the results of the latest excavations in Egypt. Among them is a find of such interest to Greek scholars that it is not safe to estimate its value for the present. At Kom Schgaon, fifty-five manuscript rolls have been discovered, one of which is more than four yards long. Among them one contains some 1,200

unpublished lines of a comedy by Menander. These will be published shortly, and may help to make known in his own work a classical author hitherto read chiefly through Latin imitations.

There was a time when the *Western Watchman* favored the "Americanization"—as rapid as possible—of Catholic immigrants in this country. Today our contemporary is not quite so sure that it would be good to give up the old Catholic customs and traditions. "We need Catholic private practices and Catholic social customs, and Catholic civic holidays in this country," says Father Phelan (*Sunday Watchman*, XIX, 44). "What is any Catholic people without their Catholic traditions? Up to the present time there is not a civic, social or popular institution we American Catholics can call our own. It is time we were making some impression on our times and getting into the current of Catholic thought and feeling."

We read in the *Sacred Heart Review* of Boston (XXXVI, 18):

A Poet in the November *pilgrim* asks:

Why shou'd I give thanks today?
For a'l the blessings which are mine,
For food, and air, and warm sunshine,
And resting cot wheron to lay.

The last line would seem to imply that the poet is a hen.

Not necessarily. "The two verbs," says the *Century Dictionary* (etymology s. v. *lay*), "entirely distinct in AS. [Anglo-Saxon], began to be confused in ME. [Middle English], and the admission of intrans. uses of the orig. trans. *lay*, the general freedom of change from intrans. to trans. uses of verbs, and the instability of E. [English] diphthongs containing as in *lay* and *lie*, an absorbed guttural, have made the distinction difficult to keep. Uneducated speakers, very commonly and in certain uses even educated speakers, use *lay*, *v.* [verb] and *n.* [noun], for *lie;* but rarely *lie* for *lay*."

If we concede the use of *lay* for *lie* to the marines, in certain well-known nautical phrases, why should we deny it to the poets, entitled as they are to special license?

We are asked for information about the "Daughters of St. George," an organization for women which is recruiting members in Pennsylvania. May a Catholic lady join this organization?

Doubleday, Page & Co. have gotten out a volume of *Letters and Recollections of George Washington* which is meant to "show the great Virginian in a new light—as a domestic

man managing household affairs; as a planter looking after crops, cattle, and overseers; and as a business man driving bargains, sueing for bad debts, collecting rents, and making investments." There are many interesting and homely facts in these letters which throw a new light on Washington, and in a way help to bring him down from the heights to earth again—to the earth where he certainly liked to live. We learn e. g. that he gave children lottery tickets, and that he had a distillery; that he could write a scorching dun to a bad debtor; that he believed in strict discipline over school-children, and that in enquiring about a school he asked first about the discipline and the master, next if the pupils were "genteel," and finally and incidentally, "Among other things enquire what is taught at these schools."

Modern "child-study," a subject to which we have often referred in this magazine, seems to have arrived in a veritable *cul-de-sac*. "It is hard to say," observes the *Dial* (No. 488), "whether more data or more interpretation is the greater need of child-study just now; probably both must advance together. Until we have more trustworthy facts, theorizing is hazardous; and yet until we have some more definite lines of hypothesis the task of the observer is a blind one."

The most serious lack in many books on the subject is the neglect of the will. While great stress is laid on mere physical control, far too little attention is given by the modern psychologists of childhood to the origin and development of the disposition and the habitual moral attitude, especially such matters as habits of obedience and disobedience, cheerfulness, affection—in short, *ethical* control.

Apropos of the Lourdes Question in Germany (see the CATHOLIC FORTNIGHTLY REVIEW, XIII, 21), we note* that the German Lourdes Society, acting upon a suggestion of the Cologne *Volkszeitung* (Apr. 4, 1905), has appropriated 4.000 marks (about $1.000) to enable two German physicians, one of whom is to be a Catholic and the other an infidel or free-thinker, to go to Lourdes and make a careful examination of the wonderful cures which are alleged to take place there The two doctors are to be selected by popular vote. Mr. A. Riffarth in München-Gladbach is authorized to receive ballots. Why not enlarge the program and add two theologians, one Catholic and the other Protestant, to this commission? Enough people are interested in the matter, we should think, to make the raising of the necessary additional funds a comparatively easy thing.

**Magazin für volkstümliche Apologetik*, Ravensburg: F. Alber. Vol. V, No. 6, p. 229.

Mr. Thomas B. Lawler writes to us from Honolulu under date of Oct. 21st:

My Dear Sir:— In the Sept. 15th issue of the CATHOLIC FORTNIGHTLY REVIEW, Father Lambing calls attention to the error in my "Essentials of American History" respecting Fr. Gallitzin. The error in question was corrected in the second edition as soon as Fr. Lambing kindly called my attention to it, three years ago. Very truly yours, THOMAS BONAVENTURE LAWLER.

LITERARY NOTES

—We have repeatedly expressed ourselves on the worthlessness of many of the so-called book reviews in our Catholic weekly papers. As throwing new light on the subject, we quote a paragraph from the Syracuse *Catholic Sun* (XV, 18): "The methods of some Catholic authors are distinctly curious. Last year a Rev. clergyman in the West published a book and got a friend to review it. The laudation was sent in manifold to the various Catholic papers of the country and most of them courteously gave it space. This year another clergyman from the same seat of learning published *A Living Wage*, and adopted precisely similar tactics. Nearly every Catholic paper published the latest laudation also, yet, so far as we can learn, not one has been favored with a copy of the work, although each gave about $10 worth of space in advertising."

—*Apologetische Vorträge von Dr. Anton Leinz* (B. Herder. 1906. 85 cts.) is an apologetical volume which can be heartily recommended, though we must note that about one third of its contents are given over to "Militaria" that are of no interest or practical value to readers in the United States.

—Our own scholarly Fr. Paschal Robinson, O. F. M, republishes in England, as a Catholic Truth Society pamphlet, *Some Pages of Franciscan History*, in which he reviews the new Franciscan movement of Sabatier and his school and, while freely acknowledging their erudition and industry, yet says, the positive results of their research work are "out of all proportion to the amount of printer's ink consumed," since we know very little more about St. Francis than our grandfathers knew before us, while, on the other hand, the road to knowledge has been seriously obstructed by "the radically misleading portrait of the Saint" drawn by M. Sabatier. "No doubt," he rightly observes, "the study of Francis *the man* is not without its value. But while it is good to study St. Francis as a poet and social reformer, we must not forget that the Francis who loved the songs of Provence and who rejoiced in the new-born freedom of his native city, was the same Francis who received the stigmata and sought the Portiuncula Indulgence, the same who founded a religious order based on the Evangelical Counsels, in whose bosom repose generations of saints and sages . . . . He who would portray for us the real St. Francis 'in his habit as he lived,' must perforce record the supernatural facts of the Saint's life as found in the original and only authoritative sources of information—the early Legends; and any biography of St. Francis in which these facts are eliminated or explained away *a priori*, whatever its other merits may be ceases to be a biography in so far as it ceases to represent the original So true is this, that the small penny *Life of St. Francis* published by the Catholic Truth Society gives a far truer view of the *Poverello* than all the more pretentious, latter-day biographies which seek to substitute the man for the Saint." (Price three-pence.)

BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Blessed are the Merciful. A Tale of the Negro Uprising in Haiti. By Rev. Joseph Spillmann, S. J. Translated from the German by Mary Richards Gray. 135 pp. 12mo. B. Herder. 1906. Retail 45 cts.

Lorna Doone. A Romantic Drama in Four Acts. (Adapted From Blackmore's Story). By Rev. P. Kaenders 39 pp. 8vo, pamphlet. B. Herder. 1906. Net 25 cts.

The Science of Life. By Mrs. Craigie. (John Oliver Hobbes.) No. 2 of the Science of Life Series.) 60 pp. 12mo. London: Burnes & Oates. St. Louis: B. Herder. 1906. Net 55 cts.

Crosses and Crowns. By Rev. Joseph Spillmann, S. J. Translated from the German by Mary Richards Gray. 141 pp. 12mo. B. Herder. 1906. Retail 45 cts.

Robert Southwell, S. J., Priest and Poet. By I. A. Taylor. 82 pp. 12mo. B. Herder. 1906. Net 70 cts.

After the Ninth Hour. A Picture of the Dawn of the Christian Era. By R. Monlaur. 197 pp. 12mo. B. Herder. 1906. Net 45 cts.

Das alte Testament in der Mischna. Von Dr. Georg Aicher. (XI. Band, 4. Heft der *Biblischen Studien*). XVII & 181 pp. large 8vo. Pamphlet. B. Herder. 1906. Net $1.25.

Psallite Sapienter. Psallieret weise! Erklärung der Psalmen im Geiste des betrachtenden Gebets und der Liturgie. Dem Klerus und Volk gewidmet von Dr. Maurus Wolter, O. S. B., weiland Erzabt von St. Martin zu Beuron. Dritte Auflage. Vierter Band. Psalm 101—120. 624 pp. 8vo. B. Herder. 1906. Net $2.65.

The Interior Castle or the Mansions; and Exclamations of the Soul to God. Translated from the Autograph of St. Teresa by the Benedictines of Stanbrook and Revised by Rev. Benedict Zimmermann. B. Herder. Net. $1.25.

Free Will and Four English Philosophers (Hobbes, Locke, Hume, and Mill. By the Rev. Joseph Rickaby, S. J. XI & 234 pp. 8vo. London: Burns & Oates. 1906. (American Agents Benziger Bros. $1.25 net.

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::REVIEW::

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SONG OF THE MISSOURI RIVER

Weary as if with endless toil
The mighty river drags along
Its tawny waters, coil on coil,
To one deep mystic song:
The haunting song, all comfortless,
Of its but half-remembered doom;
The slumber song of loneliness
In the vast prairie's gloom.

For, far in yonder glowing West
Its childhood glanced o'er golden sands,
Where the primeval pine forest
In solemn grandeur stands.
And lo! a sudden leap of joy;
The waters heaved and swelled with pride;
The forest monarch but a toy
Dancing upon the tide.

But, rushing river, all too soon
The reeling plain bows to thy will;
Melting into the glare of noon,
Wide, empty, lone, and still;
The changeless sun throughout the day,
The changeless stars of heaven at night,
Through changeless solitudes away
Lead from thyself the flight.

And dragging still the weary length
Of one unending secret chain,
Blind with desire and captive strength
Thou singest as in pain:
The haunting song, all comfortless,
Of thy but half-remembered doom;
The spirit's utter loneliness
In the vast prairie's gloom.

Fredericktown, Mo. (Rev.) JOHN ROTHENSTEINER.

THE BAPTIZED LION IN THE BREVIARY

IN THE second nocturn of the feast of St. Luke (Oct. 18) there occurs this curious quotation from St. Jerome: "Igitur periodos Pauli et Theclae et totam baptizati Leonis fabulam inter apocryphas scripturas computamus."

The "Periodi Pauli et Theclae," which are here declared not to be the work of the holy Evangelist Luke, are obviously the well-known apocryphal Acts of Paul and Thecla (cfr. Bardenhewer, *Gesch. der altkirchlichen Literatur,* I, pp. 424 sqq.) But what about the "fabula baptizati Leonis"? It has hitherto remained unexplained. C. Schmidt (*Acta Pauli*, 1904, p. 154) gave it as his opinion that St. Jerome must have misunderstood a certain passage in the works of Tertullian. The fact that in most editions of the Breviary *leonis* is printed with a capital *L*, led many to think that the passage referred to some man named Leo.

Rev. J. Pietsch, O. M. I., writing in the *Pastor Bonus* of Treves (XVIII, 8), calls attention to the discovery, by Prof. Goodspeed, in the British Museum, of an Egyptian apocryphon entitled "The Epistle of Pelagia."* This epistle is found to contain the story of a baptized lion gifted with speech, which may be summarized as follows:

St. Paul, near Caesarea, met a huge lion. They greeted each other as if they were old acquaintances, and the lion said: Welcome, Paul, servant of God and Apostle of Jesus Christ! I have something to ask of you. And Paul said: Speak, I shall listen. And the lion said: Let me enter into the great things of the Christians. And Paul let him enter into the great things of theChristians (i. e. baptized him), and when he had fulfilled the prescription of the seventh day, they bade farewell to one another. Later Paul was imprisoned for converting Pelagia, the daughter of the King. He was dragged into the arena to fight with a great lion. And Paul streched out his hands and prayed, and the lion—it was the one he had baptized — prayed with him. Paul thanked God, and the lion also gave thanks. And when they had finished their prayer and thanksgiving, Paul said to the

*See *American Journal of Semitic Languages*, 1904, pp. 95 sqq.

lion: Welcome! And the lion answered: Welcome, thou, our Father! Welcome! And Paul said to the lion: How did it happen that thou wast caught, etc., etc.—

Fr. Pietsch is inclined to see in this fable either a development of 1 Cor. 15, 32: "Si ad bestias pugnavi Ephesi, quid mihi prodest?" or a too literal interpretation of 2 Tim. 4, 17, where Paul reports his appearance before the Roman judge: "Dominus mihi astitit et liberatus sum de ore leonis."

The episode of the baptized lion was probably written by the same writer who composed the so-called Acts of Thecla, and it is likely that both productions formed a part of the *Acta Pauli*. According to Tertullian and St. Jerome the author was a priest of Asia Minor, who invented the fable out of his all too ardent love of the great Apostle of the Gentiles. The fable was composed about A. D. 180. Together with the rest of the *Acta Pauli* it got lost in the course of centuries, while the *Acta Theclae*, despite the warning of St. Jerome and their condemnation by the Church, for a long time enjoyed credence and great popularity both in the Oriental and the Occidental Church.

THE PAROCHIAL VERSUS THE CATHEDRAL-BUILDING AGE

Rev. Fr. O'Boylan's remarks on the "Baugeist" or church-building-fever, quoted in our No. 15, pp. 485—6, have called forth a number of communications, one of which, coming from a venerable monsignore in one of our Eastern dioceses, we will reproduce here:

"Father O'Boylan's remarks," writes the Monsignor, "recalled to my mind the pastoral letter of Cardinal Fischer, Archbishop of Cologne, of which the REVIEW gave us a synopsis a year or so ago. Outside ornaments on churches, schools, etc., are expensive to create and expensive to keep in condition. Besides, they betray the usual motive of the builder; namely to attract attention and obtain fame. St. Ignatius' motto was: 'Omnia ad majorem Dei gloriam,' and it seems his sons the Jesuits follow it also in building their churches and colleges. Such of these churches etc. as I have inspected, lacked outward splendor, but combined exterior simplicity with durabil-

ity. Where much money could be commanded, it was lavished upon the interior. If Catholic lay people sometimes offer large sums for outside ornamentation, they should be instructed how they could use their money to better effect. If the idea of exterior splendor comes from a priest or bishop, it usually indicates vanity. Luxury is permissible only inside of our churches, and even there, I am sure, our Lord will gladly dispense with it if the money can be employed more directly for the salvation of souls. The progress of religion cannot be measured by magnificent church edifices,—many of them put up by people taxed beyond their means. Catholics are too apt in this matter to imitate Protestants, who have little more than a lectern, a pulpit, and pews inside their churches. Worldly churches are frequented by sight-seers but rarely inspire devotion. Many a priest no doubt will be greatly astonished in the next world when the monuments of his apparent zeal are held up against him as colossal evidences of vanity and worldliness. By all means, never levy taxes for the building of costly churches. Generally the faith is weak where money is abundant."

Thus our good friend, whose strictures contain more than a grain of truth.

However, there is much to be said also on the other side of this question, and we have never seen it better expressed than in an editorial of the Cleveland *Catholic Universe* (No. 1671), from which we will quote the most striking paragraphs:

"With the actual necessities of the Church well provided for, at least in the more populous districts, there is beginning to be apparent among the Catholics of the United States an ambition for something more than utility in their churches. They are emerging from the parochial into the cathedral-building age. There is everywhere noticeable an impulse toward a richer and more beautiful expression of the faith which in no country in the world has manifested itself more practically or more generously than in this.*) The artistic sense is dawning among us. With the first cessation of the struggle for what is necessary, is born the aspiration for what is beautiful. Having provided sufficient churches to give none an excuse for neglecting the worship of God, we begin to cherish the desire for churches that in them-

*This phrase, of course, contains an exaggeration.—A. P.

selves shall worship Him and speak in syllables the grossest materialist cannot fail to read the glory and power of His name.

"There are some who believe no extravagantly fine church should be built anywhere so long as there exists any impoverished community of Catholics without a church at all. The protest is plausible enough, and certainly the prosperous congregations of the East and Middle West are too thoughtless of the crying need of their brethren on the outposts. But, it has not been the experience of the Church, in this or any other country, that those who temper their generosity to meet the actual necessities of church support in their own parishes, who are opposed to furnishing the House of God with 'luxuries,' are those who lavish their substance in missionary work among the needy. On the contrary, the spirit that builds great cathedrals is the spirit that will help the churchless. The love and faith that cannot see extravagance in beauty or richness that ministers to the glory of the sanctuary, are the motives that will send the preacher of the Word into the places of poverty and make an altar in the wilderness for the renewal of the unchanging Sacrifice.

"Far from discouraging, therefore, let us rejoice in our possession of the active faith that builds cathedrals. The famous fanes of Europe were the very efflorescence of faith in an age when all the fine arts were the eager servants of religion. As faith weakens, so weakens zeal for erecting temples of faith. All the virtues grow with exercise, expand as they expend, and it is folly to think that we shall succeed in arousing generosity in church extension by seeking to limit it at home. There is no more reassuring sign of vitality in the Church in this country today than the impulse, in so many places being materialized, to supplant the modest churches which merely serve religion with those magnificent temples of the Most High which shall glorify it as well."

COMPULSORY VOTING

Communications to the newspapers in favor of compulsory voting seem to be on the increase of late. Here is a typical sample, from the *St. Louis Republic* of Nov. 14:

"I am in favor of a law that will compel every native or naturalized American 21 years of age and over to vote. Too many people 'hide out' on election days. A law making this a misdemeanor, subject to a heavy fine, would be a good thing for the country. Many a man who would not dare to sell his vote will accept money to stay at home."

The growing neglect of so many American citizens to make use of their right to vote, is one of the signs indicating the radical wrongness of the false democracy upon which our governmental system rests.

Compel a free American citizen to vote, under penalties—how ridiculous to compel a sovereign to exercise his sovereign functions!—under penalty of a heavy fine, or, as another writer in an Eastern newspaper recently suggested, under penalty of imprisonment. What a monstrous invasion of individual freedom! "Surely," says W. S. Lilly, discussing this question in his *First Principles in Politics* (Putnams 1889, pp. 226-7), "Surely liberty to vote implies liberty not to vote. Surely the voter is the proper person to determine whether he should vote. It is a matter for his own conscience. He may possess just enough of knowledge to realize his vast ignorance regarding the merits of the issues put before him; his utter incapacity for rationally deciding them. He may—like Catholics in Italy at the present time—consider himself bound to lend no countenance to the government under which he is enforced to live. In these and the like cases, his duty is clearly *not* to vote. And to compel him to do so is, plainly, a gross violation of sacred rights of conscience."

The men who stay away from the polls are, we believe, as a rule precisely those for whose political opinions some real value may be claimed. These may well disdain to vote when their votes will be swamped by ignorant crowds led by selfish grafters and conscienceless wire-pullers.

No, "compulsory voting" can not prove an effective antidote to the virus of inorganic universal suffrage, which is

threatening to destroy our political fabric. The false principle underlying the system is bound to work itself out; and even if we did not know that the *Zeitgeist* to-day is anarchic, the growth of Socialism and such straws as the recent New York State election would clearly tell us whither we are slowly but surely drifting.

SOME NEW CHURCH MUSIC PUBLICATIONS

Cantus Eucharistici, Quos ad Duas vel Tres Voces Aequales Concinente Organo Composuit H. Tappert. Pustet & Co. 1906.

There are indeed few collections of Eucharistic hymns for two and three voices as satisfying as these twelve numbers and as expressive of simple and tender devotion. The author shows his ripe musicianship in every setting by the rich sonority produced by limited means. Especially is this the case in numbers three and eleven, which are models of religious music and three-part writing. Would that this collection could find its way into every choir loft, particularly in our convents!

Te Deum, O Salutaris et Tantum Ergo, IV Vocibus Cantanda, Auctore C. Becker, Rectore Chori in Seminario S. Francisci Salesii, St. Francis, Wis. Opus 6. Fr. Pustet & Co., B. Herder, Wiltzius & Co. 30 cts.

The "Te Deum" of this triad was written for, and performed on, the occasion of the golden jubilee of the Provincial Seminary of St. Francis near Milwaukee. The Gregorian melody (Solesmes version) alternates with four-part à capella settings of sustained interest and joyful though subdued character. Performed by a good body of singers and well shaded, there is hardly to be found a more effective "Te Deum" for men's voices than this work.

Missa in Honorem S. Nominis Mariae ad Chorum Duarum Vocum Virilium Concinente Organo Composuit Ign. Mitterer. Op. 141. New York: Fischer & Bro. 1906. Score 60 cts; parts 25 cts.

It is always a source of great satisfaction for the musician to read through or perform any work by Mitterer. The present Mass is no exception to this rule. It is written in the author's accustomed melodious vein. The two vocal parts

—occasionally we have a three-voice passage,—interwoven with the masterly and ever-varying organ part,—produce a polyphonic woof and richness which is a constant delight. This Mass may be highly recommended to our choirs of men.

Select Chants [*Solesmes Edition*]. *Motets, Hymns for Benediction, and Antiphons of the Blessed Virgin Mary, Edited and Organ Accompaniment Arranged by Ignace Müller.* New York: Fischer & Bro. 1906. 25 cts.

This collection contains twenty-four chants to texts such as are constantly needed and used in divine service. The harmonization to most of these melodies by *Ignace Müller* sounds so much like that of another *harmonization*, that it constantly suggests his identity with Ignace Müller in spite of the difference in name. The musicianly organist will be able to make use of the convenient little volume by supplying his own accompaniment.

Kyriale sive Ordinarium Missae Juxta Editionem Vaticanam a SS. D. N. Pio PP. X. Evulgatum. New York: J. Fischer & Bro. 1906.

This edition differs from the other authorized editions of the *Kryiale* in as much as it contains the decree of the S. Congregation of Rites not only in Latin but also in German and in English. The size of the book is somewhat larger than that adopted by other publishers. The print is distinct and legible on good paper.

Kyriale sive Ordinarium Missae Juxta Editionem Vaticanam a SS. D. N. Pio PP. X. Evulgatum. Editio A—Schwann, Düsseldorf 1906. New York: J. Fischer & Bro.

The note-forms of this edition are larger than in most others, which some singers will perhaps prefer. The paper is of a yellowish tint.

Pittsburg, Pa. JOSEPH OTTEN.

SPIRITISM AND IMMORTALITY

In a recent issue of the Paris *Cosmos*, M. A. Breydel describes certain electrical experiments, which go far to explain the phenomena by which the spirits of the dead are supposed by many to manifest themselves to the living. By using, with appropriate devices, an electric current of very high potential but of very small volume and very feeble in-

tensity, that is, an electric stream which flows very swiftly, but is so small that its presence cannot be perceived by ordinary unassisted human sense—M. Breydel has been able to cause rappings, to make objects float in the air and apparently increase or decrease in weight, and to surround the body with a luminous halo;—all this in such a way that the observer, ignorant of the means employed, would not perceive that any electrical disturbance had occurred to cause these phenomena.

Mr. Breydel claims that the human body, either through special training, as in the case of the yogis and fakirs of India, or from the effects of disease, may become the generator of the kind of electric current required to produce these phenomena, and that they are thus produced, sometimes voluntarily by the "medium" and in other cases quite unconsciously.

Added to the exposure of the fraudulent nature of "spirit photographs," which we noticed a few years ago in this journal, the results of M. Breydel's experiments necessarily increase the general doubt as to whether there is anything really "supernatural" about the phenomena of Spiritism, and whether the "ghosts" in which Spiritism deals are anything more than the effects of entirely natural causes.

Of course, there are those, like Mr. Godfrey Raupert, of whose book we published a synopsis, who are convinced that there is genuine deviltry in the manifestations of some Spiritistic mediums.

But M. Breydel's article shows once again how cautiously we have to proceed in these matters.

It has lately been suggested that the messages received from departed spirits ought to be utilized apologetically, to prove that the soul of man is immortal.

Before we attempt anything of that sort, we ought to make sure, absolutely sure, that there is no fraud and chicanery involved in these manifestations.

It will be well to consider, too, whether, even if frauds were never practiced, and the mediums were always sincere, Spiritism *could* prove that there is a life beyond the grave. As many of the phenomena once regarded as mysterious have been adequately explained by psychologists, it is reasonable to believe that further investigations may be followed by still

wider results. The pretended messages from the world of spirits must originate either with the medium or beyond him. In either case, the data for a psychological explanation are incomplete; for in most cases the details of the medium's character and life are unknown, and the realm of spirits is inaccessible. The man of science is not a Dante, and he cannot cross the Styx in order to learn whether messages have really been sent by any of the great company of the departed.

But, if the aggressive argument is an appeal to ignorance, the Spiritist's defensive argument is even more fallacious. He reasons that there must be an immortal life because he receives messages from disembodied and immortal spirits; and yet he is persuaded that the messages come from such spirits because there is an immortal life. The circle is complete. Indeed, for proving the immortality of the soul, Spiritism really sets out with the assumption there is a life beyond. It takes advantage of the belief which has an origin quite independent of the medium, and the words and deeds of the *séance* are explained accordingly.

When it is considered how little information the Spiritist has given us concerning a future life, it is difficult to find much force in his argument for immortality. Ordinarily he furnishes a great deal of useless information about things terrestrial, but has little to say of the life celestial. Mrs. X. may be assured that her husband is happy in the Elysian fields, but the happy husband is very reticent concerning his immortal condition. There have been, it is true, some notable exceptions, as, for example, when the father of an expectant inquirer explained that, although immortal, he did not need an overcoat. But as a rule the information imparted by the medium resembles the oracular utterances of the fortune-teller who provokes the gratitude of the credulous by vague commonplaces or palpable falsehoods.

THE MODERN SPIRIT IN LITERATURE

Coming from a periodical of the character and tendency of the *Dial*, the following utterances are far more significant and cutting, than if they had been made by a Catholic magazine. We quote from a leading article entitled "The Note

of Modernity," in Vol. XLI, No. 488, of that widely circulated "semi-monthly journal of literary criticism, discussion, and information."

The "new thing," whether in literature or music or painting, is likely to get too large, rather than too small a share of the attention of our curious and restless modern public. The time is past when a bright light could remain long concealed under a bushel, and the present danger is rather that we may mistake a farthing dip for a beacon. The artistic atmosphere is so surcharged with electricity that we get sparks from the most unexpected sources. We caught the conservative *Saturday Review* a few weeks ago complaining of Mr. Alfred Austin because—of all reasons!—his poems fail to strike the modern note as we hear it in the lucubrations of Mr. Bernard Shaw and H. G. Wells. When such a plaint is heard from such a quarter, we should say that the time had come, not to rally under the banner of modernity, but rather to champion more stoutly than ever before what has been tried and approved rather than what is experimental and of dubious worth.

Confining our attention to art in its literary manifestations, let us attempt some sort of analysis of what the term "modernity" means when thus used as a shibboleth or watchword. In the first place, it nearly always means some form of marked novelty in expression. No matter how shallow a writer's thought, and how empty his mind of all real ideas, if he can contrive to give his work a certain pungency by the use of strange vocables in unexpected collocations he will pass as an original thinker with readers who do not think for themselves. A deft employment of the catchwords of the clique, or of those phrases which are the ripples of the fashionable literary current, will win for him the reputation of being abreast of the latest thought. If, in addition to this journalistic instinct for actuality, he develope an aptitude for paradox, his admirers will multiply, for paradox always suggests, to minds that cannot sound its hollowness, concealed reserves of intellectual energy. If, finally, he become boldly radical, and denounce as prejudices the most cherished beliefs and the most solemn convictions of the serious-minded, he may become the founder of a cult and find himself invested with the robes of the prophet.

Some sort of novelty, then, achieved at no matter what cost of beauty or sanity, is an essential part of the equipment of the "modern" in literature. The semblance of freshness thus acquired, the pretence of original thought thus exploited, will impose upon many minds, and, to use Bismarck's famous description of Lord Salisbury, the "lath painted to look like iron" will deceive most careless observers. The courage which prompts this pose is that of ignorance rather than of conviction, but the credulity of those who accept it for what it appears may be trusted to bear the strain. It is from ignorance of the most invincible kind that these novelty-mongers derive their self-assurance, and it is the same proud possession that prevents their following from ever discovering how false are the gods of their worship. To make the pose complete, a herald of the new enlightenment must affect a scornful condescension toward his predecessors in the particular field he may have chosen, and he may rely upon his henchmen to better the instruction thus offered. So we sometimes witness the instructive spectacle of a Shavianoran Omarian patronizing the great poets and dramatists, of a Nietzschian or a Spencerian consigning all past philosophers to the rubbish-heap.

When we hear some contemporary writer acclaimed as a typical representative of the modern spirit, it means at best no more than that he falls in with the intellectual fashion of the day, and is the puppet of his environment rather than a shaper of new issues. At worst, it means that he is a conscious time-server rather than a devoted knight of the spirit. The favorite of the hour may seem to be the very incarnation of modernity—but it is for the hour only. Soon he will be seen to have been but a unit in a long procession of barely remembered figures, while some one of his contemporaries, unappreciated when living, may be seen to have been the truer modern, in the sense that his thought really anticipated the now realized future. It is not in the market-place, but in the den,

"In far retreats of elemental mind,"

that the problems are worked out whereby mankind grows in spiritual stature. In a broad sense, Goethe was the greatest of all the moderns, and we now understand this fact far better than it was ever understood when he was alive.

The conservative attitude toward literary innovation is doubtless the only safe one to assume, although a too rigid conservatism has its dangers also. But there is nowadays so much noisy trumpeting of unimportant writers that we shall be right nine times out of ten in viewing such cases with suspicion, and in remaining unperturbed by the clamor.

ORIGIN AND DEVELOPMENT OF THE ROSARY

Over three years ago, in our issue of July 9, 1903, reviewing P. Heribert Holzapfel's much-discussed brochure on St. Dominic and the Rosary,* we showed that there is no trace, in the sources of the thirteenth and fourteenth century, of the alleged relation of St. Dominic to the Rosary, and that the popular legend originated with Alan de la Roche (Alanus de Rupe), an utterly unreliable and phantastic writer.

The question when and how the Rosary itself originated is not so easy to answer.

Fr. Holzapfel gave it as his opinion (cfr. CATHOLIC FORTNIGHTLY REVIEW, X, 27, 424), that, like other popular devotions, the Rosary developed gradually; that in some form or other it may have been recited before the year 1000, though we have no definite reports dating farther back than the twelfth century.

A Dutch Catholic writer, J. A. F. Kronenburg, has recently reviewed the whole literature of the subject and summed up the conclusions so far established, in a volume on *De h. rozenkrans*, pp. 283 ff.[2])

It is now well established that Alan de la Roche did not invent the substance of the legend which he connected with the name of St. Dominic. He derived it from the Carthusians, who are known to have cultivated the Rosary devotion as far back as the beginning of the fifteenth century. It is related of a Carthusian prior in Cologne, variously named Eg-

1) *St. Dominikus und der Rosenkranz. Von P. Heribert Holzapfel, O. F. M. No. 12 der Veröffentlichungen aus dem kirchenhistorischen Seminar München.* München 1903. Verlag der J. J. Lentner'schen Buchhandlung.

2) Volume III. of *Maria's heerlykheid in Nederland.* Amsterdam: Bekker. 1906.

her, Aeger, and Eger, that "all his life he was an ardent devotee of the Blessed Virgin Mary, and because he loved her so well, the Virgin one day appeared to him in a distinct vision and taught him how to compose a Psalter for her. He should first pray an Our Father, then ten Hail Marys, and continue until he had said fifteen Our Fathers, and 150 Hail Marys. This revelation he communicated to one of the priors of our [the Carthusian] order in England, and from that time on this Psalter..... became so widely spread throughout England that scarcely a citizen there but said his Rosary of fifteen decades and none sat down to meals before he had rendered to the Blessed Virgin this tribute of devotion." (Le Vasseur, *Ephemerides Ordinis Carthusiani*. Montreuil 1892. T. 4, p. 541).

Whatever one may think of Egher's vision, so much is certain, that the Rosary was quite popular in England at the beginning of the fifteenth century. We have it on the authority of a nearly contemporary writer[3]), confirmed by the tradition of the Carthusian order, that Dominic Prutenus himself a Carthusian, elaborated fifty new mysteries and, with the permission of his superiors, popularized the practice of meditating on the mysteries of the Rosary, between A. D. 1409 and 1415.[4])

Possibly, as Fr. Redemptus of the Carmelite Order suggests in a recent paper in the *Theologisch-praktische Monatsschrift* (Passau, XVII, 1, 58), the similarity in the names of this later Carthusian Dominic, whom his fellow-religious were wont to regard as a saint, and the holy founder of the Dominican Order, led to the mistaken attribution to the latter of a legend which originally referred to the former.

It is to be hoped that by and by more light will be thrown upon the genesis and development of the Rosary, of which one of our own highly esteemed writers has said that "It is a devotional compendium of theology," and "I cannot conceive a man being spiritual who does not habitually say the Rosary." (F. W. Faber, *Growth in Holiness*, p. 275.)

3) *Sonderlinge devote maniere om te lezen Marien Rozenkrans*. Antwerp 1495.

4) Cfr. Esser, *Beitrag zur Geschichte des Rosenkranzes*. Mainz 1897.

GRAMMARLESS LATIN: A NEW WORLD-LANGUAGE[1])

"Latino sine flexione," or uninflected Latin, is another attempt at solving the international or universal language problem.

Time was, Peano says, when Latin used to be the international vehicle for the expression of scientific thought. But to-day many object to its use, because of the difficulties it presents as a scientific medium. Much lower still is its value as a means of popular parlance. Either then, Peano argues, Latin must be despaired of as a universal language, or else its difficulties minimized. Peano chooses the latter alternative.

The difficulties of Latin have been thought to arise mainly from its rich and intricate system of inflection. It is here, then, where the reformer's work begins. If Latin presents difficulties on account of its inflection, or—which amounts to the same—on account of its grammar, why can't we have Latin in the future without the grammar? Thus the modern Alexander cuts the knot in twain: "Non tota lingua Latina est necessaria; pars sufficit ad exprimendam quamlibet ideam." The result of Peano's studies was submitted to the public in the year 1905, in a pamphlet entitled *De Latino sine flexione*. He thinks salvation comes from uninflected or grammarless Latin.

Grammarless Latin! Who does not recall the difficulty he experienced in his college days in mastering the five declensions! The pupil in Peano's school need have no such trouble. There are no case-endings to be mastered, and as a consequence no declensions. *Equo* means horse in every case. Accordingly, the function of designating the usual case relations devolves entirely upon prepositions. If *luce* means light, the genitive is *de luce*, the dative *ad luce*, the ablative *ab* or *cum* or *in* or *ex luce*. The accusative, which is in form like the nominative, is known as such by its place after the verb, while the nominative always precedes it.

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1) *De Latino sine flexione* per G. Peano, Professore de Analyse infinitesimale in Universitate de Torino. Ex *Revue de Mathematique* tomo 8, anno 1903.—*Vocabulario de Latino Internationale comparato cum Anglo, Franco, Germano, Hispano, Italo, Russo, Greco et Sanscrito* per G. Peano, Torino 1904 (If Peano has published anything else on the same subject we are not aware of the fact.)

Again the rules of gender, that bugbear of the Latin beginner, may be entirely dispensed with. Gender, in grammarless Latin, is not marked by endings, but either by the context, or by the addition of mas or femina. Thus, the ancient *mater est bona* is changed to *mater es bono*. To what lengths of simplification Peano goes, is apparent from *homo is* he, *homo ea* she, *homo id* it.

Neither are there any special endings to indicate the plural or singular numbers. The addition of *uno* or *duo* (*plure*) respectively will do. If *ore* means mouth, and *aure* ear, We have one mouth and two ears, means: *Nos habe uno ore et duo aure*. Many people are poor: *Multo homo es pauper*.

The verb is summarily dealt with. The first, second, and third persons are not, as in ancient times, expressed by the ending (e. g. *amo*, I love; *amas*, you love) but by the unchangeable form of the verb with the addition of a corresponding pronoun. *Me ama*, I love; *te ama*, you love; *ille ama*, he loves, etc. Of all the classical forms of the verb *esse*, Peano retains just five: *es*, *fore*, *fui*, *ente*, *futuro*. *Es* stands, of course, for *sum*, *es*, *est*..... I am poor: *Me es pauper*. Conjugation is thus reduced to its minimum. Not more than seven forms of any other verb need to be learned: e. g. to love, *ama*, *amavi*, *amante*, *amando*, *amato*, *amaturo*, *amar(i)*.[2]

There is little room for syntax in grammarless Latin Peano gets along without it. Regarding the moods we learn that there is no need of any special ending to express the subjunctive, for this is sufficiently done by *ut* or *si* or *quod*. Of pronouns one hears little, of tenses there is but scanty mention made.

What are we to think of this latest contribution to the universal language problem?

We shall attempt to answer this question in another article.

"CHRISTIAN SCIENCE" AN OUTGROWTH OF ORTHODOX PROTESTANTISM

Christian Science, so-called, is only a branch, though, it is true, the most radical branch, of the mind-cure movement.

The system of mind-cure is wholly compacted of optim-

2) For a few more features of this language, see the *Vocabulario*, pp. 7—15.

ism: "Pessimism leads to weakness. Optimism leads to power. If your thoughts are of health, youth, vigor and success, before you know it these things will also be your outward portion. No one can fail of the regenerative influence of optimistic thinking, pertinaciously pursued. Every man owns indefeasibly this inlet to the divine. Fear, on the contrary, and all the contracted and egoistic modes of thought, are inlets to unhappiness and destruction."—

We are both amused and surprised whenever we see one of our Protestant—especially of our Lutheran or Methodist contemporaries, rise in wrath against "Christian Science." For, as "our leading American psychologist," Prof. William James, has rightly pointed out—and he can surely not be charged with anti-Protestant bias!—there is a curious psychological similarity between the mind-cure movement and the Lutheran and Wesleyan movements.

"To the believer in moralism and works," he says, "with his anxious query: 'What shall I do to be saved?' Luther and Wesley replied: 'You are saved now, if you would but believe it.' And the mind-curers come with precisely similar words of emancipation. They speak, it is true, to persons for whom the conception of salvation has lost its ancient theological meaning but who labor nevertheless with the same eternal human difficulty. *Things are wrong with them;* and 'What shall I do to be clear, right, sound, whole, well?' is the form of their question. And the answer is: 'You are well, sound, and clear already, if you did but know it.'—'The whole matter may be summed up in one sentence,' says one of the authors whom I have already quoted, 'God is well, and so are you. You must awaken to the knowledge of your real being.' The adequacy of their message to the mental needs of a large fraction of mankind is what gave force to those earlier gospels. Exactly the same adequacy holds in the case of the mind-cure message, foolish as it may sound upon its surface; and seeing its rapid growth in influence, and its therapeutic triumphs, one is tempted to ask whether it may not be destined (probably by very reason of the crudity and extravagance of its manifestations) to play a part almost as great in the evolution of the popular religion of the future, as did those earlier movements in their day." —*The Varieties of Religious Experience.* By William James.

12th impression. New York: Longmans, Green & Co. 1906. pp. 107—108.)

Professor James works out this analogy at some length. Our space does not permit us to follow him all the way, but we will quote one more brief passage (ibid. p. 111):

"A story which revivalist preachers often tell is that of a man who found himself at night slipping down the side of a precipice. At last he caught a branch which stopped his fall, and remained clinging to it in misery for hours. But finally his fingers had to loose their hold, and with a despairing farewell to life, he let himself drop. He fell just six inches. If he had given up the struggle earlier, his agony would have been spared. As the mother earth received him, so, the preachers tell us, will the everlasting arms receive *us* if we confide absolutely in them, and give up the hereditary habit of relying on our personal strength, with its precautions that cannot shelter and safeguards that never save. The mind-curers have given the widest scope to this sort of experience. They have demonstrated that a form of regeneration by relaxing, by letting go, psychologically indistinguishable from the Lutheran justification by faith and the Wesleyan acceptance of free grace, is within the reach of persons who have no conviction of sin and care nothing for the Lutheran theology."

DID DUNS SCOTUS HOLD THE FAMOUS "DISPUTATIO MAGNA"?

There can, of course, be no doubt whatsoever with regard to John Duns Scotus' ardent championship of the doctrine of the Immaculate Conception.

The historicity of the "Disputatio magna" before the University of Paris, about 1304, in which the great Franciscan theologian is said to have publicly and solemnly defended his thesis with such force and conviction that he received the honorary title of "Doctor Subtilis," that a statue of the Virgin was seen to nod approvingly, and that ever after every professor of the University had to take an oath promising to defend the Immaculate Conception,—is quite another question.

So great an authority as Döllinger a good many years ago branded the whole story as "very suspicious." (See *Kirchenlexikon*, X², 2129).

Lately the question was said to have entered upon a new phase, more favorable to the affirmative side, through the publication, by P. Francesco Paolini, O. F. M., (Cfr. *L'Oriente Serafico*, XVI, 11), of a new text, in which Landulphus Caracciolo, a pupil of the immortal Duns, testified to the authenticity of the "Disputatio magna."

This new text is subjected to a searching scrutiny in the Innsbruck *Zeitschrift für katholische Theologie* (1906, III), by Rev. P. Michael Bihl, S. J., whose conclusions, which seem to us quite incontrovertible, may be summarized as follows:

Paolini's "discovery" is not a new document, but simply an extract from a work of P. Peter de Alva Astorga, O. F. M., a seventeenth century defender of the dogma, who, on his part took the passage from the *Elucidarius Virginis* of P. Antony de Cucharo, O. F. M., published in Naples A. D. 1506. There is no evidence whatever that the statement was really made by Landulphus Caracciolo. Furthermore it bears internal marks of being a later invention, inasmuch as its allegations are not borne out by the facts as we know them from authentic contemporary sources.

In the first place, though these sources are numerous and full, they give no inkling of any such disputation held, as pseudo-Caracciolo alleges, "apostolico jussu." Again, we know for certain that the University of Paris took no official cognizance of the controversy in question before the year 1373. The entire history of theology in the fourteenth century shows that the opinion combatted by Scotus was the then prevailing one. So far was the University of Paris from approving the Scotian thesis that, when P. Peter Aureoli, O. F. M., also a pupil of Duns Scotus, wrote his *Tractatus de Conceptione B. Mariae Virginis*, in 1314, he did not even mention the alleged "Disputatio magna" or any of its alleged remarkable circumstances and results.

"In order to remove the improbabilities here briefly noted, not to speak of others," says Fr. Bihl, "it would be necessary to produce a perfectly authentic and convincing text dating back to the fourteenth century. This alleged Landulphus text is neither authentic nor does it prove the point

in dispute. Those who would attribute to it such great importance, ought not to be satisfied with a third-hand quotation. They should at least trace the text from Alva to Cucharo, and collate the existing manuscripts. This they have not hitherto done: therefore we find ourselves forced to reject the text."

P. Bihl notes in conclusion that, so far from being new, the text in question was already quoted by Luke Wadding (*Annales Ord. Minorum*, ad annum 1304 n. XXIV), in 1628, that is to say, more than thirty years before Alva wrote his *Monumenta Antiqua Seraphica*. The scholarly Franciscan annalist, who was certainly not hyper-critical, reproduced the passage without attaching to it any special importance or finding therein an argument for the "Disputatio magna," which he, as the editor of the *Opera Omnia Johannis Duns Scoti*, would surely not have overlooked had it been of any historical value.

PARERGA AND PARALIPOMENA

Catholic Yellow Journalism.—When it comes to downright disrespect to ecclesiastical dignitaries, the much-maligned "foreign" Catholic organs are "not in it" with such aristocratic and high-toned papers as the Boston *Republic*, edited, we believe, by a "cultured" alumnus of the "Catholic University of America." In a paper on the new home of the Apostolic Delegate in Washington (issue of Nov. 10) he says among other things:

"Cardinal Satolli lived for a time at the Catholic University. The atmosphere grew chill, after a 'brief sojourn,' as our society editor would phrase it, for the good man sensed heresy on every bush. In this delectable occupation he was abetted by a French abbé, who reckoned that week as lost in which he did not find Bishop Keane morassed in a theological error. The abbé departed in a blaze of significant silence—and the Cardinal took a house at the corner of North Capitol and I streets. It was rather an imposing house, with a look of semi-detached demurity about it, and was owned by Mr. John Kirby..... Many of the cave-dwelling Washington families—that have all kinds of ancestors and no money—believed devoutly [it] would be used for storing bananas and peanuts when a certain august person moved in! The flippant went so far as to assert that

Bishop Keane's removal from the rectorship of the University was due to falling on a peal [sic] of Italian banana."

Very "cultured," isn't it, and very edifying, and very respectful to a Cardinal who when here was the personal representative of His Holiness the Pope!

There *is* such a thing, unfortunately, as "Catholic yellow journalism," and the Boston *Republic* is one of its exponents.

Newman's Own Opinion of "Lead Kindly Light."—No funeral now seems to be quite complete without "Lead Kindly Light." Newman himself, though still a young man, seemed to be standing on the confines of his own grave when he wrote it. He had been at death's door in Italy, but had said to his servant, "I shall not die, for I have not sinned against light." The servant may well have been surprised; but his master was also; for he said afterwards that he never could tell what he meant. But he embodied the phrase in the famous hymn he wrote, a few days later, on board the orange-boat that bore him from Palermo to Brighton, while it was becalmed for a week in the Straits of Bonifacio.

"It is a pathetic fact"—says the *Tablet* (No. 3464)—"that the Cardinal had not himself the comfort from those verses which they bestowed upon a multitude of others. On one of the last days of his life, he asked one of the Fathers of the Birmingham Oratory to come and play or sing to him Father Faber's hymn 'The Eternal Years.' It was done once; and then, at the Cardinal's request, it was done again; and then a third time. 'Many people,' he said, 'speak well of my "Lead Kindly Light." But this is far more beautiful. Mine is of a soul in darkness—this is of the Eternal Light.'"

Why Not a Chapel Car?—One of the missionaries who are devoting themselves to the noble and necessary work of "Church Extension" writes:

"Railroads pull Chapel Cars free of charge. They cost little to maintain. They house both pastor and congregation: the last for the period of religious service, the first all the time, for the car is a fairly comfortable living room. Chapel Cars solve the problem of poor hotels and dugout quarters in pioneer states. Chapel Cars would insure neglected places being visited regularly. The very novelty of the visit draws non-Catholics to hear the missionary. Literature could be carried in quantities in a Chapel Car and Mass said daily—not a slight consideration for a spiritually hungry priest. A Chapel Car would supply scattered families with all the need of 'Mission goods,' for there is room to keep them in stock. The missionary priest could have a place wherein to instruct children where only a few families are to be found and stay contented for as long as necessary, without worry or lonesomeness. The Chapel Car is his *home*."

The Catholic Church Extension Society (address: Lapeer, Mich.) offers to place such a car in the service of the scattered ones of Christ's flock. Who will donate the car?

"Simplified Spelling."—One of the main arguments of the advocates of the "simplified spelling" movement is ruthlessly cut away by Prof. J. S. Clark, of Northwestern University, in a letter to the N. Y. *Evening Post* (Nov. 9). Prof. Clark says that, during the last fourteen years, the instructors in the department of English at Northwestern University have tested the spelling of somewhat more than three thousand freshmen, coming from more than two hundred reputable preparatory schools, and representing nearly every State in the Union. In order to be sure that they were using, in these annual tests, only such words as belong to the ordinary vocabulary of freshmen, they took lists, regularly, from themes written by freshmen of the previous year in the course of their college work. Now, in comparing the words misspelled in these annual tests, and in thousands of college themes, with the three hundred words in the so-called "simplified" list, they find that only two or three words in that list have been generally misspelled by freshmen. Such words as the possessive form "their" and the common verb "lose" are misspelled with vastly greater frequency than any word in the three hundred arbitrarily selected by the simplifying committee. "If, then," concludes Prof. Clark," it be admitted that our data from over three thousand graduates of over two hundred schools are sufficiently wide to form a fair basis for generalization, one conclusion is obvious, namely: if all our secondary school graduates were fully to adopt the 'simplified' spelling, it would not reduce their errors in orthography to any perceptible degree."

The Tree of Paradise: Was it an Apple Tree?—In a paper on the ancient history of our fruit-trees Thorild Wulff, an eminent Swedish botanist, says that a careful study of the pictorial representations found in the ruins of ancient Babylonia has convinced him "that the apple tree of Paradise was a date palm."

As Rev. Joseph Rompel, S J., points out in the *Lit. Beilage* of the Cologne *Volkszeitung* (47, 43), this statement involves the double assumption, first that the tree from which our proto-parents were forbidden to eat is called an apple tree in the Bible, and secondly that it is generally considered to have been an apple tree by Christians who believe in the Bible. Both of these assumptions are groundless. Already in the fifth century Theodoretus of Cyrus stated his belief that the tree (*tapp ach*) was a fig tree. Among modern exegetists there is scarcely one who would state it even as positively probable, that the tree in the Garden of Eden was an apple tree. They simply call it a fruit tree. Dr. Hoberg,

for instance, declines to enter into the question but simply remarks that such an investigation were useless. (*Die Genesis nach dem Literalsinn.* 1899. p. 28); and Prof. J. Selbst says in his new edition of Schuster-Holzammer's *Handbuch der biblischen Geschichte* (reviewed in the CATHOLIC FORTNIGHTLY REVIEW lately): "We have no knowledge as to what sort of trees they were..... Whether the tree of the knowledge of good and bad was a fig tree, because our first parents immediately after the fall made themselves aprons of fig leaves, or an apple tree, is a question which it were useless to enquire into." (L. c. vol. I, p. 107).

Wulff should therefore have framed his statement thus: The tree of the knowledge of good and bad [not the apple tree of Paradise!] was a date palm.

But do the pictorial representations dug from the ruins of Babylonia really prove that it was a date palm?

Is it quite certain that these representations were really intended to illustrate the history of the fall?

And if they were; would they prove anything beyond the fact that the tree of Paradise was a date palm *according to Babylonian belief and tradition?*

The Pious Plug.—Under this significant title our esteemed San Francisco contemporary, the *Monitor* (LXII, 28), protests vigorously against an abuse upon which we have ventured to touch but mildly once or twice in this REVIEW. The *Monitor's* editorial deserves reproduction. We quote its salient passages.

"We notice a sympathetic item going the round of the Catholic press in this country concerning the religious pro pensities of a noted professional pugilist. The great man, we are informed, is unashamed of the faith of his devout Irish ancestors, which even, on occasion, he is not above practicing himself. He is said to include a rosary among his personal effects, and to show other signs of Catholic loyalty, all of which is admiringly appraised in the aforesaid 'clipping.' The distinguished 'athlete' in question is not the first member of his craft whose spiritual antecedents are derived from Catholic parents. It is not an unknown thing for 'favorites of the roped arena' to testify their religious leanings by exhibiting themselves at church fairs and similar entertainments for the purpose of boosting the receipts of those enterprises.

This condescension on the part of professional 'bruisers' does not strike us as being any great provocation to legitimate gratification among Catholics of fine religious feelings. The least objectionable exemplar of the ethics of the prize-ring is not apt to be a credit to the religious body with which he deigns to confess a certain affiliation. The very thing that makes him the hero of the class upon whose patronage the disreputable but profitable game thrives, differs essentially

from that which makes a useful, worthy, and admirable citizen. Everything about prize-fighting, the motives which inspire its votaries, and the environment in which it flourishes, is diametrically opposed to all that makes for Christian excellence and decent manhood.

It may be possible, of course, for one who follows the brutal game as a trade, to be at the same time a clean, right-living Christian, but it is highly improbable, and experience demonstrates that the combination rarely or never exists.

In the very nature of things, the personal habits and characteristics of the modern 'gladiator' under the surroundings that hedge the professional 'sport,' are inimical to the development of the nobler qualities of manhood and conduct rooted in religious faith and practice. It is only necessary to observe the element to which pugilism appeals, and which follows the business for profit or pleasure, and from which its heroes are recruited, to appreciate the incompatibility of even a very lax sense of piety and the impulses upon which it feeds."

Our Esteemed Canadian Contemporary *La Vérité* (Quebec) points out with justifiable pride (XXVI, 17) that in the twenty-six years that have elapsed since its establishment by the valiant Jules P. Tardivel (whose Life by the way, composed by Msgr. Justin Fèvre, has just appeared), it has undergone no change either of policy or typographical appearance, except that the late Mr. Tardivel, when his subscription list increased, discarded advertisements in order to be absolutely independent.

La Vérité has succeeded in enlisting nearly four thousand subscribers and is affording a modest competency to its two editors, Mr. Paul Tardivel and Mr. Homer Héroux, the former a son, the latter a son-in-law of our late lamented friend and companion-in-arms Jules P. Tardivel.

The influence of the modest little paper must not, however, be guaged either by the size of its *format* or the comparatively small number of its subscribers. For it is wider and stronger than that of any other Catholic journal in the Province of Quebec, or, for that matter, in all Canada—possibly on the whole North American continent. *La Vérité* is truly what it claims to be, not a business venture, but "*une oeuvre.*" May its zealous and able young editors continue to carry on the good work valiantly and with increasing light and power, so that it may serve the cause of Catholic truth and justice if possible even more effectively in the future than it has done in the past.

Of the life of the elder Tardivel (*Vie et Travaux de J. P. Tardivel, Fondateur de la Vérité*, par Mgr Justin Fèvre. Montreal: Cadieux & Derome. Price 82 cts. postfree) we intend to publish a more extended notice later.

Gathering Material for Church History.—We are asked to publish the following suggestions:

Correspondents sending local church news to the newspapers, are requested to add little bits of the early history of the parish. The more the better. What is of little or no interest now may in time to come be of great historic value. Who were the first Catholic settlers, and when did they arrive? If the exact time is not known, give the date as nearly as possible. When and where was the first Mass said (if in town give number of lot on which the house stood), the name of the priest, from where he attended and how often, the number of families when the priest first came, and the number when the first church was built—of brick, stone, or frame, size in width and length and proximate cost. Was the second church built on same spot or how far away? Answer as many of these questions as you can. The place where an altar stood should, if at all possible, be marked with a stone bearing the date of erection and taking down, v. g. "St. John's Ch. 1835—1863." If it had no name say: "First Church". Let the stone be not less than 18 inches in the ground and 3—4 inches above the ground. Give the time of the arrival of the first resident priest, of his successor and their arrival and departure. Describe the furniture of the primitive church and its proximate cost. If the church was not in town, give a description of the land on which the house of the first Mass stood as it is given on the tax receipts. The same of the first and subsequent churches. Give the number of families some 20—30 years after the parish started, and the nationality of the parishioners; if mixed, the proximate number of each. Describe the first school, its teacher and the number of pupils. Who were the subsequent teachers and how long did each teach? Was it a public or a parochial school? Describe the school building, its size, material, cost. Was it located near the church or how far away? The same information is desired regarding subsequent school buildings; also regarding the first and subsequent rectories and Sisters' or teachers' house. What is the value of the present parish property? [N. B. If time goes back over 60 or even 50 years the "oldest settlers" hardly ever remember anything unless you ask them direct questions. A skillful examiner can obtain nearly exact dates going back, in some cases, over 100 years, or even 125 years if the "oldest citizen" happened to be the youngest in the family and his grandfather was the "settler." Ask these questions: Was your grandfather just married when he first settled or who of your uncles or aunts was the first born here? How old was he (or she) when he (or she) died? In what year did they die? Or, how old were they and how old were you when they died? And how old are you now?

In this manner the proximate date of almost all local events can be fixed and this tradition is almost equal to documentary evidence. Whatever evidence is doubtful should be given as such.]

A hundred and one questions will suggest themselves by examining the parish records and county histories. They will also serve to verify traditional statements. If they differ then a second cross-questioning of the "settler" will bring out the exact facts. Thus I once located a backwoods post-office mentioned in history. The witness at first positively denied its existence. When I gave her the name of the office, she said: "Oh how forgetful! I took letters to that office when I was 10—12 years old."—(Rev.) Joseph A. Thie, Troy, Ind.

[Rev. Father Thie begs us to add a request to the editors of our Catholic weekly newspapers to copy his above suggestions *in toto.*]

MARGINALIA

Discussing Germany's policy in Poland, the *N. Y. Evening Post* (Nov. 10) says:

"It is a fatal policy to deprive a people of its language or its customs. To try to make Americans of Malays, Russians of Finns, and Germans of Poles or Magyars, is merely to intensify the earnestness with which they cling to ancient customs and mother tongue. To attempt to strike down a people's nationality by force is not a sign of enlightened patriotism, but of political and social decadence. Let him who doubts this face the facts—the amazing Gaelic revival in Ireland, the success of the Hungarians against the Austrians, the failure of Russia in Finland, and elsewhere. Let him then turn to Switzerland as the country in which people using three languages have for centuries lived side by side in peace and harmony."

It is reported from Gubbio, that Msgr. F. Pulignani has there discovered a fresco painting representing the translation of the Holy House of Loreto, which is believed to belong to the school of Giotto and to have been made no later than the second half of the fourteenth century. The well preserved painting shows the Madonna and a group of angels carrying the Santa Casa over sea. Should this picture prove to be as old as its discoverer believes it to be, it would bring the legend farther back than Pierre di Giorgi Tolomei (d.

1473), beyond whom even such a keen critic as Chevalier has been unable to trace it. (V. CATHOLIC FORTNIGHTLY REVIEW, XIII, 21, 674.)

Needless to say, of course, this is still far from being anything like contemporary evidence; and even if it were, it would only prove the age, not the truth of the much-discussed legend.*

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Here is another little contribution—the subject is by no means exhausted—to that ancient rubric: "Catholics and the Y. M. C. A." (from the *Intermountain Catholic* (VIII, 5):

"It was asserted by a Catholic salesman quite recently in Salt Lake City, who had given up his membership because of a scurrilous publication slandering priests and nuns he found in the reading room of a Y. M. C. A. hall in Seattle, Wash., that an applicant for membership is handed a card in which he must tell what religion he professes. And, adds this salesman, I saw no evidence of a Catholic being appointed on any committee, but, rather, a rank discrimination against him.'"

❦ ❦ ❦

One of our confrères on the Catholic periodical press of this country, himself a poet and writer of national reputation, writes to us apropos of our recent paper (No. 20, pp. 678–680) "Are Catholic Books too Costly?" as follows:

"My own conviction is that Miss Donnelly's explanation quoted in the conclusion of your paper is pretty close to the truth. Our Catholic people do not 'realize and appreciate their faith.' And why? Because, in matters literary, they are trained upon secular ideals in only too many of our Catholic colleges and academies. Over and over I have asserted that, in those institutions, there is altogether too much glorification of the alleged merits and beauties of Longfellow, Lowell, Emerson, Whittier, etc., etc. We are reaping the fruits of this false training, and I am convinced that it is hurting us in many ways."

❦ ❦ ❦

The Wheeling (W. Va.) *Church Calendar* asserts (XII, 8) that when "publishers send books gratuitously to papers with the request to review the same": "this reviewing means 'Praise the book whether it is good or not.'"

*) We just notice in the *Tablet* (No. 3470) that Msgr. Pulignani "has written a correction to the papers. He disclaims that he has made any 'discovery'—because the fresco has always been perfectly well known in Gubbio. He announces at the same time that he is preparing a work on the Holy House, in which the fresco forms one link of a strong chain of evidence which has apparently been neglected by Chevalier and other recent writers against the authenticity of the Holy House."—*Nous verrons!*

Of course, any publisher will prefer praise to censure. But so far as our Catholic publishers are concerned, we have rarely found that they object to reasonable criticism. Authors (and their friends) are often far more sensitive.

Speaking of Catholic bureaus established in several European countries for the purpose of refuting calumnies against the Church and disseminating truthful reports on Catholic happenings, M. Homer Héroux (Québec *Vérité* XXVI, 17) suggests that the day is not far off when it will become strongly advisable for Catholic editors all over the world to join hands in this useful branch of apologetic endeavor and call into being an international Catholic news bureau with vigilant representatives scattered all over the globe.

M. Héroux expects the initiative in this matter to come from either Belgium or Germany where the Catholic press is better equipped (outillée) than anywhere else.

A number of prominent French Catholic laymen, among them MM. Paul Bourget, Leon Daudet, Arthur Loth, and Colonel de Parseval, have established in Paris, at the Hôtel des Sociétés Savantes, an "Institut" for aiding all Frenchmen of good will to return to the social and political truth. The first permanent lectureship established by this Institut is occupied by the Abbé de Pascal and goes by the significant though not exactly happy name of "Chaire du Syllabus."

The best commentary, by the way, on the Syllabus in any language is that recently published by Msgr. F. Heiner of Freiburg. (*Der Syllabus in ultramontaner und antiultramontaner Beleuchtung dargestellt.* Mainz: Kirchheim. 1905. $2.50.)

One of the leading New York dailies, the *Evening Post*, always independent in politics, and scrupulously fair in advising its readers politically, printed on the five days preceding the recent election its usual Voters' Directory, giving "sketches and records" of all the candidates on the various tickets in New York. One of the candidates for Congress was William Bourke Cockran, whom the *Post* curtly branded as "a brilliant orator, wholly without principle." No protest was raised from any side against this severe characterization of a man who has served several terms in Congress.

This same Cockran, be it remarked, is one of the men whom some of our Catholic weeklies delight in honoring and praising as "a prominent and representative Catholic."

LITERARY NOTES

—About the long lost "Walter Lecky" we read in the Syracuse *Catholic Sun* (XV, 14): "For more than five years the Catholic literary world has not heard a word of Walter Lecky. Once his name was on everybody's lips, his bright vigorous stories in virtually every hand. As a critic he had won high place in Catholic literature and as a naturalist his reputation was growing. Thousands of cultured people looked upon him as our one new man who had something to say and was not afraid to say it. But he worked too hard. He studied too late. Although only a young man, a stroke of apoplexy laid him low. For five years he has been immured in a sanitarium. Now, as we learn from a friend, he is out again, fully restored and visiting friends in New York. In a few months he will begin work anew. One of the brightest minds in the country, his return to the field of Catholic literature will be watched with interest. There always will be need of such frank critics as Walter Lecky."

—The Cologne *Volkszeitung* reports the organization of a Thomas à Kempis Society in Zwolle, consisting of Catholics and Protestants. The purpose is collecting the different editions of the *Imitatio*, together with all documents, pictures, and other objects pertaining to the author. These are to be deposited in a Thomas à Kempis Museum in Zwolle.

—In an interesting paper on *The Secret of the Cell* (Westminster Lectures. Second Series. B. Herder. Price 25 cts.) Dr. B. C. A. Windle brings out the leading arguments which have led many biologists to the conclusion that the mechanical or chemico-physical explanation of the phenomena of living matter, once so widely held, is insufficient; intimating rather more than showing, that the Scholastic conception of the relation of soul and body in the theory of matter and form is far more helpful. Dr. Windle's explanation of the structure of the cell, though brief, is interesting and luminous.

—Rev. Dr. Wm. Barry, in his lecture on *The Higher Criticism* (Westminster Lectures. Second Series. B. Herder. Price 25 cts.) puts in a good word for the "higher criticism" of the Bible as understood by himself and other "advanced" Catholic exegetists. It remains to be seen whether their theory will find the approval of the Church. It certainly has much to commend it to the modern critical scholar. Dr. Barry's contention is that it "is simply Catholic;" that it "can be applied throughout the Bible," that, even should a reconstruction of the authorship of many Biblical books become necessary, "it will not affect our faith," and that, no matter how sensational some of the conclusions of the "higher criticism" seem, they cannot shake our confidence in the whole of the inspired text.

—*Hilfsbuch zum Katechismus-Unterricht zum Gebrauch an Lehrer-und Lehrerinnenseminarien sowie an höheren Töchterschulen, bearbeitet von Leonhard Wagenmann.* (Freiburg and St. Louis. B. Herder $1.45 net). Religious instruction should always accompany and, as it were, guide and permeate the secular. The higher and deeper the latter, the more complete and thorough should be the former. Many Catholics, educated in the higher Catholic institutions of learning, have lost the faith; others are indifferent to it; and a large percentage of those who practice it, are unable to defend it, to give reasons for the faith that is in them. Had they received in our Catholic universities, colleges, and academies a more complete and thorough religious instruction, proportionate to the amount of secular learning imparted to them, the result would be far different. Father Wagenmann has written an excellent help for catechists in normal schools, colleges, and academies. It is a complete,

thorough, orthodox, clear and logical explanation of all the matter treated in larger catechisms. In fact, it may be considered as a manual of theology comprising all the practical knowledge necessary concerning matters of faith and morals. It will prove equally useful to the catechist in the parochial school and to the priest in the pulpit.

—*Edward Young in Germany*, by Dr. John Louis Kind, is a monograph published at the Columbia University Press. It will be surprising to all but close students of the relations between English and German literature to hear how serious an influence was exerted by the author of the "Night Thoughts" upon a whole generation of German writers.

—One of the best of the Second Series of Westminster Lectures edited by Rev. Dr. Aveling (B. Herder, price 25 cts. each) is that on *Evil: Its Nature and Cause*. It fulfills in an eminent manner the purpose of these lectures—to strengthen faithful Catholics in their belief and furnish them with trusty weapons to silence sceptics.

—Dr. Lapponi's new book on Hypnotism and Spiritism, which, we learn, is to be translated into English, is quite severely criticized both from the doctrinal and the scientific point of view, by the leading Catholic paper of Germany, the Cologne *Volkszeitung* (Literarische Beilage, 47, 44).

BOOKS RECEIVED

[*Every book or pamphlet received by the Catholic Fortnightly Review is acknowledged in this department; but we undertake to review such publications only as seem to us deserving of special mention.*]

Ezechias und Senacherib. Exegetische Studie von M. Theresia Breme, Ursulinerin. (XI. Bd., 5. Heft der Biblischen Studien, herausgegeben von Prof. Dr. O. Bardenhewer, München.) XII & 133 pp. 8vo. B. Herder. 1906. Net 85 cts. unbound.

Eternal Punishment. By Cardinal Gibbons. Reprinted from Our Christian Heritage by Special Permission, Catholic Truth Society, 562 Harrison St., Chicago. Pamphlet. 5 cts.

Les Idées de M. Loisy sur le Quatrième Évangile. Par Constantin Chauvin. 202 pp. 8vo. Paris: Gabriel Beauchesne & Cie. 1906. 3 frcs. unbound.

Off to Jerusalem. By Marie Agnes Benziger. 204 pp. 8vo. illustrated. Benziger Brothers. 1906. $1 net.

The Trail of the Dragon and Other Stories. (By Mary F. Nixon-Roulet, Anna T. Sadlier, Mary E. Mannix, M. F. Egan, and others) 256 pp. 8vo Benziger Brothers. 1906. $1.25.

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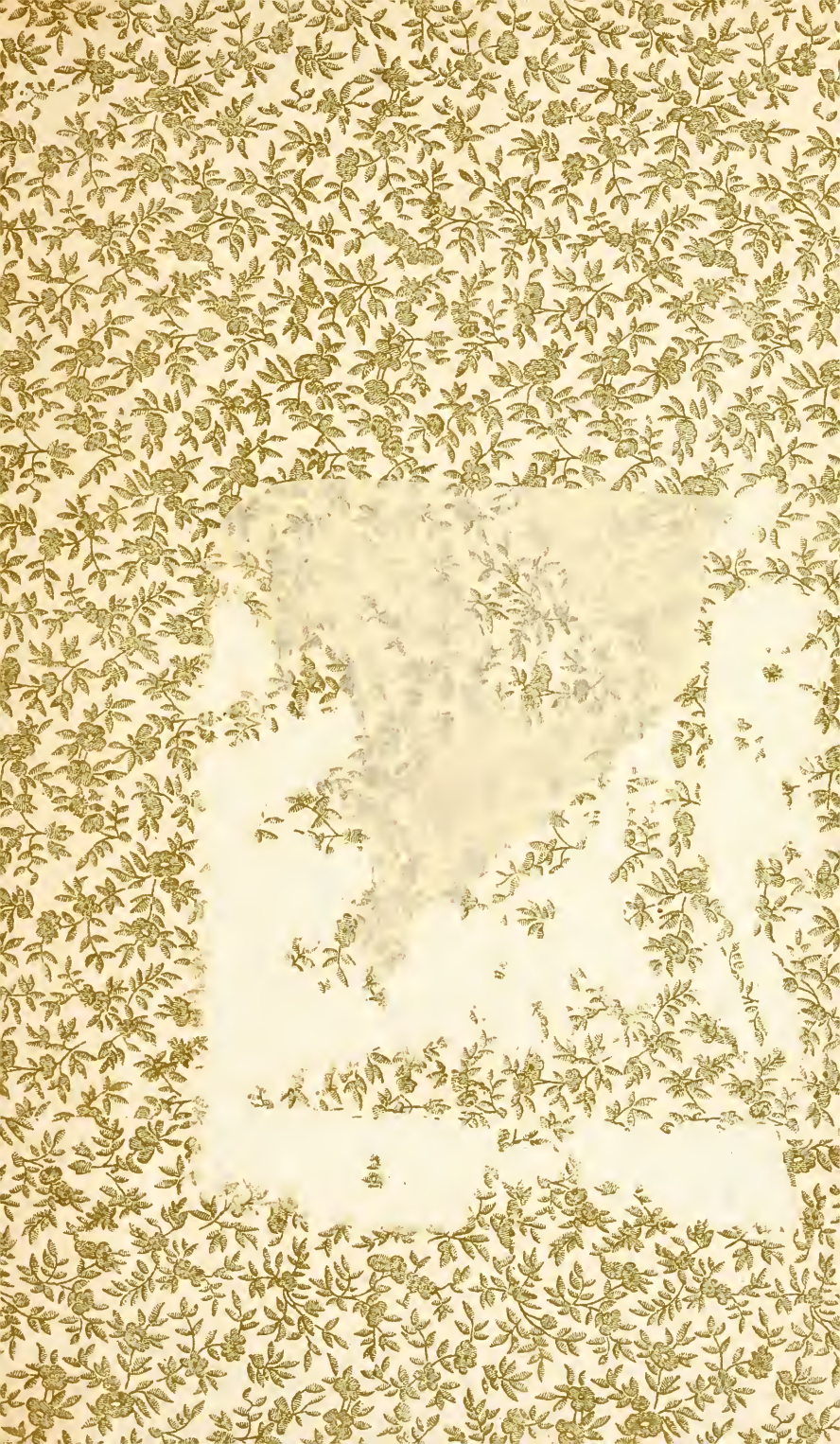

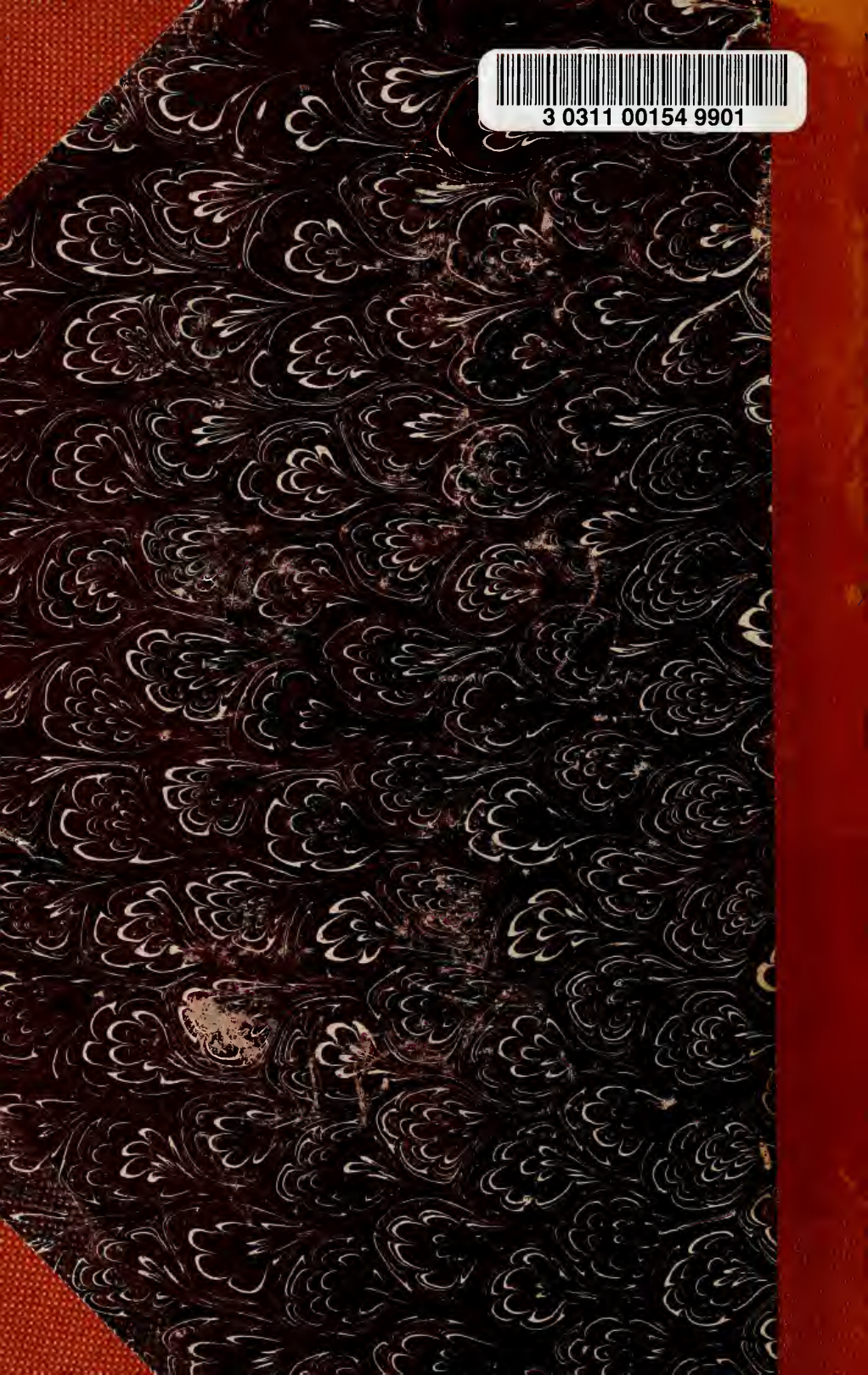
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